Letters and Papers addressed to the Board.
Vol. 286.

Mission to Western Turkey.

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Bebek Constantinople
Dec: 29 1858.

During the Crimean war I baptized a young unmarried Persian to whom I gave the names Henry Martyn, & a married young Turk who recieved the names David Freeman. To this latter one I must confine myself. He was once a judge of common pleas under a Pasha, his uncle, in Asia Minor. He is an educated man & was then married tho very young, he perhaps 23 & his wife 17 years of age. The Pasha was presented by somebody with a N. T. in Turkish, & accepting it politely observed, "I am not learned enough for such reading but I have a Nephew, who is a scholar & I shall give the book to him." The young man read it & was astonished at its contents. All was right indeed, save the doctrine of the Trinity & the divinity of Christ. Time & again he threw the book away, but finding no rest took it up as many times again. Occasional intercourse with the two native brethren we had there as Bible agents & booksellers, & who manifested a Spirit of love toward him wh. he never saw in any other person, made a deep impression upon him. Convictions of sin followed. Whole nights the man spent, reading the N. T. lying flat on his carpet, & crying for pardon, & for divine guidance into life & salvation. His family knew nothing of it. At last his feelings upon wh. I cannot dwell at length became known. He was dismissed from his office & sent back to Cons'ple. He came here with his wife, her mother, & a little daughter.

He went 3 times to Mr Dwight to whom he had a letter from the two native brethren in the interior. He was 3 times unsuccessful in finding Dr Dwight at home. He was obliged to leave again with his family for the interior of European Turkey where he was to occupy another similar situation as in Asia Minor. But his inward longings continued the conflict was severe. At last he found peace but his feelings having again become a matter of notoriety, officers were sent to apprehend him, for there was no real freedom of conscience as yet known especially in the interior of Turkey. Accordg to the custom of the country when a man of some distinction is to be arrested he was to treat the officers as friends call for & coffee & pipes & after that follow them. While thus pretending to call for the refreshments, he escaped almost miraculously, out of the officers hands, & after one or two shifts came here, where we placed him as Turkish teacher in our Seminary, & having every evidence we cld desire of his piety, I baptized him. He had thus sacrificed wife, child, property & all to the name of Christ. His wife knew nothing of his change, nor the character of his new views, & having learned from him that he had found employment here the whole family followed him. It wld lead too far to relate the efforts of biggotted Mohamedans, & the lies they employed to make the young woman marry another man, her husband having become an infidel as she was told, or to make him believe she had done so, to drive him to despair. Letters were intercepted, entreaties & threats employed, but without success. While living here with her husband, she soon learned his new views, listened to his reading the N. T. read herself, joined in prayer & soon gave evidence of a change of heart. Her mother was enraged & now a truly dreadful struggle began. The old woman tried to raise mobs against her own children & several times supported by some influential bigotted Mussulmans endeavored to induce the Gov. to compel at least her daughter to Islamism. But all was in vain for since their beginning to walk in Gospel ways the Charter of religious liberty had been proclaimed, & the Gov. never swerved in a single instance, from that noble declaration. But the old woman hung upon the throat of her children like a bloodhound. They began to fear poisoning. They feared they shld. lose their child by kidnapping, their physical failed under these annoyance against wh. the law cld not be appealed to. At last during a season of fanatical reaction, soon after I had left for America, a year ago last fall, they fled to Malta where he was admitted as a student in the Prot. College of that island. But the College did not answer the man's expectations. His health was poor. Difficulties arose betwen the faculty & himself & he did what others had done before him: he left the college. They however continued to board the family till the cld. make arrangements for their departure to some other place.

But where shld they go. I having heard of their situation, tried hard to find somewhere an opening for them, & at last having a hope, to keep them above water at Smyrna, I wrote to them & nothing cld. be more providential than my writing to them at that time.

"The family to whom a child had been added, were now reduced to bitter poverty. They were in rags, especially the young woman. I knew nothing about this circumstance. To cap the climax, the College officers sent them word that they wld hereafter no more recieve their board from the College. This step was justifiable under those circumstances, but the distress of the family was none the less great for that. "For several days" (he wrote here to a christian friend formerly a Mussulman) we did not know where to take a piece of dry bread". Just then as tho the evil one had known when they were "an hungered" the old woman arrived at Malta. She had teased the Gov. to send her there still insisting that her daughter wished to return to Islamism. The Gov. gave her a letter to the Turkish Consul in Malta empowering him to send the woman & the children, or the whole family at Gov. expense to Constple, if they returned to Islamism & wished to be sent, but if they did not wish to come, to leave them there. The Consul called the family, showed them that all their misery cld. be put an end to if they wished but added that they were free to choose. The old woman took up her abode with her afflicted children. She showed to her daughter (a genteel young woman delicately brought up,) whose dress was torn & patched & insufficient every way 6 new dresses told her the Turks wld give her a dwelling in Constple. in whatever part of the city she might choose & a liberal stipend for herself & each child, & if her husband wld return he wld get an office & a salary of 1000 piastres per month, if not they wld give her another & better husband a man of property rank ease &c &c &c.

"She came to us" Mr. Freeman wrote in the letter above mentioned, "like the tempter into the wilderness. I trembled for my poor wife but blessed be God! she stood firm. Then came Mr Schauffler's letter. It was an angel from heaven. We all fell down with the open letter before the Lord Jesus & wept & thanked him for the blessed consolations it contained &c &c." At the same time the officers of the college sent word that they shld again have their board from the College till they shld leave Malta. The old woman was mad & desperate. She appealed at last to her daughters pity "I am a poor old woman & if you do not come back to our country I shall perish there." "Stay with us" the daughter replied "as long as we have a piece of bread you shall have your part. I told you time & again. I never shall leave my Savior. I never shall leave my husband. I never shall go back to Islamism, no matter what

I must suffer for

Christs sake. He will never forsake us & we never can deny him. Stay with us you shall have full freedom to be a Muhamedan, & say your prayers & keep your fast. But you must not interfere with our religion for we never can abandon that come what may."

The old woman at last left Malta alone. A letter from Mr Freeman received this very evening informs me, that by this time they must be on their way to Smyrna

Rec'd, Feb. 19, 1859.

Freeman family

Rev. Rufus Anderson D.D. Bebek, Constantinople
Secretary of the A.B.C.F.M. Janʸ. 11. 1860.

Dear Brother,

I feel privileged in beginning the correspondence of this year with reporting to you the baptism of another Mussulman. His name is Abdi Efendi. He is an old man, of perhaps 70 years. For many years he was an Imâm, but was put out of office because he was not orthodox, & a follower of the Broosa exile Omer Efendi. He has for some time earned his livelihood as a letter-writer for Christians, (for the Mohammedans would scarcely employ him) & being one of the prominent followers of Omer Efendi, he was also among those who were imprisoned for (I believe) 45 days at the time when Omer was banished. His religious general character among that body stands next to that of Omer himself. He is a remarkably devout, humble man, & for some time past, those among us who have conversed with him have had no doubt of his piety; but we said nothing, as we never desire to hasten the Baptism of any one. But when lately the poor man, & others too, were again threatened with persecution & imprisonment, at the very time when he should have wished rather to postpone his profession of Christ, he felt that he had not done his duty to Christ, & that if imprisonment must come, he desired to go in supported by his covenant with God, & by the answer of a good, full christian conscience. He urged his suit, tho' before even he could be examined, the danger of persecution was past already. After previous conversation with him by the brethren Goodell, Dwight, Bliss, Trowbridge & Mr O'Flaharty, the examination took place on

Tuesday previous to the baptism, at our new "Missionary Rooms." Present were the following brethren viz, Dwight, Riggs, Bliss, Trowbridge & myself, & some native brethren. (The examination was very interesting & entirely satisfactory. When the old man heard the decision viz: that next Saturday evening he should be baptized at my house, his face shone, & he rose precipitately insisted on kissing my hand & my knee, & the hands of all the other brethren. Mr Dwight exclaimed several times, during the examination, "*this is a Day of miracles*." And so it is. As already stated the baptism took place at my house, only our Bebek christian friends, & 3 others of Omer Efendi's followers being present, & the recently baptized Ali Efendi. I will not describe to you a scene which I hope will be often repeated in time to come. When all was over & I embraced Abdi as a brother, he insisted on kissing my hand, & the hands of as many of his new chr. brethren as did not resist too effectually while his unbaptized brethren approached him respectfully to congratulate him, & to kiss his hand as that of a person privileged & of a higher standing. It was touching to see it. There are several of the followers of Omer Efendi who appear very well, & who will doubtless urge their suit for baptism soon. We shall continue to be careful. You are aware that none of these, lately baptized persons have joined the "nation" of native Protestants, but are professing Christ while they remain Osmanlees in nationality. It is best that this new problem of the civil relation of baptized Mussulmans, or Christian Osmanlees & Persians should take its *providential course*.

We continue to make efforts to procure the release from banishment of Omer Efendi, but it is slow work. The Government are *very* unwilling to release him, & they bring forward all sorts of false pretexts. The Engl. Ambassador believes them, or at least professes to do so; the Prussian Ambassador consequently, hesitates also, & the Dutch Minister is left pretty much alone to fight the battle.

January 13. A few things of interest more, which I have not mentioned to you yet. Last year Mr Williams found access 3 times to the outer appartments of the Sultan, where servants, eunuchs, & officers of various grades, & many comers & much mixed company are intermingling. He spoke to them of the way of salvation which he always succeeds in introducing, the first time $\frac{3}{4}$ of an hour, the second half an hour, & the third time $\frac{1}{4}$ of an hour. Four Eunuchs appeared very attentive. Since that time the servants of the Imper. palace occasionally visit Mr W.'s house, generally on Fridays. By the side of the Imperial palace there is a great guard-house, & there also Mr W. fell in with the Colonel at the head of the soldiery, & sat & read to him from the N.T. & talked, while the soldiers near listened attentively, or turned away in indifference, but some were touched to tears. Now lately we hear from the Palace-servants the following facts. The Colonel & his men have been removed from that Guardhouse. This may have been done in the regular way of military duty, or as a moral discipline. At any rate the seed is being scattered. But the four serious Eunuchs have been imprisoned, of course under some pretext, & are now removed. I have not learned yet where they are; but I have no fear for their lives. The other day those Jasper attendants stated the following, viz The splendidly bound Bible which the B. F. B. S. presented to the Sultan some 3 years ago, & of which I spoke when in America, has been in frequent use since. They had spoken before of the Sultan's reading that Book, but last week they said, the Sultan was reading the Bible constantly, not only at home, but also when going abroad on visits. The Bible well preserved in a splendid box, & an Oriental reading desk such as they use in reading the Koran, are being carried after the Sultan wherever he goes to stay a couple of hours. This is being done with every thing for which it is presumed that his Majesty might call during that time; it is an Oriental custom, & lots of attendants are thus following the Sultan everywhere. When he calls for his Bible, it is brought, & placed before him on the desk; & there he sits, the pipe in his left hand, he reading & turning the leaves with a pair of golden tongs or pinchers which he holds in his right.) Last week he went to see Riza Pasha, at Top-hané. The Pasha had business ready for his Sovereign. But the Sultan called for his Bible, & after sitting & reading two hours, he rose & went off, leaving the Pasha to manage his business as best he could. The Pasha, it is said, became very angry, & when the Sultan was gone, exclaimed, "It is too bad, the Sultan is poring over that Book continually, & cares nothing more for the affairs of the State!" This is what these Hadims of the Palace say. How much of coloring there may be in it, is of course out of my power to say, but the thrilling interest of what must be at the bottom of all this cannot be denied.

I wrote you lately, I think in my last letter, of the Captain of the Guardhouse on the eminence of Bebek, who was present at the Christmass tree, & the evening meeting held in Turkish by Mr W., & that he declared he wanted to profess Christ. The same week he & a part of his men were removed. I thought it was a measure of persecution, but it does not appear so. He is now at the Guardhouse of Kooroo Tsheshmé, some 20 – 25 minutes' walk from Bebek, down the Bosphorus. He has written to us to visit him, & has recommended to the Captain succeeding him to call & see us, & he has done so in a very friendly manner. But I see my paper is full again.

Of all these encouragements our English friends are aware. Another ordained Missionary, & John Williams as lay helper, will shortly be here to join Dr Pfander. Thus the American Churches co-operating with the Board will be relieved, to some extent, in gathering in this harvest. And if they wish to be relieved altogether, there will be no difficulty. English Christians will be willing to reap what *we* have sown. Where they will take judicious reapers is another question. The Puseyites under the Standard of the Propagation Society are fully resolved to do a great work in connection with their "Memorial Church". Of these latter I am not afraid, because they can do little harm to the Turks. nor am I afraid of the former, if they send good judicious men, because then they will do good. But it is painful to see, that these Societies are well supported, & can make their employés comfortable, while we are in deep waters. Mr W.'s family are hardly decently dressed, altho' I spend out of my *private means* money upon them to keep them above water. Nor are they the only object of my private pecuniary Sacrifices. A *new* work must bring with it unforeseen calls. I must now let my debt to the Board, stand as it is, for my houserent is being used up for unprovided-for Miss. objects. I am trying to raise private help, but beyond the

the Williams' house which is nearly paid, I find it hard & probably soon shall find it impossible, to realize any thing like what I must have to work withal. I am, of course, willing to sink all that I can spare, but that is quite limited. I expect to hold on as long as I can, realizing that the Lord himself was poor, & that his blessed cause & his professed people must go through much tribulation, & that *affluence* such as many christians at home enjoy, or even the tenth part of it, would be a curse to us. But when the "daily bread" of this cause shall begin to fail I shall consider it a clear providential indication, that the Lord has no more work for me to do here. These thoughts are forced upon me beyond & against my control, & I utter them, hoping & praying, that they will never be realized, but desiring to guard against the charge of inconsistency or precipitateness, if unfortunately they ever should.

I will only add, that if you have not made free use in Monthly Concerts, of the facts I have heretofore communicated to you from the Mohamm. field, I think you may begin to do so now, only withholding *names* or references that would identify persons, get them into trouble, & give a check to the work. Thus the servants of the Emperor's Palace had better not be mentioned as the sources of our information respecting the Sultan. You might however freely say, that the sources are of the most reliable character possible. If any Amer. local Papers should refer to these things there would be no great harm in it, for they are being read here only by Americans. But perhaps the Missionary Herald would be a more dangerous vehicle of such news. It is obvious that the Turkish work will within a limited period be as much an acknowledged fact & as little questioned in its right of existence as any other. But as yet that time has not come.

W. G. S.

I mean Servant

But all these hindrances are doubtless under divine control & direction. Omer Efendi is not in any great misery, & his followers are let alone here. He, if he is sincere, will learn more of divine truth now, for he seems to have full liberty to read the Bible & watch unto prayer, as he says himself; and his followers will I trust learn to look to Christ instead of looking to Omer. All the sects of Mohammedans are formed by some prominent, commanding character & he is their abiding leader & prophet. Omer would only be another of the same kind, innocently perhaps; but the Lord seems to interpose. His being sent into exile has first brought these men into contact with us, & they are now hearing outspoken Gospel truth, & that right out of the Word of God, while he during his ministrations found it necessary to navigate with the greatest circumspection, not to offend the prejudices still deeply rooted in the minds of some of his friends & hearers against the divinity of Christ & the doctrine of the Trinity. They are now obliged to look somewhere else; they are being sifted; some will become decided in their attachment to divine truth, others will doubtless fall back; and in proper time the exile will be released, if it be for his good & for the glory of Christ. But we need wisdom & guidance from on high, to act judiciously & with faith & prayer in this responsible cause, the end of which is so obviously far beyond our bearings both of sight & of thought.

As tho' the above item of news was not enough to open the correspondence of this year joyfully, I have just had a conversation in German & prayer, with a Hungarian Jew: He & his wife, rather young people, have for some time erved as cook & maid servant in the service of Mr & Mrs O'Flaharty, my Irish fellowlaborers. Knowing some Turkish, they have attended for some time the service of Mr Williams at his house, & Mr O'Fl. expressed to me several times the hope, that this man was truly converted. The languages they use between themselves are the English (of which the Israelite knows very little) & the Turkish, with which both are only imperfectly acquainted. But Mr O. has been truly faithful to these people, & yesterday he told me, the man wished to see me. The man has just left my room. I was astonished at the undisguised, unsophisticated faith & the rich & overflowing joy of the man. I wished to hold back; I wished to be careful & discrete as becomes an old theologian & a D.D., but the young christian's experience of the most vital truths of salvation lifted me up & swept me down within sight of that blessed time, *when all Israel shall be saved*. The last Israelite I baptized was a deceiver, *he alone* of all those whom I did baptize — & now the Lord has sent this one to my door, to comfort me of my last painful experience in the Jewish work. Who will baptize him, I do not know. I should esteem it a privilege to do so, but I think it belongs to our dear Scotch brethren among the Jews. The man himself says "The Lord Jesus has accepted me, & I want to profess his name; who is to baptize me, I leave to him. I do not care what church on earth I am going to join. I have joined the Lord Jesus, & never shall leave him again." The other day he bought himself a Bible. Being asked, whether he wanted one elegantly bound, he replied, "What do I care for the binding. A Bible I want, not a binding!" He says his wife is likeminded with him, & desires also to profess Christ, but that her experience of sin, & salvation, appears as yet unripe &c. They read the Bible together, & pray together, & his wife says with emphasis, "I am no Jewess; I am a christian." May she become one soon, indeed & in truth!

The Lord comfort the Prud. Com. in their manifold & deep trials! Yours truly

W. G. Schauffler

Constantinople Jan. 11. 1860.
Rec'd. Feb. 15.
Ackd. May 25 1860

Rev. S. R. Worcester D.D.
Secretary of the A. B. C. F. M.

Bebek, Constantinople
Jan'y. 31. 1860.

Dear Sir,

Wishing to reply to your favor of Dec. 29 of last year without letting a Steamer pass, I hasten, tho' from want of time I can do no more than reply. It is now early morning. I sit in my study by lamp light, & nearly all my family are yet asleep.

About the Molokans I should say, that the account of that sect might be published without any injury to them, or the work among, & also what is contemplated to be done for them that are in Turkey, or may come over need not be a secret. But I shd. be very sorry to see any intimation that we or any one, else intend to operate by

Constantinople Jan. 31. 1860

them into Russia itself; for that would certai
shut up the door there. There is every reas
to believe that we shall obtain a gift of lan
for them from the Turk. Government, & their
last letter states, that the first settlement
in Europ. Turkey will probably be about
500 families. Last week I recd a letter from
the Minister in charge with the German Protesta
in Admadsha (near Tultsha), & in several citie
& villages around where such families live
scattered. There number seems to be growing
fast. You remember perhaps, that 10 years
ago I was much engaged in helping on the
settlement of these Germ. Protestants in Admadsha, who had come over from Russia, &
many of whom knew me there & I them.
The object of the Minister above mentioned
in writing to me, was to inform me that he al
was laboring among the Malakans, as Provid

seemed to call for it, & to put his efforts into a harmony with ours, wishing, as he says, only to help build up the Kingdom of Christ among this interesting class &c &c.

From the "Mohammedans" we have nothing to fear in any thing we do for the Malakans. They will naturally & cheerfully acknowledge them to be Protestants, & have already called them so.

About Omer Efendi & his people, I should now say, that you may state all the facts in the case, without however embarrassing any one by mentioning his name e.g. the Dutch Minister Count de Zuylen, or these men themselves, giving the names of those baptized already, &c &c About my name there is no difficulty. All these facts are sufficiently notorious here to make publication harmless, at present. We are, in fact, going on fast to that state when we may be entirely open, tho' we are not yet quite there.

+ Things happen almost daily which look almost fabulous, & which I would not have published because people would not believe them. E.g. lately a relative of the Sultan called at my house, with another Turkish officer, — promised to call again — the officer serious — the other is so. But a call from such a man at a Missionary's dwelling!! Last Sunday evening I opened a course of Lectures in Turkish, on the Messiah prophecies of the Old Test. at my house. Ten Turkish-born persons were present, among them an officer from the Imperial Palace, a Persian Colonel in service, who is brother-in-law to the Shah of Persia & a Persian Sheikh.# They joined us in prayer before & after in conversation. The officer from the Palace appears a very fine man, but not particularly inquiring. But the Colonel, was in tears when he left Mr W. ~~crying~~ saying, "I have 3500 piasters monthly income, but I don't care I shall leave it all &c &c — The Sheikh wants to go into our Seminary for a season. He says, "I am wealthy at home, & shall go back; but I want to learn the Gospel before I return, & then I shall preach it in Persia &c &c". These are so recent cases that I hardly dare to talk about them, lest I should say too much. Persians are a cunning set. Still the Lord can convert them, & there seems to be a work begun among them.

Bebek Jan. 31. 1860.
Rec'd. Feb. 25.
Ack. Apr 25 '60

# all these stopped with Mr Williams over night, tho' I invited them to stay with us.

Rev. Rufus Anderson D.D. Bebek. Constantinople March 13
1860
Secretary of the A.B.C.F.M.

Dear Brother,

After a mature consideration of your printed letter of Jany 30 to the N. Arm. Mission, & of its bearings upon the work of the Am. Board among the Mohammedans, I have come to the conclusion, that my relation to this work must come to a close.

The Resolutions of that letter, which regard the work among the Mohammedans, & the remarks growing out of the resolutions, will so infallibly ensure the speedy ruin of the Turkish work, (which will be followed by the slower death of the Armenian Mission) that, unless the Prud. Com. can change their mind on the subject, & reconsider & rescind their decisions as expressed in the printed letter referred to, & adopt a different policy, the path of my duty is perfectly plain. If the

Turkish department is to have no laborers especially designated to it; if the Mission here have no right to designate as many of their Missionaries to that work as they see to be called for; if the Prud. Committee are not ready cheerfully to co-operate by sending as good men for this work, as they may be needed & as they can be found; if the Turkish class is not to have its own Missionary & its separate existence, with its independent location in prospect as soon as the Mission see that the time for it has come: then the Turkish mission is, in reality, given up, & my work finished. Whether a reconsideration of the Letter is, in their view, practicable or proper, must, of course, be decided by the Pr. Com. But as time is precious to a man who contemplates the eventuality of his return home, I will suppose, that the Com. will abide by the printed Letter, & I would therefore respectfully tender my resignation to the Prud. Com., thanking them for the degree of confidence which they have been pleased to repose in me for so many years, & for the courtesy with which they have treated me.

I am sorry to call upon them to place the means for my return into my hands; but this is indispensible, & I suppose I am entitled to it. It may be, however, that I shall not need those funds, or at least not at present, for I shall take some steps to obtain, if possible, support as translator of the Bible into Turkish, until that work be finished, if indeed I shall live long enough to finish it. If I succeed in obtaining that patronage, I need not burden the treasury of the Board in their present embarrassed state, which will greatly relieve my own mind.

If the Prud. Com. should say, that they are willing to support me while occupied in this great & indispensibly necessary work, I must decline their kind offer, for reasons more than sufficient in my own mind, but which need not occupy their time.

You will probably hear more from this Station on the Letter in question. But whatever this Station, or any member of it may think or say upon it, there is no other course left to me than the one I am taking.

As your reply can hardly reach me before the middle of May next, it will be necessary to continue my relation to the Board till the close of June, & perhaps of July next, so that I may be able to transmit in proper order whatever responsibilities are now incumbent upon me, & to make my preparations for our eventual departure to America.

Begging you to bring this letter together with the expression of my christian regard & affection before the Prud. Com., & to favor me with an early reply, I am, as ever,

most truly Yours

W. G. Schauffler

Constantinople March 13. 1860.
Rec'd Apr. 12.
Ans'd Apr 13
Rules
Resignation

(copy)

Bebek, Constantinople
March 13, 1860.

Rev. George W. Wood, D.D.

Dear Brother,

The accompanying letter to Dr. Anderson contains my resignation from the service of the Board. You may imagine that this step was not taken without much reflection, & prayer, and not without the deliberate conviction that my position in the Turkish work had become entirely forlorn.

The die is cast, & now let me say a few words to one who, once a near fellow-laborer, knows the heart of a missionary.

The letter (printed) of Jan 30 addressed to the North Arm. Mission has finished the desolation of our Turkish work, languishing ever since we returned from America, so far as laborers and means are concerned. That Letter decrees as follows; viz. (1) No Seminary, nor even a separate class of Osmanlee & Persian youth; 2) No missionary designated to the Mohammedans; & therefore, & in express terms 3) No mission to the Turks. Of course this makes an end of our Turkish mission. All the encouragement which the state of inquiry among the Turks has presented for 5 years past, and which has made us and many other beholders feel that we are living in the time of miracles (to use Dr. Dwight's reiterated expression) and which were faithfully reported home, cannot convince the Com. "that the Lord does call this Board to institute a distinct mission to the Mohammedans;" and "were there now an imperative call for such a mission, that department of labor would have to be relinquished to others." Language cannot be plainer, nor a sentiment more suicidal to the Lord's work among the Turks.

To be sure, the Armenian missionaries are all to turn Turkish missionaries also. But this is so transparent an illusion, that it may be taken for granted, that no member of the Prudential Committee who has seen miss. ground, if any member whatever, clearly conceived, or soberly believed the practicability of the thing. Who has ever heard of a mission, however small, worked by missionaries laboring among another nationality & already *over* burdened with their own work! What, then, can the Arm. missionaries of whom only *a part* speak & read *Armeno Turkish* do for the millions of Osmanlees, & not a few Persians, waking up all around us! They cannot overtake their own work, and yet, they are in their *leisure hours* to take care of the Turks! Is it intended that they should do half of their time Armenian work, and half of their time Turkish? This would be doing neither the one, nor the other. The attempt would be abortive and the ruin of both departments. The fact is, the Arm. missionaries who know Turkish can do something for Turks, as they in the prosecution of their own work find opportunities which they improve in passing: but unless there are missionaries to take care of the work itself, the Arm. missionaries may sow, more or less, but the missionaries of the Church Missionary Society will reap the whole, and no man can reason it away, or check this working of a natural cause. Enquiring Turks will to some extent, go into Armeno-Turkish services, but 5 years experience at Yeni Kapoo has shown that nothing effectual can be done for them thro' that idiom & those divine services. The Armeno-Turkish diction is distasteful and strange to them, the characters of Bibles & Hymn Books are foreign to them, and naturally often, the preaching is not calculated for Osmanlee, or Mohammedan hearers; I do not know of a single Osmanlee hearer now at Yeni Kapoo, while inquirers are never wanting at Mr. Williams', & nearly always there are some such hearers on Sabbath, even in bad weather, at this distance from the city. A convenient, cleanly place of worship nearer the city, with a real *Turkish* ~~worship~~ service would of course be still more frequented. But this implies a missionary devoted to the Turkish work as such. In the interior of Asia Minor where there are only Armen. missionaries, a Turk who wants to hear the gospel *must* come to them, & in Roumelia where christ. & Moh. Bulgarians, chr & Moh. Bosnians & Albanians, & Osmanlee Mohammedans mingle freely in *social* intercourse, the *religious* relations may eventually take a different shape from what they will here. Still even there, without Mohammedan missionaries nothing effectual will be done for that race & persuasion. And how shall we compel the Mohammedans to accept the gospel in the way *we* condescend to give it to them, when the Church Miss'y Soc. & the Propagation Soc'y are ready to offer it to them in their own language & alphabet?! We are not alone, & the Turks are far from feeling that they are the slaves of Amer. missionaries. They are an independent, manly race. Then give them up, says the *printed letter*. Very well, they will know where to go. Those Societies will occupy the *Turkish* field, & the Board will find themselves shut in with their comparatively small work among the Armenians, who, attracted by an interesting grand & prosperous gospel work will probably sympathize more decidedly with its agents than we shall ~~to~~ like. However this is none of my business. If the Prud. Com. are ready to ruin in this way the work of their missionaries, the toil & sufferings of 30 yrs, just when providence begins to open the most effectual, wide doors right & left, & if the

Churches will bear them out in it, it is none of my business neither. The Turkish work is gone & I cannot consent to be the maker of Turkish books for the Armenian mission, with the millstone of this sinking concern around my neck. As soon as the two Societes (Prop. Ch. Miss) will learn the plan proposed in the printed letter, they will consider the field open & justly so, & they will enter upon it. Two families from the Ch. Miss. Society are already expected. They will be far enough from respecting our pretending to occupy the field when we declare that no missionaries shall be designated for it & no school ~~&~~ nor even class taught separately to train native helpers why should they respect so vain a pretence! My heart bleeds when I think that this noble work among the Turkish race is to be thrown into the hands of the English. God offered it to us, & had we organized a real Turkish mission in this country, our Armen missions would have given us an advantage over all other Societies for what they would in vain have sought a substitute. This advantage is now thrown away by attempting what is *impossible*; & in due the time the weapon with which we might have conquered the land will be gradually twisted out of our hands, or drop from us who did not know how to use it. No Miss'y Committee ever sustained a loss like this loss. Time will make it undeniably plain, & the responsibility will fall to where it belongs.

But *must* the influence of America be lost to the noble Osmanlee race! Must it? Will not the Presbyterian, or Dutch Reformed, or some other Board take up what the American Board are throwing away? Can *you* not induce the Father's of your own denomination so to improve this opportunity of occupying one of the most important & promising mission fields the earth affords? I know that Dr. A. never appreciated this work, & I have from the begining felt the secret pressure of his hand; nor do I think it could ever prosper under his control. But let others try it & a speedy experience will decide the questions. It is obvious that my moral obligations to the Turkish race do not cease together with my relations to the Board. Therefore I offered my services to Bible Societies. If they decline & I must return to the United States I shall feel bound in duty to Christ to make every practicable effort to induce others of ~~the~~ Lords servants to ~~induce othe~~ enter the field. Not until I have done all I can, shall I be able to rest, & say "my hands are clean from the blood of the Turkish race.

That I could not, under existing circumstances advise my sone Henry to enter into the service of the Board, is a matter of course, unless he feels called into some other than the Mohammedan work. I have hoped, & do hope, that my four sons will serve their master among this race. But if the Lord calls them into this part of his vineyard they will have to turn some other way than Pemberton Square either with their father or without him.

There are many things in the printed letter which seem to lie open sadly to remarks, not the most flattering. If "it has never been supposed by the Com. that there were to be two separate missions" Dr. A. has himself & with his own mouth at the miss. House made impressions upon me which would compel me to doubt either my sanity or his honesty. But I suppose at that time he was honest & I sane, & that he has changed his views since. If he had acknowledged this frankly it would have been a great comfort to me. I desire to continue to love & esteem him as ever I did & to feel my confidence in him shaken is keenly painful to me. But I must come to a close, I see, for I have two letters more to writte & it is already to ~~[illegible]~~ late.

Think on Turkey & on the Turks Bro. W. if you want to do your duty to God. Let not American influence labor & prayer be withheld from them! Don't turn them over to the Prayerbook & the Crucifixes, and genuiflexions of the Puseyites. Now that the Am. Board have given them up you can consistently direct the minds of other Societeis to the Turks. For the sake of your own armenian work save this great wreck & put some good Am. sailors into her to steer her along side your snug Armenian cutter. In full earnest, save Turkey, raise your voice, call for help, pray for us; & God will bless you who have "come up to the help of the Lord, the help of the Lord against the mighty". With kindest regards to Mrs W. & children from both of us, yours truly, W. G. Schauffler.

Rev. W. G. Schauffler D.D.
& Dr. Wood.
(Copy)

Constple, March 13, 1860

Recd. March 11/60.

Prud. Com.

6

Rev. R. Anderson D.D. Odessa, June 20. 1860.

Secretary of the A.B.C.F.M.

Dear Brother,

I recd. in due course of time your long letter of April 13. explanatory of your printed letter of Jany. 30. Yours of April 27. was also duly recd. It added nothing to the one preceding. I have also read your reply to the Com. ad Int.-letter by Messrs Dwight & Bliss. I sincerely regret, that this misunderstanding has given to you & to other friends so much trouble. The part that fell to me was not small.

I am sorry to say, that I cannot feel your explanations to be satisfactory. The reconciliation of the two letters of Jany. 30. & April 13. lies beyond the scope of my vision. The ambiguity of the word "designate" to which you attribute my supposed misapprehension, never occurred to me, nor to any other brother at Constple that I know of. It is entirely innocent of the view I took of your printed letter. I consequently never felt, that the grounds of my resignation had been removed, nor can I feel so now, except by considering your letter of April 13 an authoritative explanation of the one of Jany 30. without any farther reference to the phraseology of the latter.

But my reflections during these two, ~~three~~ months past, awakened by your letter of Jany. 30. have deeply impressed me with the fact that the position I occupy in the Turkish work, is an impracticable one.

2| You object to the separation of the N.A. Miss. into East & West. But I never could consent to a controul of the Turk. Mission by the votes of the Missionaries in the interior of Asia Minor, – a controul which, judging from the past, I should consider unavoidable, if the present relation of those brethren to us continues. Again —

The Turkish work is new, & developments unforeseen, & therefore unprovided for by the estimates of the year previous, would condemn me to a system of continuous begging from private friends, involving the necessity of a heavy correspondence, keeping me in a continual state of threatening embarrassments, and creating the occasional necessity of raising funds on interest. True, my Amer. & Engl. friends have been extremely kind & liberal thus far; but a continuous system of extra charity would hardly work well, whether at home, or in the East. It is burdensome & harrassing to me, & would probably not meet with the approbation of judicious friends at home. Farther —

Even if I remained in the service of the Board, it would be absolutely necessary that the Prud. Com. should send at once one more Missionary to Constantinople, & ere long a second one. Writing from this city & separated from the Station, it cannot be my object, in this private letter, to state the reasons of this necessity, or the contemplated departments of labor these brethren are to occupy & to cultivate. To do this belongs to the Station. It is enough for me to feel the pressure of this subject, & to know too, that in the present embarrassed state of the treasury of the Board, the Contple Station can hardly be expected to ask for two new Missionaries, for a Station the expensiveness of which has been a standing complaint with you, & respecting which the brethren in the interior of Asia Minor fancy, that it is already too large as to the number of its members.

There are other particulars of a local character, which, growing out in part of our present penury of means & strength, convince me, that I am unequal to the task imposed upon me. The fact that, in your opinion, I misunderstood the most carefully prepared document you ever wrote, viz that of Jan 30, naturally raises the question, whether I understand your explanation of April 13, a circumstance which necessarily deprives me of any encouragement I might otherwise have derived from it; and I am therefore persuaded, all things considered, that it will be better for the Turkish Mission, if I adhere to my request of being dismissed.

I believe, there will be no difficulty in my receiving my support for a number of years to come (if I live) from the two great Bible Societies; & thus, while I shall give myself to their work as much as my strength will permit, I shall be able still to preach in Turkish, to hold evening meetings,

& in various ways to be helpful to the Turkish Missionaries in this great work. Our harmony at the Station will not be interrupted by my receiving my support from another treasury, while *you* will be able at once to support another Turkish Missionary at Constantinople, without incurring any additional expense.

You are probably not aware, that in your late printed Circular explanatory of the Letter of Jan 7. 30 you have exposed me to the entire Mission as a man who could not understand the most carefully prepared document you ever wrote, while you still insist upon the unmistakeable clearness & definiteness of that letter except only as regards a reference there made to the Bebek Seminary. I have often appreciated the delicacy of your feelings, & I am sure, that you will realize as well as I can, what a sacrifice of standing & personal influence, not to say of self respect, it would require on my part, to retract my resignation while thus impliedly characterized before the whole Mission in which there is but one member older than I, in a manner so discreditable to the most ordinary faculty of a sound mind. But even this would not have prevented the retraction of my request, could I see before me a prospect to sustain the burden imposed upon me, & to be sustained under it so as labor with a rational prospect of success. But of this I am by no means sufficiently confident. It is possible that others may solve a problem which lies beyond my reach, & I shall be happy if I can be helpful in this great work. Nor do I feel chargeable with a want of Christian modesty, if I indulge the hope of rendering not unimportant assistance, if God spares my life.

I hope that my transfer to another Society will excite no undesirable attention among the friends of the Board in America. It will certainly make no noise at C. I hope therefore the Pr. Com. will take my request into consideration. I also hope you will think it due to me to communicate to them this entire letter. I should like their approbation of this change of my relation, expressed in a few words, if they see fit.

I desire to reiterate here those sentiments of esteem & affection for the Members of the Pr. Com. & for yourself & your whole family, with which my letter of resignation closed.

As ever most truly Yours
W. G. Schauffler

P. S. Constantinople July 3. 1860

This letter was detained by Mrs Schauffler, at Constantinople till I came. The reason of this detention is simply that the brethren here very kindly & fraternally oppose my leaving their circle even in *appearance*. I need not say, that I fully reciprocate their brotherly feelings; nor are we to be separated in *work*, & in *reality* while we live. But actual circumstances & a sense of duty call for this sacrifice & I bring it the more unhesitatingly as the remaining days of our lives are but few, at any rate as regards us older men

Rev. W. G. Schauffler
Odessa June 20. 1860.
Rec'd. July 27.
ack Aug. 8.
✓ Publ. Ad ~~Aug. Sept. 9.~~

To Rev. R. Anderson D D

Rev. Rufus Anderson D.D.
Secretary of the A.B.C.F.M.

Bebek. Constantinople
July 17. 1860.

Dear Brother,

This mail will convey to you a letter from the Station, which, like the present, is the result of conversations had at our last two business meetings, on the Turkish department of this Mission.

A week ago last Saturday I introduced in our business meeting the subject of the Turkish work. This *should* have been taken up by the Station immediately after the reception of your reply to *that* Station letter (written by Messrs Dwight & Bliss) in which the views of the brethren here, on some parts of your printed letter of Jany 30 were expressed. The subject was inadvertently passed by at that time, by others, & I myself did not think it best *then* to introduce it.

At the meeting referred to, viz. on Saturday the week before last, the question of the eventual transfer of Arm. Missies to the Turkish work was introduced by me. It was discussed at full length, and a satisfactory degree of unanimity prevailed as to the practicability & the usefulness of such an eventual transfer. Last Saturday I inquired 1) whether it was the opinion of the brethren, that the Turkish work should be cultivated exclusively by Missies thus transferred from the other field, or fields, and in proportion as such transfer could be made: or whether they thought that Missies especially & from the beginning devoted to the Turkish work were needed, & whether *they* were prepared to ask for them when needed, & expected the Prud. Com would be ready to respond to the call. They unhesitatingly replied, in substance, that while older Missies transferred to this new field might be very useful, the work notwithstanding called for laborers fully prepared for it, & that they expected to obtain them when needed. This reply I had expected, considering the view they had already taken in their letter to you, above referred to, especially in Remark 2d, on the Turkish work.

Mr Dunmore having lately arrived here, & having expressed a willingness, while here to engage in the Turkish work, the Station was ready to put him into the place Mr Trowbridge had professedly occupied, — hoping, besides, that Mr Dunmore might be inclined eventually to stay altogether. Or, if he could not stay, & if Dr Pratt should remove to this Station, it was suggested, that he might assume this responsibility permanently. Thus, it was hoped, the supervision of the native agency among the Turks, & the various items of business growing out of the intercourse with inquirers & native converts would be provided for without delay, and I relieved from a burden which had long been too heavy for me. I inquired, therefore, 2.) whether this arrangement was understood as being definitely made, & whether I could consider myself relieved from these responsibilities, & act accordingly. This being replied to in the affirmative, I had the pleasure of announcing to the Meeting, that I could now continue in my relation to the Mission, & that I should no longer insist upon my dismission, if the Prud. Com. had not already acted upon it, or did not prefer themselves, to accept ~~it~~ my resignation as the best course on the whole.

I beg, therefore, to say, that I am ready to leave the question of my dismission entirely with the Prud. Com., wishing them to act as they think it best for the interests of the Cause. Hoping, that the Prud. Com. do & will take the same views with the Station, as to the means of Cultivating the Turk. field, & that the energy of the new laborer, guided by the experience of the Station will be blest with happy results, I can now continue cheerfully to labor under the patronage of the Board. The prospects of the work, on the plan entertained by the Station and with which, they are confident, the Prud. Com. agree, & the amount of my personal responsibility as they now will be, render my continuance possible, & I can therefore insist no longer upon a change.

If, however, the Prud. Com. should think the contemplated change desirable, or preferable, there exists no reason here, that I know of, why my resignation should not be accepted. I shall expect, in this case, to co-operate with the brethren here, essentially in the same manner as I shall now do, after the above–

mentioned changes in the Turkish department, if I do continue ~~[illegible]~~ in the service of the Board.

The Prud. Com. may therefore act with a view exclusively directed to the interests of the good cause, in either accepting, or declining my resignation; & whatever the result may be, I shall always cherish for them all, those feelings of Christian regard & affection which they so richly deserve, & with the expression of which I beg to close these lines.

Most truly Yours

W. G. Schauffler

Rev. Wm. G. Schauffler 88

Constantinople, July 17, 1860.

Rec'd. Aug. 10, 1860.
ack. Aug. 13th

✓ Pub. Ad.

Ans. Aug. 14

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Rev. Selah B. Treat Bebek Constantinople Aug 20. 1860.

Secretary of the A. B. C. F. M.

Dear Brother,

A brief remark in the last letter from our Son Henry leads me to drop you a few lines, relative to something published in the June nos of the M.H. and of Dayspring & Journal of Miss. from Mr Trowbridge's pen & accompanied by an editorial, introductory remark.#

When I saw the extract from Mr T.'s letter I was not surprised at *his* having written as he did, but I did certainly regret to see it in the Herald, & could not feel altogether indifferent to the charge by the editor of *great exaggeration*. It is obvious that the minds of those readers who care anything for the Turkish work, or know anything about it, & who know me, must consider me as the source of the unreliable information. As yet I am *the* Turkish Missionary to whom they will trace the matter.

By referring to the M.H. & the Day Spring again, I notice that Mr T.'s statements & the Editorials are mixed up.

Rev. Wm. G. Schauffler

I did not intend, at first to say anything, as such things generally pass over the public mind without leaving any distinct, or permanent impression. But perhaps it may be best, notwithstanding to revert to it. Allow me to say then,—

When Mr T visited Broosa by vote of the Station, it had become necessary that some one of us should go. It was obvious that I ought not to be the one. I wished Mr Dwight, or Mr Bliss to go, but neither of them could spare the time. Mr T.s going I regretted, because he was utterly morbid on the subject of the Turks at large, & had fallen out with every one of our hopefully converted Turks, with whom he had at all anything to do. No doubt, however Omer is a mystic. I never saw him, & therefore cannot tell whether he is "most ignorant." I suppose he knows what Turkish Mollahs & Lecturers do. If he is "most lazy", it may perhaps be rather natural to a man of some 70 years, exiled, without any occupation, & — starving.

But even if this & much more was fairly chargeable to the old man, this kind of language appears to me out of character in a Miss.y correspondence. It is neither charitable nor refined.

I, for one, never exaggerated the story of Omer. I have not one word to take back of what I have written, either to America or to England, either for publication, or in private correspondence. I never considered Omer a Christian, & do not at all wonder (as Mr T. seems to have done) that he is so "ignorant" of the "fundamental doctrines of Christianity." I supposed that, before Mr T. went to Broosa. But some of his followers are very serious & interesting men, & one is a professor of religion.

Mr T.'s letter was not sanctioned by the Station. I do not think he was appointed to write (tho' I may be mistaken) for it was only for our own information that the Station sent a brother over. It was suggested & moved by me. I have not a doubt, if Mr T.'s letter had been read to the Station it would have been amended, & made "much milder" than "the paragraph."

Mr. T.'s haste in reporting reverses in as strong a light as possible, & with a remarkable readiness may be seen from what he wrote home respecting the Jewish girls' school of the Scotch Missionaries, & which was published somewhere, I believe in the "Day Spring" or "Journal of Missions." He said the supposed converted children had all returned to Judaism. Probably that impression was then received by many — never by me who was intimately acquainted with the whole movement & its revulsion, while Mr. T. knowing neither Italian nor German, & cultivating no nearer acquaintance with the Scotch, in their work, could only receive second hand impressions. But suppose he had received his impressions directly & from his own observation, what christian or Missn. duty had he to perform in reporting the reverses of other laborers? And why in such haste? Why not leave them to report their own labors, successes or reverses, joys or sorrows, first?

Our Scotch friends here feel that they have been mis-reported by those who had no responsibility in the matter & who might as well have left them to report their own reverses, if they met with any. The *fact* however is, that none of these Jewish girls has returned to Judaism after professing to be converted to Christ. They all believe in Christ as the Messiah, & are more or less tender on the subject of religion, knowing that they can be saved only by Jesus. But they say "We are not converted". *There* it is where they stand — exactly where thousands of the children of pious parents in America are standing, whose privileges are far greater, & who have no obstacle to face whatever in professing Christ, if they would but do so.

I beg you not to think that there is any feeling existing on my part upon this subject. Nor do I think it necessary that dear Dr W. should "modify" any previous statements. "Leave it where it is." Mr T. has returned to the Armenian field to which Providence has obviously called him. In that field he is successful & happy. My best wishes have followed him back into it. He lately wrote me a letter from Erzeroom — not the most modest one that was ever written by a younger Missionary to an older one — but he is young, and shall not reply to it, but do as tho' I had not read it.

Excuse the haste of this letter. I suppose you will not get it bound up in one of those letter-volumes, which, I understand, you have at the Missionary House. Last week James Williams was sent to England by our Puseyite fellow laborer here, the Rev. Mr Curtis. Neither Mr Curtis nor James thought it necessary to ask any question, or give any notice, either to the Parents of the young man, nor to the Missionaries who were in charge of him. This is the piety of Curtis, whose suavity & humility of conduct know no end. I for one, am rather glad that James is gone, for he is spoiled, I fear, for our Service; his influence among Turk. pupils would not have been good, & Mr Herrick would have had trouble with him. Besides, I have no idea that James will stay long with the Puseyites, & I am afraid that he will never do much good anywhere. His parents are deeply grieved to see him go over to that party.

I hear Mr. Curtis has a fellowlaborer, a Maronite, married to an English woman, who preaches in Turkish. May he but preach Christ, & not the Church! John Williams is expected to join Dr Pfander as a Catechist, Church Mission. Lately a foolish little book has been published about the Williams family, in England. A Lady whom we know well, wrote it. John has had a finger in it. It is a most flimsy production, the old Malta Daguerreotype group once more lithographed, "Crambe repetita", before the title page. Some quite glaring mistakes in the statements, as you may imagine.

Mrs. S. unites with me in kindest compliments to yourself, Mrs T. all your dear family, & the Gentlemen at the Missionary House

Most truly Yours

W. G. Schauffler

P.S. I hear Mr Ladd has written to the Miss'y House about Mr Freeman's defection. This is entirely as it ought to be. We all wish to be fair & honest. I shall do all I can to find out Mrs F. & the children.

Rev. W. G. Schauffler.

Bebek, Cons'ple Aug 29, 1860.

Rec'd Sept 14.

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Rev. R. Anderson D.D. Bebek, Constantinople Aug 21. 1860.

Secretary of the A.B.C.F.M.

Dear Brother,

You have doubtless been fully informed of the disturbances which took place a few weeks ago, & the lowering sky under which we lived for weeks together. I never saw this city in such a state of apprehension among all classes, from the highest to the lowest, foreign & native, nor have I ever heard of preparations for such a desperate struggle for life among the foreign residents of this capital. At present all seems to be quiet & settled again.

In the midst of these fluctuations between fear & hope, the Shield of the divine protection remained over us, & spiritual refreshing cheered our hearts. I was greatly comforted in noticing that our few converts from Islamism appeared firm, intending to meet the storm if it must come. They asked for testimonials of their baptisms, in order to prove, if asked, what their religion was. There was no intention perceptible of hiding their rel. conviction, or of denying their relation to Christ & his people. Especially did Mr Williams maintain his habitual, cheerful, firm christian spirit, ready to be absent from the body & to be present with Christ any day.

But these friends realized the desirableness of closer fellowship with Christ & with one another, in proportion as they felt themselves exposed to daily & hourly peril; & they therefore requested me to bring them together for a Communion Season. I consented, & on the 29 of July, Sabbath evening, we met at the house of Mr Williams at 8 o'clock P. M. As things looked when I consented to the proposal, I conceived it possible that we might be disturbed by some fanatics, but before the appointed evening came, the public mind had somewhat calmed down, & we spent a delightful evening together there being none to molest us, or to make us afraid. Two of our Moslem communicants were absent, in consequence of their great distance, or perhaps from some other obstacle, but in their places there were present several unbaptized Mohammedans. There was a room-full, as it was. The number of Communicants was 19 representing 8 different nationalities, viz— 7 Osmanlees, 2 Persians, 1 African, 1 Israelite, 1 Irishman, 3 Americans, 3 English, & 1 German i.e. myself. I need not tell you what a refreshing season we had. You know yourself what a missionary Communion season is, more especially in such circumstances.

Since then I have attended another occasion of a different character. Henry Martyn, the Persian I baptized between 3 & 4 years ago was betrothed to a Prot Armenian girl, formerly connected with the Female Boarding School. The ceremony took place across the city, in Yeni Kapoo, or Top Kapoo, in the house of a relative of the bride. Pastor Mugirditch whom I requested to lead in the exercises, held a meeting enough to marry half a dozen of American couples in the most solid style. I said a few words. There was singing, prayer, Bible exposition &c

all very edifying & comfortable. Henry Martyn is in Dr Pfander's service, employed in part in translation work; but he labors also among his fellow countrymen here, & seems really to get access to these careless Persians to a very encouraging degree. He is firm & tender in his christian character, appears like a growing christian & gives Dr P. great satisfaction. He faithfully cultivates the fellowship of his Moslem brethren in Christ. In a couple of months more I expect to perform the ceremony of marriage for betrothed persons. Mr Dwight was also there; & one unbaptized Mohammedan, an interesting new comer, a young Softa from one of the great Mosques of Constantinople proper. The season was profitable & our fellowship sweet. Five nations were represented.

A week ago last Sunday Mr Herrick preached his first Turkish sermon at Pera, repeating it here last Sunday. It was a good Sermon, well written, & well delivered. The advantage of studying the Turkish in its *own* character, and not in the Armenian alphabet foreign to the language, & under the guidance of Osmanlee teachers instead of Armenians or foreigners — that advantage, I say, was most apparent. Mr Herrick is the youngest "Turk" among us, but there is no competition between him & some Armeno-Turkish scholars of not a few years practice.

// Hamdi Efendi, the nephew of Kiamil Pasha, still lives with us. He now visits, not unfrequently, the Palace of his uncle in a friendly manner. Temptations to return are put into his way, quite liberally, but he has been entirely firm thus far. There is a very great gain in this fact, as a precedent, viz that a converted Mussulman is hospitably received & courteously treated in the very house from which he went out, & that the house of the *second* Pasha of Constantinople!

I hope soon to set Hamdi Efendi to some missionary work. He is learning the English, somewhat slowly. ||

With the communion season above referred to I close my pastoral labors (if I may use that term) among the Moh. converts. That department will devolve upon Mr Dunmore, or whomsoever the Armenian brethren may appoint, in case he should leave us. Of course I cannot help feeling solicitous for those upon whom I have looked with something like parental tenderness, & perhaps partiality. But the change seemed to be unavoidable & I hope & pray, that they may prosper better under the care of one who can devote his time to them more exclusively, than I could. Mr Dunmore will of course report his own labors, & you will, therefore, not expect me furnish intelligence in the department of inquirers, or Converts, except so far as they may, providentially, come into some contact with me, or I with them. If, heretofore, I had some especial responsibilities upon me in connection with the labor among inquirers & converts, I consider myself no more responsible, hereafter, than any other Missionary connected with this Station. This I say, supposing that the Provid. may choose my continuance in the Service of the Board, and I doubt not you will approve of this my position for the future, if I should continue; & view my communications accordingly.

There is no reason why any part of this letter should not be published, if this should appear desirable.

Kindest compliments to the Gentlemen at the Miss.y House. My kindest regards to dear Mrs A. & all your beloved family. Most truly Yours,

W. G. Schauffler

Rev. Wm. G. Schauffler.

Constantinople. Aug 21, 1860.

Rec'd Sept. 14.

Ack'd Jan. 17, 1861.

10

Bebek, Constantinople Dec 18. 1860.

Rev. Rufus Anderson D.D.
Secretary of the A.B.C.F.M.

Dear Brother

Your favour of Aug 14. last came to hand in due course of time. A variety of circumstances combined in preventing me from replying immediately, & continued so, till the delay has become much greater than I had anticipated or intended. Letters on the course of events among Mohammedan inquirers, or among the converts naturally belonged to others, altho' my own intercourse with them continues, and I expect – beginning with this letter – to report to you from time to time facts as do not fall under the observation of other Brethren. I have reminded Br Herrick to report to you the interesting story of Ahmed Aga, the Moh. blacksmith of Cesarea, Asia Minor, who lately arrived here with his excellent wife, & three nice little girls. I believe the two people sincerely pious, &

No. 11th. G. Schauffler

Br Herrick will take the time for giving you full information about this family.

Accept my thanks, in connection with the Pr. Com. for the expression of confidence & good will towards me, contained in your letter. I will try to deserve them, & I do reciprocate them. In sending you my second letter of resignation, I was quite aware that it would perhaps, & even probably be acted upon, before a communication of any kind from the Station could reach you. I acted advisedly & for reasons satisfactory to me now as much as they were then. I am satisfied with the present result, as apparently, the best for the cause, tho' if my resignation had been accepted, the difference in my relation to, or influence upon, the work would not have been great. Only the impressions received both here, & among some of my friends in America, would not have been the happiest one. I have no interests of my own to secure. My interest is the cause.

The Bible-Society question relative to the Turkish Version of the Bible, which I am preparing for the press, is in a singular state. It would be uncomfortable to me, if (otherwise so unfortunately) the Porte had not thus far so pertinaciously refused permission to print the work here. I cannot comprehend, why so long a delay in the decisions of the two Bible Socies should occur. Meantime I do not know to whom I am responsible, & to whose views or wishes I am to listen. If the Am. Bible Soc. can come to no satisfactory arrangement for so long a time, why do they not abandon the thing altogether? The B.F.B.S. are quite willing to do the work alone. I hope a satisfactory decision may be arrived at before a great while.

// The work among the Mussulmans is going on steadily, notwithstanding the threatening clouds which are beginning to rise upon our horizon. I have received reliable & repeated information, that the Sub. Porte intend to organize a decided opposition against the encroachments of the Bible into their nationality. About their religion they care nothing. Their plan seems to be this, viz. to make diligent search for the N. Testaments & Bibles in Turkish, & for their owners & readers; to confiscate the books, to frighten, or to punish (according to the degree of culpability) the individuals; and to exile those who have really made defection. // Upon Mr. Williams alone they are not intending to lay their hands; but they will so isolate him, & guard him around, as that no one shall approach him & he shall sit solitary on the hill in his house & eat his pillaf alone. // Two, three weeks ago the Grand Vezir sent word to the Ser Asker, to call for Abdi Efendi (our baptized Imâm) & examine him. This was done, & the old man made the following confession & statement, viz. We are no Ghiaoors i.e. we worship neither pictures, nor crosses, nor Saints; we assemble & read out of this book (drawing out of his bosom the N. Test.) & we sing out of this one (producing a Turk. Hymn-book), & we listen to preaching from the Gospel & engage in prayer for all men. If there is anything wrong in this book, please point it out to me. — He supposed (on inquiry) there might be some 40 men who were like him, & mentioned some of their names. He was then dismissed with a word of advice to let alone things too high for him &c. Since then a young theolog. (Moham.) student, who keeps & reads the Bible in his room in the Mosque precincts, has been searched after, but he happens to be absent in Broosa. The Omer Efendi (exile in Broosa)-people have been informed privately, that they will be taken in hand again, & that their leader will be exiled from Broosa to some other more distant & hopeless place. He is very closely watched where he is, // has the Bible hid in his room, & has hardly a chance to look into it. All this is dared, because English influence is "utterly rotten" at the Porte, (to use a Turkish metaphor), & the Brit. Ambassador is accomplishing less than nothing — being here only to encourage

Please do

not publish this

the Turks in wrong-doing. Altho' a poor, tottering man, consisting of little else than skin & bones, hardly able to keep on his feet, & often confined to his room, it is generally known & spoken of, that he often joins hale, fat Pashas in their nightly carousals. Thus he loses character with society generally & his influence is altogether against, not only religion, but morality, & the dignity of the Brit. character. A few days ago I wrote a private letter to Lord Redcliffe, informing him of the present threatening aspect of things. Possibly Providence may bless the attempt for some useful purpose. But our trust is in the Lord.

A few words about Hamdi Efendi, the nephew of our neighbour Kiamil Pasha. After his baptism & consequent expulsion from the Pasha's palace, he kept living among friends in Bebek, & Mr Williams ourselves & others. There being no place in the Seminary which ~~[illegible]~~ Mr Hamlin considered ~~[illegible]~~ good enough to offer to him as a room to dwell in, I consented to take him in for one year, during which time, it was hoped, he would be fitting for some sphere of usefulness in connection with our work. The little room half way up our stairs, just above our house door, formerly occupied by a servant girl, was papered, painted & matted by my children, & thus made a cleanly & decent little cell for Hamdi Efendi. He ate at our table, & set about acquiring the Engl. language as suggested by the Station. He lived with us 6 ms. during which time various attempts were being made by his uncle to bring him back to the palace. He was invited there, had friendly conversations with the Pasha, & was made to understand, that if he would return, he should receive his salary, a house would be provided for him & given him; that he should be left free to believe what he liked; that he might visit his father & mother (i.e. Mrs. S & myself) & see his other friends of our way &c. &c. But he always declined. About 6-7 weeks ago his uncle was about to leave for Egypt on a visit (the Pasha's chief wife is an Egyptian princess)

and before leaving sent to us & invited his nephew
to call & see him. Hamdi Efendi went down for
a short interview as he thought, but the Pasha most
affectionately begged him to stay; he was going
to leave in three days, & could not let him go away
before &c But Southwind came & the 3 days became
about three weeks. Meantime every sort of kind
& generous offer was again made to bring him back,
not to Islamism, but to the palace. The Pasha
offered to take him with him to Egypt, but he
declined. When the Pasha at last left, & H. E.
took leave of him on board the steamer, they
both wept sore. The Pasha asked him (I do
not know whether it was then, or before) to take
charge of his palace in the city till he should
be back from Egypt, as he had no faithful
person to see to that. And no doubt he had
none. He ordered a new suit of expensive clothes
(something like 2500 piasters worth) to be made

for him, - for indeed his wardrobe had become damaged & worn, - & his salary to be paid. Men in the Pasha's service who owed H. G. money to the amount of several thousand piasters, promised to pay him, & has since done so; and in short every thing was done in the way of courtesy & kindness to bind him, at least for awhile, to their establishment. Not only during the three weeks H. G. lived in the Bebek palace, but since he has removed to the city palace, he has called to see us. He declares that he never can leave Christ again; that no one ever speaks to him on the subject; that he is reading openly his Bible in his room; that others coming in there, occasionally take it up & read; and a few days ago he took our Alfred with him to the palace & treated him &c. &c.

It is obvious what they want to accomplish. H. G. will need much grace to resist these temptations. We are deeply concerned for him, & often pray for him in his perilous situation. We have no reason as yet to suppose that he will make defection from the truth. But if he is a christian, he is a young & inexperienced one, & naturally feels too confident as to his own strength.

However this case may turn out at last, it will still be a remarkable, and as a precedent a valuable incident. That the near relative of one of the first Pashas should become a christian, live for months in the house of a Missionary very near to his uncle's palace; visit there & be respectfully treated; invited to come back with promise (tho' not very honest, I fear) of entire religious freedom; & at last be put in charge with the chief palace of his uncle, - is certainly an occurrence powerfully illustrating the changes that have been effected since 1854, in this city & country.

Still let no one think that persecution is at an end, & no more iniquity & cruelty to be expected.

The religious & the national pride of the Mohammedans will not yield so easily to the encroachments of Christianity upon them. Our Armenian Protestants especially feel this, & have always felt it.

The present, somewhat threatening aspect at the Porte, as above alluded to, has put our Protestants into no small fear. They deprecated lately the assembly of some Moh. christians & inquirers in the School room of the Yeni Kapoo Mission chapel, altho' not under their control. They equally dissuaded from the occupation of a room in that building by the Moh. family from Cesarea who lately arrived here. No Armenian Prot. would dare to let them a room in his own house, or in a house hired upon his name. This caution on their part, tho' somewhat excessive, is not altogether unreasonable; and it shows plainly that the work among the *Turks* cannot be identified with that among the *Armenians*. The latter will not consent to run the risk, & why should they? Why should their safety & peace be jeopardized, & the Moh. work not encounter its own risks?

I venture to say, that there is not a native Protestant Church in the Empire that would, even now, dare to admit a converted Turk into their fellowship, or into their register as a Protestant. Not that they would meet with an open refusal on the part of the Government to have his name transferred to the Prot. List: but that they would fear that endless variety of annoyances, frowns, & artful oppressions & vexations which are so skilfully, & often so boldly employed in the East. The fact is that they will not consent to imperilling their peace for such a purpose.

Nothing can be clearer to the eye of common sense, than this viz. that the too close connection of the two Miss.y departments in question will endanger the Armenian work & hinder the Turkish. Both cultivated side by side will be helpful to each other: both yoked to the same carriage will by turns hinder the progress of the whole. The Turkish work is great in comparison to the Armenian; the conflict will be great, & the position of the Prot. subjects of the Porte is not favorable to their fighting in the forefront of the battle. They are very creditably interested in the work; they desire to promote it; they are often useful in it; they will derive, themselves, spiritual benefit from laboring in it. But they cannot afford to be too deeply committed to, or compromised in it; & when it comes to the fight they must, & will inevitably back down & shut their door.# I hope the Prud. Com. will give their serious attention to these remarks in providing for the Turkish work as the progress of the work may require it.

Mrs. S. unites with me in kindest remembrance to Mrs A. Please present my respects to the Gentlemen at the Miss.y House, & to the Pr. Committee.

Yours most truly
W. G. Schauffler

# And how formidable mobs may become even to the Central Government, we have lately seen to our hearts' content. The Embassies &c never were half as much alarmed as they were then.

[illegible]

Bebek Dec. 18. 1860.

Rec'd. Jan. 14. 1861.

Ackd Jan. 15

11

Rev. Rufus Anderson D.D.
Secretary of the A.B.C.F.M.

Bebek. Constantinople
Jany. 2d. 1861

Dear Brother,

You will receive by this mail a letter from Mr Farnsworth, dated Dec 7/60. At the special request of Mr Herrick I add a few lines; as you might well expect to hear from us also on the subject of this interesting family.

They have now been here about 7 weeks, & are favored by Mr E. E. Bliss with a shelter. They are occupying Mr B's dining room, on the lower floor. When they arrived here, they might have fallen into serious embarrassments; for they came up from the Steamer without having passed their effects through the Custom house at Galata x or at Stamboul, & of course they had no permit from either of these places to land their baggage. To make the evil worse, they inquired for the

"Protestant school"; they being obviously a Moham-medan family from Asia Minor. Fortunately ~~the~~ a Müezzin or Sexton of our Bebek ~~Mosque~~ was about the way, & being the Custom-house officer of the landing place, ~~he~~ let them pass, called porters & directed them ~~up~~ to our Seminary. Soon after, this man, ~~who is~~ an entire infidel, came to Mr. Williams, & boasted of his liberality to us. "I knew," he said, "that they were your people. I might have sent them right down to the Custom, but I winked at the thing, loaded their baggage upon the backs of our porters & sent them right up to your School. I know all about these things," &c * They have since changed their Anatolian dress into Constantinople dress, & go out & come in, no one having disturbed them thus far.

There are, however, embarrassments enough connected with this case, without any Turks to annoy or to threaten us. The man's trade consists in fabricating articles of cold iron, e.g. ironing pans, shovels, grates, tongs &c &c.

But these articles are fabricated here in immense quantities; & altho' this trade yielded to the family of Ahmed (not Akhmet which contains two misspellings) a comfortable living at Cesarea, they would be entirely undersold here by the Gypsies, pitching around in Constantinople. I have made efforts to find work for him, & he himself has taken pains, & is still seeking; but no opening has appeared as yet. Fortunately Ahmed is not altogether poor. Altho' they left their house & furniture behind them in the keeping of a prot. Armenian, ~~still~~ they brought some $13 – 1400. ready cash with them. But they are very anxious not to eat up what little they have, & become a burden to others.

Another difficulty is, that they feel isolated here. The Missionaries treat them with great kindness & we had them several times to dinner. But we are all very busy, & have little time for social intercourse. The Turkish converts rejoice over them, & treat them with paternal kindness; but they can do no more, for them & most of them live at a great distance from Bebek. I wonder this family has not become completely homesick.

Another embarrassment is, that they desire to be baptized. But the Armenian Protestants would be far enough from undertaking *that*, & even if the Missionaries should baptize them, the Arm. Protestants would not dare to admit them into their Church connection, or even into the National Records. Some time ago, the Station refused forming an Osmanlee Church, & those already baptized are now like sheep without a shepherd. Altho here already so long, the family have not yet been conversed with, that I know of, with reference to that rite; *I* feel a delicacy to say or to do anything, & *they* (the Ahmed family) are waiting in sad silence, & feel that they are being slighted. Mr. Farnsworth would gladly have baptized them, had he dared to do so, and our Episcopalean neighbours will be too glad to receive them to baptism; & not unlikely this will be the result erelong. But I can do nothing to prevent it. There are but two Missries here for the Turks; the Turkish work is in the hands of the Armenian Missionaries, & they are overburdened with their own work. They feel interested in the Nest. work, but "no man can serve two Masters." You cannot be Secretary, & Pastor at the same time, tho' you preach occasionally, I suppose.

You perceive from the above, that I take no responsibility in these matters, tho' I counsel when asked, & I am perplexed & distressed when I notice the growing work, & the entirely inadequate provision made for it.

I take this opportunity to speak of a subject belonging to our family interests. Our third son Alfred is fast getting ready to enter College, & it will therefore be necessary for us to send him to America next Spring. I would therefore ask the Com. to place the usual amount needed from here, at our disposal.

We are all greatly interested in the late Presidential elections. God grant the excitement may soon pass, & pass without injury to trade & honest commerce, & to the christian & benevolent institutions of the land!

The present year will doubtless bring forth great things. May it prove the acceptable year of the Lord to his entire Zion on earth!

Kindest compliments to Mrs A. & your whole family, & the Gentlemen at the Miss.y House.

Yours most truly

W. G. Schauffler

Jan.y 8 Some conversation was intended to be had with Ahmed Aga & his wife last evening at my house by Mr Herrick & myself, & perhaps Mr. E. E. Bliss, relation to their christian profession. But the man, who had been much occupied of late with procuring a habitation for himself & family at the city, was absent these two or three evenings staying down at the city; & today they moved down to Yeni Kapoo bag & bundle. Of course Mr H. & myself will take the earliest opportunity each one can get to call & see them in their hired house, or room.

Constantinople Jan. 2. 1861.

Rec'd. Jan. 31.

ack Feb 17.

12

Bebek, Constantinople
June 11. 1861.

Rev. Rufus Anderson D.D.
Secretary of the A.B.C.F.M.

Dear Brother

Various circumstances & events, gradually developing through the course of about a year past, have at last fully satisfied me, that my connection with the Board is impracticable. Unwilling to admit the fact I have done my best to reconcile my conviction of duty to my situation & to my desire of closing my career in the relation I have so long sustained to the Amer. Board. But I have not succeeded in doing so. I must therefore once more tender my resignation to the Prud. Committee, even at the risk of our returning to the United States. I shall endeavor to make arrangements with one, or both of the Bible Societies, to finish at their expense the revision & publication of the Bible in Turkish. If I succeed in this, the expense of our return to America will be saved to the treasury of the Board. The only consolation I feel in view of this deliberate step is, that a salary is thus provided for another, younger Missionary for the Turks, if indeed the Board is able & willing to labor for this class of men.

I wish my connection with the

Amer. Board to cease as soon as my arrangements with the Bible Society, or Societies, take effect.

You are doubtless aware that a second resignation admits of no reconsideration.

Please present my most respectful compliments, as well as those of Mrs. S. together with our sincere thanks for all their kindnesses, to the members of the Prud. Com., including the members of their families known to us. We _have_ endeavored to deserve their confidence & _shall_ endeavor to show ourselves not unworthy of their kind remembrance, reciprocating their christian feelings towards us while we live.

Mrs S. unites with me in kindest regards to Mrs A. & all the members of your family & yourself.

As ever most truly Yours

W. G. Schauffler

Rev. W. G. Schauffler

Constantinople June 11, 1867

Rec'd July 8.

ans Jul 27

[illegible]

(Copy)

Bebek, Constantinople,
March 24, 1862.

"Rev. R. Anderson, D.D.
" G. W. Wood, D.D.

Dear Brethren,

I take great pleasure in introducing to you the bearer of this Mr. Henry Hanson. You remember the name of a family so universally known and respected here, so that I need not add anything to procure for the bearer the kindest reception with you. But I would beg you and all our Christian friends around you, to receive our young friend for Christ's sake and in the fulness of affection in him whose blessed name the bearer of this cheerfully professes, and whose doctrine he labors to adorn.

All services rendered to Mr. Hanson will be gratefully acknowledged and cheerfully reciprocated by me.

With kindest regards to all the members of your dear families I am most
truly yours,

W. G. Schauffler."

Rev. W. G. Schauffler

Bebek March 24. 1862.

Rec'd Oct. 20.

(Copy.)

Mr. W. Warren

14

Bebek, Constantinople
April 19. 1865.

Rev. Edward Williams (formerly Selim Efendi) departed this life on Saturday morning the 15th of April. Every Missionary who knew him & especially every one laboring for the benighted Mohammedans, feels that his departure is a great loss to the cause of Christ among the Turks. And not only they, but doubtless many inquiring Nicodemus-spirits among the Turks will feel deeply, that they have lost a good man, a kind friend & a faithful & reliable guide to a better faith & a better future.

Altho' not connected with the American Missionaries for some years he was affectionately attached to them, & he always considered his separation from them as a mistake on his part, & a misfortune. The slightest encouragement on our part would have brought him back, had not the conviction on *their* part existed, that the frequent changes from Society to Society & from church to Church, would be, on various accounts, productive of evil. As it was, he died, as he had lived ever since 1849 a true believer in Christ, Mr Wood was one of the fruits of American Missionary labors, & a place for him in the Miss Her. is therefore not inappropriate. His lively & inquiring mind, anxiously seeking religious truth, was first directed to the perusal of the S.S. by an Armenian brother, who was then laboring under my direction among the Jews of Salonica, Mr W.'s residence at that time; and when in 1849 I accompanied two Mission families to Salonica to locate them there to labor among the Jews, Mr W. called to see me. Without any definite intent I directed his mind to the great question of the Divinity of Christ, & this he always afterwards designated as the turning point of his religious life. Having once decided that Christ was Divine, & accepted him as his divine & all sufficient Saviour, he found peace. He often referred to it even in his public ministrations when Mohammedans were sitting before him, listening to his Gospel message. His faith in the Word of God as eternal truth often reminded me of Martin Luther's best days, & his affection for Christ & his constant longing to depart & be with him, often called to my mind those utterances of Paul, & of many a saint since, which place the human soul on the sublimest ground out of heaven.

Mr W. was taken ill, apparently with a rheumatic affection across the chest, on Sunday night April 2. That Sunday he preached to such as came to his service, tho' visited timidly & since the late persecution. [illegible] (Private visitors he had about 300 in the last three months) [illegible] He seemed to feel, it might be the last time. He said to his hearers, in substance, "perhaps this is the last time I shall talk to you. It may be my last sermon. Listen, I beseech you, & lay it to heart, while I am still here to plead with you." It was his last sermon indeed. His paroxysms of pain were very severe & his distress often great, & he often & audibly prayed to be released from this heavy flesh & permitted to go home. As I had seen him so before, I apprehended no danger, but did all I could to procure medical help, in which I succeeded. But it was in vain. It seemed an intermittent pernicious fever having become the form of the disease, & yielded to no remedy, removed him from time to eternity. I saw him often, spoke to him, & prayed with him. Dr Hamlin saw him often & did much for him. But when he died, his good wife was the only person present. In his distress he threw himself into her arms, & then on the opposite side, & expired. I was called out of my bed to come up, but when I came he was gone. He kept his reason, & his ardent longing to depart & be with Christ, to the end.

A few days before he was taken ill, he brought a young learned & very devout Mohammedan to me, the son of a very rich but wicked father. The young man, cast off by his father, wished for a whole Bible, & my translation of the Gospels & Acts. When he (my W.) was seized with his last disease, a number of Mohammedans in our village, hearing of it, said, "What shall we do? this man must not die! There is none like him to talk to us. However, if we go up one by one, we shall trouble him; let us send some one to him to express to him our sympathy." They sent the very man above referred to, because he was apparently a fit, devout, respectable person for the purpose. He came & told Mr W. that the Moh. friends were anxious to have him stay; that they all prayed

for him, & wished to express their kindest sympathies
to him in his sufferings &c. I intend to give the
Turkish Bible & my translation of the Gospels &
acts to that young man as a memento from our
departed friend. Mr W was about 54 years
old. He leaves a pious wife & 4 children unedu-
cated & unprovided for, behind him.

The Gospel seed which he sowed so abundantly
day by day, in season & out of season, and
always with a wise & judicious adaptation
to the characters & standing of those to whom he
spoke, will spring up & bear fruit, & it may
be his death will result in higher & more
extensive good than the continuance of his
earthly life could have done. May it
be so!

W G Schauffler

P. S. I saw him late in the evening before his death.
About the last thing he said in my presence was
this, "Blessed be God for this affliction & for all
these pains. I can now say with Job, 'I have
heard of thee with the hearing of the ear: but
now mine eye seeth thee.'"

Rev. W. G. Schauffler

Tur. C. Constantinople, April 19. 1865

Rec'd May 12.

Ack^d June 7.

15

Bebek. Constantinople
April 20. 1863

Rev R. Anderson D.D.
Secretary of the A.B.C.F.M.

Dear Dr Anderson,

Mr Williams, our oldest convert from Islamism died last Saturday. As his conversion & that of several members of his family was the fruit of the labors of the Board I thought it was due to the Society to record his death as belonging to the history of their work in Turkey. If you consider the enclosed notice of his death fit for the Miss Herald hand it over to the editor. I made it short purposely; perhaps others may say more or more interesting things

Rev. W. G. Schauffler

about him. I suppose you have some photographic Albums, or a gallery of the kind at the Miss. House. If so accept for it the enclosed card. It is almost the only disposable one I have left. There are no more to be had. If you think the article & the card uncalled for, please enclo both to our friend Mr Charles Merria Bookseller & Publisher, at Springfiel Mass. They, at any rate, will be glad to see it.

With kindest compliments to dear Mrs A & all your family & the Gentlemen at the Miss. House

truly yours

W. G. Schauffler

Rev. W. G. Schauffler
Constantinople, Apr. 20, 1865.
Rec'd May 12.
Ans'd June 7

Andover Feb. 11th 1861.

Rev. R. Anderson D.D.

Dear Sir,

When I applied some weeks since to Prof. Shedd for a portion of the Seminary fund which is distributed at the end of each term — he informed me that I must first procure a certificate — signed by three — stating that I needed the aid. You will doubtless recollect the statement I made to you of my affairs — viz; that Mr. Williams gives me $100 a year for the last two years of my course — the rest I must obtain from other sources. I am not a beneficiary of the Education Society and

must consequently earn the rest.
I think therefore that I am en-
titled to the aid alluded to and
I should consider it a great favo
if you would send me the neede
certificate signed by yourself and
two other gentleman connected wi
the Missy House

With kind regards to Mr
Anderson and the other members of
your family I remain

very respectfully & truly yours

Henry A. Schauffler

Mr. Henry A. Schauffler.

Andover, Feb. 11, 1861

Rec'd Feb. 12.

ans'd Feb. 13.

Names?

R. Anderson

S. B. Treat

& the [illegible] or

the Association

Montreal May 27th 1862

My dear Sir,

Since my arrival in Montreal last Saturday, I have found that some of the good & benevolent people of this city are inclined to look with favor upon my proposal to raise a part of the Cemeple College Library fund here. Had I expected that the matter would so readily meet with the approbation of such gentlemen as the Messrs Lyman, Dr Dawson & others I should have troubled you to give me an endorsement before I left Boston. As it is, will you do me the favor to send me a testimonial at your earliest convenience?

I want it understood by all who might contribute that this is no "opposition" scheme to the Am. Board; I should like to have you state what, in your view, is the call for the College, what its prospects of usefulness - and how necessary it is that it should be furnished with a Library. Will you also mention that I am to be associated with Dr Hamlin, and am authorized by him to raise the Library.

Remembering your advice about being general, I must beg you to excuse me for being thus specific, as also for requesting an answer as soon as possible - that I may not be obliged to prolong my stay in Montreal. -

With kindest regards to Mrs Anderson
& your family — I remain

Dear Sir —

Yours respectfully & truly

H. A. Schauffler

Rev. R. Anderson DD
Boston

My address is
"Care of
Messrs. Savage & Lyman
Montreal"

Rev. N. A. Lebouttillier

Montreal, May 27, 1862

Recd. Letters
May 29th.

Bebek, Constantinople, March 31. 1865.

Rev. G. W. Wood D.D.
New York.

Dear Dr. Wood

I should long ago have answered your very kind and exceedingly welcome letter of Jan 6th, but we have been in constant expectation of hearing from the Trustees, and I wished to have something definite to tell you. But now something definite has come, though we have heard nothing yet from the Trustees.

At the end of the last College year I was considerably worn down, and during the vacation had an attack of acute dysentery which left me very weak. When College opened again I had just strength enough to perform my duties, but I grew stronger and at the Commencement of the Charnaud affair was pretty well. Though I had then been using my throat more than I have lately it had so improved that Dr. Paspati pronounced it almost well. Then for more than a month I was constantly harassed, hardly a day passing without some new excitement, until the mere sight of a note from Dr. Hamlin made my heart sink within me. I had not physical force enough for the contest which, however, I could not give up. This nervous tension, added to the never failing minor annoyances and the labor of teaching boys who knew that there was trouble in the Faculty, so wore upon my health that, the week after Prof. Perkins broke down, I was laid up for some days, and Dr. Millingen, saying that I had no flesh or strength left, ordered me to take Cod Liver Oil. Still my spirits did not fail. But things went from bad to worse in the College. Naughty boys were held with so loose a rein* that wickedness increased fearfully. Cardplaying on the Sabbath was punished only by confiscation of the cards, and at last immorality was practised such as is hardly known by name in America (see Lev. 18:22) and that so openly that the whole School knew it. A reign of terror, instituted by the worst boy (I strove in vain against it, for Dr H. virtually, though I suppose unintentionally, encouraged it by making him responsible for the good conduct of the rest) prevented our gaining a knowledge of the evil for a while. At last it came out, and Dr. H. after speaking with me about it, sent away four boys withou any Faculty action whatever, though I suggested that the Faculty shoul act officially in so grave a case of discipline.

Two or three weeks after this I consulted Dr. Millingen in regard to my health. He asked for a consultation with Dr. Paspati. After careful examination these gentlemen gave me the Certificate whic I have copied into the enclosed letter to the Secretaries of the Am. Boar Dr Hamlin has acquiesced readily in the decision of the physicians, tho' it leaves him entirely alone. Immediately after I had communica to him the Doctors' opinion and before I had said anything to anyone of the determination I had come to with regard to leaving the College, h assumed in notes to Prof. P. & me that we had determined to leave the College and took all power into his own hands, (without our consent) receiving back two of the youth he had expelled, tho' they had fully confessed the infamy and but three or four weeks had elapsed since their expulsion.

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* It was impossible for me to tighten the reins for I was on too dangerous ground I hardly dared to enforce long established rules, lest, as was actually the case more than once, I should be impudently informed (too truly) by the delinquents themselves that Dr. Hamlin had abolished the rules.

But though Dr. H. had virtually bowed me out of the College which would make it very unpleasant for me ever to coöperate with him again, it is not this at all that has led me to my present decision.

I am thoroughly convinced that Dr. H. will never change his habits or methods of procedure, and that, as long as he is at the head of the College, no man can maintain a responsible position in the Faculty without frequent and severe contests with the President. For the sake of rescuing the College, I should be willing to endure longer the trials of such a situation, distasteful as they are to me; but I am convinced by what the physicians have told me, and by my experience, that my health would not hold out a year longer should I remain in connection with Dr. Hamlin.

Having come to the decision that I must leave the College if Dr. Hamlin remains at its head, I naturally turn to the missionary work, and finding that the Station cordially approves of my applying for an appointment as missionary to the Turks, I feel no doubt that it is my duty and privilege so to do.

Last week I wrote to the Board of Trustees, informing them of my decision, asking for my release in case Dr. Hamlin is to remain at the head of the College, and requesting them to communicate their action to you at once. As I have no expectation that the Trustees will be ready to dispense with Dr. Hamlin's services, and consequently suppose that they will accept my resignation without delay, I have prepared a letter addressed to the Secretaries of the A. B. C. F. M. which, I am informed, is the usual form of application for an appointment as miss'y. May I beg you to receive the enclosed letter unofficially, and so to keep it, until you receive notice of the acceptance of my resignation. Then please consider it as received officially for yourself and Drs Anderson and Treat. –

In a case like mine, it seems to me that the Prudential Committee would properly wish for some explanation of the unfortunate differences which have led to my leaving the College. But as you are fully acquainted with the main facts, it will be much more satisfactory to them and to me that they should learn from you whatever they may wish to know. You are at liberty to use in any way you please all that I have communicated to you on the subject.

I want to thank you once more for all the kindness and sympathy you have shown me through all the College troubles. To have my course meet your approval and that of the missionaries here (as I have reason to believe is the case) is a source of much comfort to me. It has greatly encouraged me to hold on, and I should have done so, but for the failing of my health, and the certain prospect of entirely breaking down in case of remaining at my present post. For months past my chief prayer has been that the path of duty might be made very clear, and I feel that my prayer has been answered, though in an unexpected manner. As to the College I feel that after leading so providentially to its establishment, God will not abandon it in the day of its distress.

Clara is ailing a little just now, but her health is generally quite good. Willie has twelve teeth and is growing finely. Father is rather worn with work, Mother is very well. All send love to you and your family, especially do your London daughter and I.

Very affectionately & truly
Yours
H. A. Schauffler

Constantinople Mar 31. 65.
Answered May 10.

Bebek, Constantinople. March 31. 1865

To the Secretaries of the A.B.C.F.M.

Dear Sirs,

You know perhaps that while yet a boy I devoted myself to the missionary work in Turkey, and always hoped to labor as a missionary of the A.B.C.F.M. You will not have forgotten that when, in 1861, Dr Hamlin invited me to join him in establishing a College at Cons'plo, I sought first of all your advice. I was reluctant to turn aside from direct missionary labor, but the views you expressed, which coincided with the advice of all the other friends I consulted, led me to decide that I ought to join the College. The path of duty never seemed clearer to me than then, and I cannot even now consider that decision to have been a mistake. Having once embarked in this important enterprise, I determined to stand by it faithfully, and have done so through many trials and disappointments. But though the Spirit was willing, the flesh has proved too weak. The wear of nerves produced by the serious differences which have not unfrequently arisen between Dr Hamlin on one side, and ~~Prof~~ Prof. Perkins and me on the other, added to the labor of instructing such youth as have hitherto been our pupils, has so reduced my strength and injured my throat that two weeks ago Drs. Millingen and Paspati, after careful examination gave me the following certificate.

Constantinople. March 16th 1865.

We the undersigned, Physicians, hereby certify that it is our opinion that the State of Professor Schaufflers health, has been for some time back, and is at present, such that we consider it our duty to recommend him to give up forthwith his usual avocations at the Robert College, and to perform a voyage, the duration of which should depend on the perfect recovery of his former health. (Signed) A. G. Paspati. M.D.

J. Millingen

The Sultans Court Physician.

The private opinion expressed to me by these physicians concerning the inevitable injury to my health of coöperating in the College with Dr. Hamlin (with whose peculiarities they are both well acquainted) confirmed as it is by the painful experience of the past year and a half, — during which I have gained strength when the times were peaceful and lost more than I had gained in the ensuing contest, — has produced in me the firm conviction that if I remain connected with Dr. Hamlin another year I shall be obliged by loss of health, to leave, not only the College, but also the country. Therefore I have felt it to be my duty to ask for a dismission from the service of the College.

As this letter will reach you only in case my resignation is accepted it only remains for me to express to you my earnest wish to turn to that work to which I first devoted myself. I desire to enter the service of the A. B. C. F. M. as a missionary to the Turks in the Western Turkey mission, and I beg you to lay this my application before the Prudential Committee at your earliest convenience, as it is of importance to me to know as soon as possible whether I am to stay in Turkey, or to return to the United States.

Last week I applied to the Cons'ple Station for an opinion as to the propriety of my applying, under present circumstances (which are known to all the members of the Station) to the American Board for an appointment as Turkish Missionary, and I suppose that their answer, together with your own knowledge of me, may take the place of the certificates and references usually forwarded by candidates at home. The answer of the Station is as follows.

Constantinople March 27. 1865.

Prof. Henry A. Schauffler

Dear Sir,

Your note of the 24th of this month, addressed to the members of the Cons'ple Station, was read at a meeting of the Station today. After a full and careful consideration, the following Resolution was passed:

"*Resolved*, that in view of the anticipated retirement of Prof. Schauffler from Robert College, we cordially approve of his proposed application to the *Prudential Committee* of the *A.B.C.F.M.* for appointment as a Missionary with reference to the Turkish department of our work, where we shall be happy to welcome him as a fellow-laborer."

The above Resolution was unanimously adopted. There were present Messrs. *Goodell*, *Riggs*, *E. E. Bliss*, *Washburn*, *Herrick* and myself.

Yours most truly

(signed) Tillman C. Trowbridge Sec.

In regard to health the opinion of the physicians was explicit that, should I enter the missionary work, especially if for a year or so, while acquiring the language, I could be free from preaching or teaching, I had good prospects of recovering my strength and the use of my throat.

As regards the difficulties that have arisen between

Dr. Hamlin and me, I should feel bound to lay the whole matter before you, that you might judge whether I were inclined to be unreasonable and quarrelsome towards my associates; but as Dr. Wood is in possession of the main facts, it will not be necessary for me here to say any thing further than that I stand ready to answer any inquiries which you may wish to make.

I have just received through the kindness of the A.B.C.F.M. Dr. Anderson's very interesting and valuable work on the Sandwich Islands, for which please accept my hearty thanks.

I remain
Very respectfully & truly yours
H. A. Schauffler

Constantinople, March 31. 1865.
Rec'd May 1.
Answered May 10.
Ohe.
Pru'l Co.

19

Bebek. Constple. April 11th 1865.

To the Secretaries of the
Am. Bd. of Comrs. for For. Missions.

Dear Sirs,

In consequence of receiving certain letters from Dr. Hamlin, I addressed on April 8th the following communication to the Constantinople Station.

"Dear Brethren,

Last week Dr. Hamlin wrote to me (no date) saying, "As you are now providentially set aside from the College I would sugge another course. You might enter at once this Station, subject to future action. It woul at once relieve the question of all that is unpleasant, and I have no doubt the Station and the Mission would rejoice in the acquisition. As you would not at once enter upon labors demandi much use of your voice this would give you time to recover, and it would give you at once a fixed, stable definite position. As it would only take for granted the approbation of all parties and be subject to the revision of the powers that be, it would be no assumption of power." As this wa not written in answer to anything I had said or written, I was surprised at the suggestion, but gave it careful consideration, and replied April 6th having in the meantime receiv the inclosed letter from Mr Robert and Resolutions passed by the Board of Trustees. I said "Your suggestion that I should enter at once this station I must decline to follow. I do not see how I can enter the service of the American Board, before I am accepte by the Prudential Committee, nor before my connection with the College shall terminat which, by vote of the Trustees, will not be till the close of the present Collegiate year in July next." This morning Dr. Hamlin wrote to me as follows, "The Resolutions of the Trustees show that they do not suppose you will continue in the College after receiving those Resolutions. The Trustees expressly give me the power to make such temporary arrangements as I may be able to make. They put a limit beyond which the relation cannot cannot continue, but they did not regard it as probable that it would reach that limit. Mr. Robert says expressly that he presumes it will cease at once. The Trustees wished to leave me the possibility of having at least some aid, if it could be amicably arranged. I can assure you therefore, on authority, that you are not held by any vote of the Trustees, and they will be amazed a your interpretation of the documents." All the documents that Prof. Perkin and I have seen are the inclosed Resolutions of the Trustees, and Mr Robert's letter, (also inclosed) accompanying them. I am unable to gather from them the meaning that Dr. Hamlin finds. But as Dr. Hamlin seems anxious that my connection with the College should terminate as speedily as possible, (though by reason of service for the College my health is now so impaired that for some time I shall be unfit for work) I have determined to ask you whether this Station possesses the power to make the arrangement which Dr. Hamlin urges, and whether, in case it does possess it, you are disposed to exercise that power in my cas

I would suggest for your consideration, what would be my position, in case I should immediately join this Station, and then the Prudential Committee would, for some reason, decline to give me an appointment. In case you should decide that it is not competent for me to join the Station at once, I would ask whether, in view of Dr. Hamlin's desire that I should leave the College at once, and my unwillingness to stay where I am told that I am not wanted, it would be well for me to write to the Secretaries of the A. B. C. F. M. asking that, instead of making my appointment date from the middle of July, as I have requested, they would make it date from the time of receiving such communication?

I beg you to understand that I am sorry to even seem as though I were forcing myself upon the Station in any irregular manner. It is the farthest from my wish; but Dr. Hamlin pushes me so that I take this step rather to satisfy him than myself. I am &c"

Yesterday evening I received the following answer.

"Extract from the Minutes of the Cple Station. Cple April 10/65. A letter from Prof. H. A. Schauffler dated April 8th was read in regard to his coming into immediate connection with our Station. Voted that in our judgment the question had better remain as left by the previous action of the Station and that we approve of Prof. Schauffler's applying to the A. B. C. F. M. to date his appointment, if made, from the time they receive his application.

(Signed) T. C. Trowbridge Sec."

My position is pretty fully set forth in the above. I have a right to remain connected with the College till the middle of July next when my resignation "takes effect" according to the vote of the Trustees. But Dr. Hamlin is anxious to have my connection cease immediately. As I anticipated, the Station decline to receive me at once into their number. I am very glad they do as I should, thus enter the Mission irregularly and my position would be anomalous and unpleasant, at least for a while. But I am anxious to avoid any further collision with Dr. Hamlin, and am willing to waive my right to remain in the College till July, provided the Prudential Committee (if they give me an appointment) will make my appointment date from the time of taking action on this letter, or from any time before July that they may see fit. As the Station approves of my asking the Prud. Committee to do this, I beg you to consider me as hereby making such request through you.

I am very respectfully and truly yours

H. A. Schauffler

Prof. H. A. Schauffler
Constantinople Apr. 11. 1865
Rec'd [illegible]
Answered [illegible]

Bebek, Constantinople, June 21. 1863

Rev. R. Anderson D.D.
Sec'y of A.B.C.F.M.
Boston Mass.

My dear Sir,

Your welcome letter of May 10th, announcing my appointment as a missionary of the American Board, would have been answered sooner had not an unusual amount of company and work prevented. I should have written to you fully on the subject of my relations to Dr. Hamlin and the College, before making my application to the Board; but my strength was small, and as Dr. Wood was so well acquainted with the state of the case fro personal observation, I thought that all purposes would be be answered by leaving him to make such statements as might called for by you and the other members of the Prudential Committee. I need not disguise the satisfaction I feel at being so cordially welcomed both by the Prudential Committee and the mission to my new field of labor.

In regard to the work which lies before me I do n feel competent to say anything, except that I have a strong sense of its magnitude and of my unfitness to be one of the o two who can devote their whole time to it. May the Lord

Constantinople, June 21. 1863

Rec'd Aug. 3.

make his strength perfect in our weakness.

I am sorry that I omitted to ask that my wife be appointed an assistant missionary of the Board. I desire hereby to ask for her such appointment. She has for many years wished to be a missionary, and it was quite a selfdenial for her to consent to my turning to the work of teaching in the College. She is very happy in the thought of being engaged in the direct missionary work, and she anxiously looks for the time when she shall be able to use the language and work among the women. Mr. Trowbridge will forward the necessary certificate next week.

With the kindest regards to Mrs Anderson and the other members of your family

I remain very respectfully
and truly yours
H. A. Schauffler

Constantinople. June 21. 1865.
Rec'd. July 13.
Ans'd. July 19.

Beshiktash Consple
Nov 23d 1865

Rev. R. Anderson D.D.
For. Secy of A.B.C.F.M.

Dear Sir,

Your favor of July 19th came to hand just before the birth of our second son (Charles Edward) and at a time when it was impossible for me to comply immediately with your request that the printed document you inclosed should be fille out. Since that time I have been hindered by various caus chiefly by my wife's inability to attend to the filling out of her part, and by my own suffering from a severe blow o my head by a falling window, from doing what I am very sorry has been so long delayed. We have passe through a terrible Summer during which we have const feared that one or another might fall at our side, but the Lord has mercifully preserved all the missy circle in Consple excepting Mr Washburn's little Harry, whose lo his parents have felt most keenly, but borne with remar Xn resignation.

You may have learned from Mr. Herrick that the Station voted that I should live, for the present, in Beshiktash, a village occupied chiefly by Turks, and so near to the city (20-25 minutes distance by caique) that we can reach the missionary rooms in about the same time that is required from Mr Trowbridge's residence at Yenikapoo. Should the Turks here prove approachable and no more desirable locality offer in the city proper or elsewhere, it seems as though we ought to remain here. I say "we" for Mr Herrick boards & rooms in my house. During Mr. Herrick's absence in Asia Minor I have had calls from four young Turkish gentlemen, two of them belonging to the Sultan's private band. They want to learn English & French, and, after consulting with Mr Herrick, I have commenced giving them lessons, hoping thus both to attract those who would not come for religious instruction and to give real inquirers a valid excuse for coming to the house of a missionary.

I have been much interested in the case of a young Turkish officer, a captain of cavalry, who, with his wife (they have no children) came to Const'ple from his Station on the Danube, as he says, to find Christian miss^ies and learn further from them what he had become interested in by reading the New Testament.

Constantinople, Nov. 23. 1882

Rec'd Dec. 19.

Achmet Aga, whom Mr. Herrick has employed for some years as a helper, saw a great deal of the officer and Achmet's wife became well acquainted with his countrywoman and both Achmet & his wife are fully persuaded of the honesty of this couple. The officer came several times to my house & once he brought his wife, Achmet's wife accompanying her. She unveiled herself, a proof that she and her husband were certainly not playing a game, as no real ~~Turk~~ Mussulman would go the length of allowing his wife to unveil herself before "infidel men". They both seemed perfectly frank and sincere in their expressed desire to become Christians and to be baptized & professed themselves willing to make any sacrifice required or to incur any danger this step might occasion. He stated that he could not profess Xt and yet remain in the Turkish army as it was a part of his duty to formally admonish the soldiers under him to perform their Mohammedan religious duties. He accordingly proposed to resign his position. The Station (Dr Riggs & Mr Trowbridge have also conversed with the man) advised that he give up his commission, and his willingness really to do this would help greatly to decide the question of his perfect sincerity & fitness for baptism. He acquiesced readily in the advice given and immediately handed in his resignation. He was remonstrated with for doing so; told that he was too young &c. ~~Has~~ his resignation cannot be accepted until he returns to his post. He has therefore returned, not, however, before the enemies of the truth had suspected him and hunted for him. His brigadier general was summoned to headquarters to answer for him and Achmet was called to the police office and asked why the Captain had been to his (A's) house. Achmet shrewdly answered "Perhaps he may have been a spy sent by yourselves". Fortunately the captain got away on an English steamer before being caught. We have not yet heard of his arrival at his station; but await news from him with considerable interest and anxiety. I must confess that, having been brought up in the East, I am more suspicious of Orientals than, at least, new men; yet I cannot but hope for good news soon relative to this man & his wife.

I am glad to be able to report my family in good health and myself as having gained considerably in strength since last spring, although I had a pretty severe attack of bowel complaint during the cholera season.

With kindest regards to Mrs Anderson and any other members of your family who may be with you

I remain

Very truly & respectfully

Yours

H. A. Schauffler

Constantinople, Nov. 23, 1865.
Rec'd Dec 19.
Ans'd Feb 9

Beshiktash, C'ople. Jany 14. 1866.

Rev. R. Anderson. D. D

Dear Sir,

My last, dated Nov 23d accompanied the Schedule which you had sent to me to fill out, and which I trust reached you safely. I mentioned the case of a young Turkish captain of cavalry. We have since learned from Mr Morse that he had reached Sophia and had visited Mr. M. so fearlessly that Mr M. had thought it necessary to advise him to use more caution and to visit him in the evening. The Captain had also written to us here. There seems to be no reason to doubt his sincerity; but how mu of spiritual work there is in him, and how, consequently he will endur persecution for Xt's sake, remains to be seen.

My chief object in writing now is to bring before you, in accordance with the unanimous, though necessarily informal, recommendation of this Station, a matter which will I think ~~also~~ commend itself to your favorable attention. When, last Spring, we received a visit from Mr Rufus Woods (Mr Labaree's brother & my wife's uncle) & family & Dr. Geo. Curtiss of Elmira N.Y. (another uncle of my wife) it happened to be during the Annual Meeting of the Mission. Mr Wood & Dr Curtis were invited to sit with the Mission as corresponding members, and so great was their interest as raised and constantly increased by the Reports & discussions and religious exercises that they attended almost every meeting during the fortnight and at the end expressed themselves as highly delighted & edified. Mr Wood gave I believe $200 to help build the Chh. at Trebizond and when the meetings were over he said to me "I declare I have not been able to keep my eyes dry from the beginning of these meetings to the end." In thinking afterwards over the deep interest these friends had taken in the missy work as its real spirit and the details of its workings were brought to their view, it occurred to me that it might be an admirable thing if Mr Charles Mead, now studying in Germany in preparation for the Hebrew Professorship at Andover, could be furnished with the means to come here next spring to attend the Annual Meeting. The advantage to the fostering of a missy spirit in the Seminy of having a Professor there whose soul had been stirred within him by actual contact with the missionary work and the missionaries would I imagine, be great. He could speak from observation, and not only would he stir up the minds of the students by accounts of what he had seen and felt, but having seen the field he would be better acquainted with the wants of the field and the kind of laborers needed, and would, I imagine prove a most valuable auxiliary to you in your difficult work of raising and selecting labourers for the field.

Should you agree with this Station as to the desirability of Mr Mead's coming here, as suggested, either you or Prof. Park wou doubtless be able to induce some benevolent person to assume the comparatively small expense which would be incurred.

Begging you to excuse the haste with which I have written, and to give my kindest regards to Mrs Anderson and any of your family who may be with you

I remain

Very respectfully & truly yours

H. A. Schauffler

00

Constantinople, Jan. 14. 1866.

Rec'd Feb. 16.

Ack'd Apr. 27/66

Prud. Com.

Prof. Mead's visit

Constantinople
April 5th 1866.

Rev. N. G. Clark. D.D.

My dear Sir,

It gives me sincere pleasure to unite with my brethren of this mission in giving you a most hearty and affectionate welcome to the great work to which the Lord of the vineyard has called us. Brother Herrick's pleasant reminiscences of you have served me in a manner as an introduction to you; but only so far as to make me the more desirous to reciprocate the wish expressed in your first letter to our mission, that we might become personally acquainted.

I am sorry to be obliged to respond so soon to another part of your letter in which you speak of the desireableness of caring for health. Before I joined this mission I informed the brethren here and the Prudential Committee that the state of my throat would prevent me from preaching for some months at least. Since then my general health and my throat have improved but on consulting the physician a fortnight since, so far from allowing me to preach, he says that I must not yet use my throat at all, and that, although most of the granulations have disappeared, there remains much inflammation, a chronic catarrh, for which the only remedy he could recommend would be a free use of the mineral waters at Ems, Vichy of Nassau, Germany. I could import the water, he said, but it would lose its qualities. If I should go to Ems he could hold out to me a strong hope of perfect recovery during the Summer.

In connection with this I have to take into consideration the state of my wife's health. Six weeks ago she was taken very ill with intestinal fever, brought on chiefly, the Dr. thought, by the unhealthy atmosphere of our house, the result of defective sewerage. For five days the fever raged her pulse reaching in the night 140 and her mind wandering. But the Lord was very merciful and contrary to our expectation on the sixth day the fever left her. From that time she has very slowly improved, and has by no means gained her usual strength. Her physician tells me that I must not remain in this house till after the Annual Meeting of our Mission the latter part of May, as the house, besides being unhealthy at all times, is very hot in warm weather and if I remained, my wife must sink under it he sai. I have laid all these facts and the medical opinions before the brethren of this Station, and they have voted to advise my going to Germany for the Summer with my family, and that without waiting for the Annual Meeting. My wife and I are exceedingly disappointed at not being permitted to remain and bear our share of the burden which comes upon the brethren and sisters at the Station where the Ann. Meeting is held; but after all it would be a small gain for the Station, if by remaining my wife should break down entirely and we be obliged, instead of going to Germany for the Summer, to go to America for an indefinite time. We love America more than any other country on earth, but we do not want to go back to it, till we have been permitted to do some real service in the foreign field. I trust that the action of the Station may meet with the approval of the Secretaries and the Prudential Comtee

// Mr Herrick may have mentioned to you the case of a Persian who came here last Summer with Mr Cochran from Oroomiah, having been obliged to flee from Persia for conscience's sake. He was a Mohammedan, and for some years was employed by the Nestorian Missn as a teacher of Persian. He became enlightened and embraced Christianity; but as there is no toleration in Persia for converts from Islam he fled hither. Here he sought in vain for work as a scribe, and suffered much from poverty, besides hearing of the distressed condition of his family in Persia. He appeared so consistent and childlike in his attachment to the truth, that ~~during~~ the past winter he was baptized by my father at Mr Herrick's and my request. Recently he heard that his case had been reported to the Persian Ambassador, and

(his baptismal name)

that that dignitary had ordered two men to watch Yohannan declaring that if he had turned Protestant, he should receive such treatment as would effectually deter any more Persians from abandoning Islam. This convinced me that our friend must leave Const'ple. for tho' there is religious liberty here for Mohammedans it is only for subjects of the Sultan. The Persians have complete control over their own subjects and could, and doubtless would, persecute even unto death a convert from Mohammedanism who came within their reach. They are without exception, the meanest and most inhumanly cruel of all the nationalities with whom we come into contact. // I determined at once to help Yohannan away and received the means to do so from some English Christian friends. // He left a fortnight since for a province in Russia (Shirvan) where there is a community of Protestant Armenians, and whither he said Mr Rhea had often advised him to go as he would there find liberty of conscience and work. Such cases of poverty stricken, persecuted brethren, whom one fears to help too much, lest they should be tempted to outwardly accept the truth as a means of saving themselves from starvation & cold; and to save whom the miss'y is sometimes obliged to assume a pecuniary responsibility without knowing how he shall meet it, are among the most perplexing of our experiences // Bro. Herrick can tell you how many consultations we have had over this very man.

// I am very glad to be able to give you good news concerning the Turkish officer and his wife, of whom I have spoken in previous letters to the Miss'y House. Mr Morse writing to me says "He (the officer) continues to improve. He has finished the New Testament the first time and commenced rereading it. He is punctual at all our meetings and takes part in the prayermeetings. His prayers seem humble and spiritual and I begin to hope that he is a real Christian. It is now generally known that he is a Protestant. During my recent absence, he invited my helper to have a meeting at his house in the evening. He did so. Five were present besides an old female servant of one of the Protestants. The next morning this servant reported the meeting to one of the first Turkish families. A few days after the Pasha's wife sent for the captain's wife to come and see her. They treated her very kindly; told her they had heard that her husband had become a Protestant, "but in any case it ~~was~~ is a pity for you" they said "you will lose your soul." They wished her to leave her husband and promised her another and all the money she wanted. A woman hodja (teacher) read to her from the Koran, but she could endure it no longer and told them she did not believe in the book they were reading. They asked her if she did not believe in Mohamet. She answered that she did not. She returned home without molestation. As I was absent they had some fear. This was Friday, two weeks ago tomorrow. Sabbath day they sent for her again, but she was at meeting at my house. Nothing further has happened. My servant was yesterday at the bath (washing is here done at the bath) and the Turkish women talked freely about the Captain and his wife's becoming Protestants, and apparently with little concern. "It is a pity" they said "that they should forsake the true faith." It will be wonderful if things are allowed to go on without persecution." // Both were at my house Tuesday evening. I read to them Dr Goodell's sermon from the words "Thou shalt call his name Jesus." It was very appropriate to them."

It will indeed be wonderful if this interesting couple are allowed to profess Christ so far in the interior without exciting persecution. // When I left Constantinople for America just eleven years ago this month, the first Turkish convert and his family were self-exiles in Malta, and a couple of Turks had just been beheaded so near to the capital as Adrianople for declaring their disbelief in Mohammed. This, contrasted with the facts given above, indicates substantial progress. Though the work among the Turks presents difficulties they are by no means insuperable and a faithful prosecution of this branch of our work, with adequate means, and above all, the divine blessing, will doubtless bring forth as abundant fruit as has already resulted from labors for the nominal Christians of the Empire. //

Allow me to suggest that in case anything should be said or printed for the public about the Turkish capt. it would be prudent, at present at least, to suppress any allusion to Sophia as his place of residence.

Begging you to excuse so long a letter from so young a missionary I remain very respectfully and truly

Yours

H. A. Schauffler

Constantinople. Nov. 5. 1866.
H. A. Schauffler
Rec'd Dec 7
Ans'd Mch [illegible]

Bebek Constantinople. July 30th 1867.

Rev. N. G. Clark. D.D.
For. Sec. A.B.C.F.M.

Dear Sir.

Perhaps I have erred in abstaining for so long a time from writing to you. If so, I trust that my motive, the desire not to occupy your time when I had nothing of special interest to communicate, will be sufficient apology.

My sojourn in Germany, last summer, was of so much benefit to me, that I was able last winter, for the first time since entering the service of the Board, to apply myself with vigor to the study of Turkish. I had already made some progress, but during the winter I succeeded in so far mastering the language, that before the Annual Meeting I preached my first Turkish sermon. During the winter I had taken my turn in going to Vizier Khan to meet inquirers. Now I go to Vizier Khan three times a week – once to meet brother Herrick and the two Turkish helpers for consultation and prayer, – and twice to give instruction in Christian doctrine to Turkish inquirers, who, being much more ignorant in matters pertaining to the faith of the Bible than nominal Christians, need to be taught in regular course the "first principles of the oracles of God." I am spending the summer at Bebek on the Bosphorus.

when I have been requested by the son of the late Mr Williams, the first Turkish convert, to hold a service in his house, Turks being in the habit of visiting him on Sunday. At first I commenced with by going through the full form of a regular service. But I soon found this not adapted to so small an audience, and have changed the character of the service by turning it into a Bible class. I find this to work much better. We are now discussing John I. especially with reference to the Divinity of Christ. I have had eight adults and two boys present.

// Before Mrs Ladd left Constple, she requested my wife to take the superintendence of Haropsima* - the Armenian Biblewoman in the Turkish villages not far from Smyrna (Mrs Ladd, has, I believe sent you an account of this woman and her interesting labors. A letter has recently come from her, in which she says that this year, for the first time in several years, the crops are turning out well, and the poor starving people were joyfully gathering their ~~crops~~ in. Haropsima no sooner shows herself in the fields than the women drop their implements and surround her, eager to hear the truth from her lips. Yielding to their importunity, she talks and prays with them for a while, and then reminds them of the duty of working as well as listening. "Well - they say - "now we will work like the busy bees, and when winter

(* Should any account of her appear in print it would be safer to omit all names.)

come we will listen to you all the day." As yet no missionary has visited these people. Should I be able to go next Spring as delegate to the Southern Mission I shall try to see them on my way.

The interest in these villages, taken in connection with the statements of missionaries from the different parts of Turkey,—especially what is contained in the last annual Report of the Sivas station in reference to the accessibility of Turks in all that field;—confirms the impression we receive from what we see at the capital, that there is a pretty general forward movement going on among the Turks throughout the Empire, & which, like an under current, is, for the most part, invisible, but boils up to the surface now and then. Thus far the movement seems to be confined to a breaking away from implicit faith in Mohammed, a softening down of prejudice against Bible Christianity, (the hatred of idolatrous X^{ty} remaining in full force,) a curiosity to discover what are the truths of the Gospel, and, in some few cases, a genuine search after salvation through Christ. It is more and more evident that there are thousands of Mohammedans who, knowing that they are of Christian descent, and that their parents did not become Mohammedans from conviction, are secretly desirous of returning to Christianity, and would become Protestants in a moment were there no fear of persecution before their eyes. As yet they have no longings for a martyr's crown"

Our position is still that of scouts and pioneers, watching every chance to put in an effective shot or make a captive, studying and experimenting on the best method of approach, and doing our best to prepare the way for the great contest which, sooner or later, will seal the doom of the false prophet. In the mean while we need your prayers, and those of our brethren ~~and~~ in the churches at home, that we may not faint or be weary.

Aug 17th – We all feel very much encouraged at the success with which the Secretaries have met in recruiting men for Turkey. An army in the enemy's country without the prospect of reserves coming on to fill up the ranks is in a sad plight. I feel especially glad to see, judging by the last two arrivals, (brethren Milne, Baldwin and Barnum) that you are determined to send none but "ablebodied" men. Men too weak in the head or too strong in the will are worse than none. I feel quite sanguine that Mr Baldwin will do well here in Constantinople. As to Mr Trowbridge I think he will doubtless leave us next year. It is a great pity that he has got into such a frame of mind that he will probably do nothing of any consequence here this year, at least nothing into which he will enter hopefully and heartily. It is a pity too on Mr. Baldwin's account. But Mr. T. has always been rather nomadic and it is no use to try to keep him here any longer than next Spring. I trust Mr. Baldwin will have an associate who knows the language and can spend all his time in active labors for the Armenians. If not, Mr B. will become discouraged and the work will suffer more than ever. I am yours in the Master's work

H. A. Schauffler

P. S. After seeing Mr. Baldwin's copy of your photograph I feel tempted to say that I think the missionaries who have never had the pleasure of seeing you have a pretty strong claim on your generosity in that respect. Should you not let them see the shadow if they cannot behold the substance?

Constantinople July 30. 1867
Rec'd Sept 16

Pera. Constantinople Nov. 18th 1867.

Rev. N. G. Clark. D.D.
For. Secy. A.B.C.F.M.

Very dear Sir.

When, a few weeks since, brother Herrick expressed to you his views and feelings about the Turkish work, I felt like adding a hearty "Amen"! I think a position like that in which, for several years back, in fact, almost ever since his arrival, brother Herrick has found himself, calls for an extraordinary amount of faith and hopefulness. I have often wondered at his holding out, while battling singlehanded with a difficult work on the one hand; and on the other receiving little encouragement to persevere. When your work is difficult, and your brethren have not much faith in its success, it is hard to keep your own faith from flagging. But this state of things I am sanguine, will not last much longer. Already we are beginning to receive more sympathy and active help from some of our brethren in the Armenian work. And I am confident that we shall not look to you in vain for that encouragement and support which is as grateful as it is necessary to the soldier in the field. Mr. Isaac Bliss remarked to me the other day that he thought you were in full sympathy with the Turkish work, and were ready for any forward movement that should be recommended by the Mission. The more cheerfully therefore do I lay before you, some facts and considerations which bear directly upon the work among the Turks.

You are aware that the Church Missy Socy maintains in Constantinople a mission to the Turks. They have a missy in Smyrna who, while laboring especially for the Greeks, has also devoted some time to labor among Turks. I think the Chh. missies consider Smyrna one of their centers of operation for touring in Asia Minor. Since Dr. Pfander's death only two Chh. missies, Dr. Kölle and Mr Weakley are stationed here. In our view, it is a great misfortune that this mission was ever founded. The principles and measures adopted by our "Church" brethren are often such as we greatly regret, and as are calculated to injure our work. The controversial works which they smuggled into the country are not such as any of the Boards Eastern missions have ever approved using among other nationalities, and which events have proved to have been peculiarly dangerous weapons, with which to attack the faith of a fanatic and ruling race. They believe in first attacking and destroying the faith of those they wish to convert. We believe in first preaching to men that they are sinners and holding up Jesus Christ as the only and all-sufficient Savior from sin and death. Their method denies first, ours affirms. Theirs pulls down; ours builds up. They raise immediate opposition and persecution. We avoid this as long as we can - seeking to build up a body of believers who shall be able to stand persecution when it comes, and by their witness for the truth, turn evil into blessing. None of your missionaries at Coñple doubt that the premature persecution of three years ago was brought on chiefly by the imprudent course of our English brethren, who, besides circulating their books, baptized converts, and carried on other operations in so public a manner as to almost compel the Government to persecute in selfdefense. By this I mean that the Ministry felt obliged to prove themselves good Mohammedans, and thus secure a further lease of power, by opposing what any good Turk must regard as an insult to his faith and Government. Persecution is by no means always to be regretted; but a premature persecution, provoked by the missionary, and coming when there is not yet a body of tried believers who will weather the storm and prove by their stability the power of the truth, or else as martyrs, shed that blood which will become the seed of the church, is a calamity. Such, as far as we can see, after more than three years of waiting and hoping for good to come out of evil, was this persecution, so needlessly provoked.) For some time after this, and especially after the death of Dr. Pfander, the Chh. missies kept very quiet, avowedly devoting themselves to the preparation of Turkish books. But recently they have shown signs of increased activity, and that of such a nature as to excite our apprehensions that they intend extending their operations into the interior. Last spring Dr. Kölle made a long and extended tour through European Turkey, with the especial purpose of looking after the Turks. Mr Weakley makes an extensive tour in Asia Minor every year. And just now they have despatched their Catechist, Mitki Effendi, to look after the Kurds in the regions of Sivas and Kharput. The other day I had an excellent chance, when Dr. Kölle incidentally mentioned Mitkis tour, to inform him that we had had for two years at Sivas a missionary to the Mohammedans. On his expressing surprise, I remarked that we purposely kept quiet about such things not to excite opposition. "But," said he "our catechist has gone with special reference to the Kurds". He seemed still more surprised when I informed him that Mr. Bryant was sent particularly to look after the Kurds, and that we had been in communication with that people for many years. The whole interview was very pleasant, as is all our intercourse with these brethren. They are good men, earnest and evangelical, but their policy and their Catechist are bad. Nütki Efendi is an utterly unreliable man. He interprets Paul's words about being "all things to all men", much too literally to comport with honesty. This man was turned out of the Bebek Seminary for the grossest immorality. Our excellent native brother Achmet, who knows him well, does not hesitate to call him "lamezheb" i.e. lacking religious faith or principle. The singular thing is that his employers know that he is not fit for spiritual work, and yet continue him in it, on the plea that he is the only man they can find. For such a man to be let loose among our interior stations we consider a real evil. He is sure to do harm. On a single trip, however, of even such a man, it would not be worth while to spend much time or thought; but the conviction forces itself upon us that the Chh. missn are not satisfied with confining their operations to Constantinople, and it is with alarm that we contemplate the eventuality of their occupying any of our interior stations. The result of such a course on their part would be seriously injurious to our work among the Armenians and Bulgarians, as well as among the Turks. I will endeavor to show briefly why this must be so.

1st The course pursued by the English missy will arouse persecution in the interior much more speedily and surely than at the Capital. A converted Turk is comparatively safe here, under the shadow of powerful embassies, and the toleration of semiliberal officials: in the interior he still risks a great deal. In a world-city like this much can be done with impunity that would raise a storm in Marsovan or Sivas. Notwithstanding all the wisdom and caution of our brethren in the interior, Armenian and Bulgarian Protestants still suffer persecution here and there. An English missy at any of our interior stations would inevitably evoke opposition and persecution which would not fail to spread till it raged against all Protestants. We should be identified with them, as in the last persecution here, and our work must suffer with theirs.

2d Their presence would create the same chance as it does here for artful and unworthy men to play fast and loose between them and us. While we have never been deceived by any of their cast off inquirers - they have received and do receive and are instructing for baptism (as Dr Kölle himself informed me) men whom we could not conscientiously baptize. Of the two men who now form their catechumen class, being prepared for baptism, one was but lately with us, and we consider him untrustworthy, and the other was driven from our premises for defiling them with the grossest immorality during our absence. The Chh. missn believed his ludicrous lies about terrible and open persecution he had suffered in ~~Sivas~~ Caesarea while Mr. Giles lived there, until Achmet Aga exposed him to Dr. Kölle and obliged the fellow to confess himself a liar. And still, knowing the story of his rowdiness and lying, they keep him on, entirely supporting him the meanwhile. Such a state of things is exceedingly injurious to the whole work. The style of converts they have baptized is anything but desirable, and a church of such by the side of one of our interior churches would be a bane indeed.

3d With their English notions and their comparatively small expenditure they will pay higher salaries than we can, and thus create no end of trouble for us among our native helpers. If native Chhs. are ever to become selfsupporting, helpers' salaries must be kept low. If English missionaries or their agents settle in the interior, it will be very hard to keep our helpers, and just so much more difficult to build up churches.

4th Whenever any difference arises between missy and native church, the dissatisfied natives will seek and generally obtain sympathy from the English missionaries, who, as was proved four years ago, would easily be persuaded to free the aggrieved Chh. from the yoke of the American missionaries and introduce them into the Chh. of England service & confession. Dr Wood's controversy with Dr. Kölle about Pastor Simon and the Pera church is just in point. We may be sure that whenever a really good chance offered, the Chh. missies would gladly commence work among the Christians of Turkey. When they first came it was with difficulty that the Church Missy Socy was persuaded to confine its attention to Turks.

5th Rival churches and denominations will be created (whether they confine themselves to Turks or not) at a stage of the general work of evangelization when rivalry will be at the expense of independent existence and healthy activity.

Besides all these considerations the English system of making every missy responsible directly and only to the Comtee at home, and not at all to his colleagues, is dangerous in its workings. One headstrong man can, in a critical moment, by illadvised measures, which no brother ~~can~~ has the right to modify, do immense injury. A chain is no stronger than its weakest link, and in delicate & trying times a mission so ordered is no wiser than its weakest and most impracticable member. It was precisely so with our English brethren during the last persecution. One man of poor judgment did foolish things wh. his brethren regretted but could not prevent.)

In view of what I have laid before you, it seems very desirable that there should be some definite understanding as to what course is to be pursued in the Turkish work. Three different courses seem to lie open before us.

1st We can occupy the whole Turkish field jointly as at present we do the Constple portion. If now that Mr Bryant leaves Sivas, Mr Herrick & I are to be the only Turkish missionaries, and the Turkish work is not to be pursued on the same *aggressive & hopeful* plan as the Armenian & Bulgarian & Syrian missions, then it seems as if we must submit to the occupation of the interior by those who are anxious to gain a foothold. Then, in order not to have the work taken out of our hands we shall have to follow them, and be at a great disadvantage. The other evils resulting I have detailed already. 2dly. We can retire from the Turkish work and give it up entirely to the Chh. Missy Socy. After the repeated and reiterated declarations of the Board that the ultimate object of its missions to Turkey was the conversion of the Turks – I suppose this idea would not be even entertained.   3dly We can pre occupy the field and exclude the English. If we do not occupy the interior bona fide we cannot exclude others. It is not enough that we declare our intention to occupy it at some future time. We must do so now or we are likely to lose the chance forever. If it were only for the evil effects on the Armenian and Bulgarian work likely to ensue from an English occupation, it would richly pay to occupy our most important interior stations with Turkish missionaries. From great centers like Constantinople we cannot easily exclude others; but if we can truthfully say to the Chh. Missy Socy "we actually occupy the interior with Turkish missionaries" all rules of missy comity would prevent them from intruding. But it is not merely nor chiefly with a view of protecting our already existing work that we ought to occupy the interior. There is encouragement and prospect of success. I have previously referred to the hopeful report this year from Sivas. At Marsovan Mr Herrick found ~~hopeful~~ cheering signs two years ago. Bro. Trowbridge who, with Mr Richardson, has recently been to Broosa and toured through an extensive region beyond & around that city, says that some of the most interesting conversations they had were with Turks, and he thinks that, in addition to the Armenian miss^{ies} stationed at Broosa there ought to be a miss^{y} there to the Turks.

Last Monday there was a meeting at bro. Washburns of the Armenian & Turkish Departments of the C'ople station. There were present Messrs Washburn, Herrick, Trowbridge & Schauffler. Bro Baldwin was detained from coming. It was suggested that I read the substance of what I have said above. I read my rude draft and the whole matter was thoroughly discussed. The conclusions unanimously arrived at were as follows:—

1st It is extremely undesirable that English missi^{es} to the Turks should occupy any of our interior stations and fields.

2d It is very desirable that we should preoccupy the ground by putting a Turkish missionary in each important interior station, such as Marsovan, Sivas, Cesarea, Broosa. It was agreed that, while an Armenian miss^{y} can give valuable assistance in Turkish work, and vice versa, Turkish work cannot be successfully carried on by Armenian miss^{ies} alone. It was thought that at each large station one of the Arm^{n} missi^{s} might do as bro. Trowbridge and his wife are now doing, devote, say one day a week, to work among Turks, (they are meeting with encouraging reception from Turkish ladies & gentlemen in their neighborhood) while the Turkish miss^{y} would do some Armenian work, as Mr Herrick & I are constantly doing, and generally aid his Arm. brethren by counsel and sympathy, while receiving the same from them.

3d We ought to come to some understanding with the Chh. Missy Socy's missionaries, by which they shall consent to refrain from entering, either personally or through their agents, into fields occupied by us. It was thought they would be unwilling to confine themselves to Conple, as a mission beginning & ending here would be no real Mission at all; - but the hope was expressed that they might be content to take exclusive possession of all that part of European Turkey, (including Albania Bosnia, Herzegovina &c) not covered by our Bulgarian work, leaving us in sole possession of Asia & Bulgaria. If they were not content with that it would perhaps be best to go so far as to give them all European Turkey provided they would promise to keep out of Asia. True, it would be a sad day when we gave up so large and promising a field to a Society whose manner of working promises such poor results, but it would be better than to be interfering with each other all over Turkey. Not that they ever could occupy all this Empire, but they would get into important centers of influence.

It seems to me that even if they will not consent to any restriction of their work, it would be sound policy and true wisdom to go ahead - preoccupy the ground - and push the Turkish work. Our advantages - with stations and missies and native Chhs. and brethren and training schools all over the land would be so much superior to theirs that they would perhaps give up the attempt to work by our side. At any rate we should be less likely to receive injury from them than if they had preceded us. —

I will only add in reference to our meeting that the brethren thought that if the Chh. missn intended to keep up their mission they must push inland.

In conclusion Brother Herrick and I would propose for your consideration the questions,– Will the Prudential Committee occupy the chief interior stations of our Mission with a Turkish missy,– while they request some Armenian missy at each station to give some special attention to the Turks?

Shall we endeavor to come to some understanding with the Chh. missn by virtue of which they shall keep out of what are now the limits of our Armenian & Bulgarian work?

If we make such an arrangement will the Prudential Com. bear us out in seeing it enforced – by a direct appeal – if necessary – to the Chh. Missy Socy? And provided they decline making any arrangement & claim all Turkey as their field will you bear us out in protesting against their laboring within the limits of any specified field? In short we see our work and that of our Armenian & Bulgarian brethren threatened by a Socy that is too weak to do much good, and strong enough to do much harm, and we beg for instructions.

Many thanks for your welcome favor of Oct 18th just received. Its tone encourages me to send this epistle, long as it is. May the Lord give light and divine wisdom to both you and us, and preserve us from all admixture of worldly motives while carrying on His blessed work. Very respectfully & truly yours

H. A. Schauffler

Constantinople, Nov. 18, 1867.
Rec'd Dec. 12
Ansd Jan 22 '68

Pera, Constantinople. Feb. 1st 1868.

Rev. N. G. Clark D.D.
Cor. Secy. A.B.C.F.M.

Very dear Sir

Brother Lacy has requested me to send you the inclosed cartes, which were taken here, and which may serve to shew you what Armenians are able to do in the line of photographic art.

The Turkish fast of Rammazan, which, tending to arouse Mohammedan fanaticism, has often been marked by outbursts of hatred against Christians, has this year passed very quietly. A strange and unique incident in our missionary experience marked its commencement. A little more than a month ago I was surprised on entering our missionary room at Vezir Han, to see three strangers, Turks, of singular appearance, sitting round the pan of coals (the native substitute for a stove) conversing in animated tones with our good native helper Achmet. The spokesman of the company was dressed very plainly and purposely so. He is the leader of (he says) about 200 Turks, 100 of whom reside here, who call themselves the true Mohammedans and the true Messihy, (Messiah men or Christians) denouncing all other Mohammedans as degenerate and unfaithful, while they hold us to be also in error.

While conversing with the leader, I recognized him as one with whom I had held a singular conversation last summer on a Bosphorus steamer. He then had a book in his hand which taught the manner of coming to a decision on any and every practical matter by means of dreams. He also explained to me the true spiritual meaning of "Telemachus," (which has been translated into Turkish,) making Telemachus the personification of the soul, Calypso of the flesh, Penelope of nature &c &c. I doubt whether the Brahmins are any shrewder or brighter in debate than these Turkish Ulema or learned men. The great difficulty is, they will not stick to the question, but dart off on intellectual gambols, from which it is very difficult to bring them back. This man said he was going to Bagdad on a visit, and he wished his followers to come and see us, and listen to what we had to teach, accepting the truth & rejecting error. The week after several of them came again, and the first day of Ramazan seven made their appearance. We had a long discussion chiefly on Inspiration. The Turks admit the Bible to be inspired but affirm that we have corrupted it, so we have to begin at the foundation of Theology and prove the genuineness & authenticity of any Holy Book. Mr Herrick succeeded in making them listen quietly to a number of proofs, which I trust produced some effect. Now that Ramazan is over they send word that they are coming again. These men are a curiosity considered in a religious & theological light. They are thorough Mohammedans. Before they left our room the first time they asked permission, and washing themselves, turned toward Mecca, and went through the Namaz or form of prayer. But they are reforming Mohammedans — Protestants they call themselves — because they protest against modern Mohammedanism and wish to reform back to the faith & practice of earlier days. On the other hand they c[illegible] more or less, with French infidelity and Pantheism, and evolve some of the crudest spiritualistic notions. I knew that European infidelity had penetrated the great mass of more enlightened Turks who are, to a greater or less degree, disbelievers in Mohammed; but I had yet to learn that these pernicious ideas had tainted the faithful few who retain an implicit confidence in the false prophet. These men are evidently in earnest and we may hope to gain – not the leaders indeed – but some of their more humble and docile followers.

I venture to allude to a matter which so intimately concerns every individual missionary here, and so directly affects our whole work, that perhaps even the younger men may be allowed to say a word. In common with nearly all the missionaries here I feel anxious in reference to the course which Mr Wheeler is taking in some places in America. Priva information leads me to believe that while he holds up to admiration the wor at Harpoot and the agencies which have wrought out such results, he does not f to blame his brethren farther west who do not adopt all his views. I hear tha this course has injured his influence. It must either do that, or bring distrus and discredit upon those he blames. Either result is to be deplored. The very work Mr. W. rejoices over is in great measure the result of the labors of othe whose policy he reprehends. If he differs from this mission it seems to me that the true course for him to pursue is to endeavor to convince this mission, not by scolding or abuse, but by solid argument; and if he cannot do that to try the Prudential Comee; and not until all other means have failed, should he arraign ~~the~~ his fellow missionaries in an entirely separate mission, before the Churches at home.

But it is especially the influence out here of Mr Wheeler's manner of dealing with those from whom he differs in opinion that I wish to refer to. His manner of attacking the Protestants and the Church in this field has done much harm. Nobody can more deplore or reprehend the private & confidential document circulated in America by [illegible] ~~more~~ than I do. And yet when I read it — the painful conviction forced itself upon me that by his ill-judged and violent way of saying things in themselves true enough he (Mr Wheeler) had given too much occasion to the enemies of the truth. It is e.g. stated that he boasted of what he had done in Harpoot instead of telling what God had done. At our last Annual Meeting Mr W. made a report of their field — remarkably mild and gentle for him. Yet one excellent brother from the Bulgarian field, who had never seen Mr. W. before, remarked to me that it seemed as tho' Mr W. had been telling us that he and the Lord had done a great work in Harpoot. I know that others received the same impression. [illegible] public meeting in the Dutch Chapel where the X^{tian} (Prot^{t}) public were invited to be present, Mr W., while extolling Harpoot work and policy, went out of his way to pass strictures upon the course of the native ministry here. What he said was true enough ~~but~~ perhaps, but the manner & the place made it sting without profit.

Nothing could be more striking than the contrast, at that Annual Meeting, between Mr Wheeler & the delegate from the Southern field, Dr. Pratt. The fruits shown by the Central Mission are not inferior to those exhibited by the Eastern. The results in both are quite similar. Yet the method of dealing & spirit shown how different! The Eastern brethren driving and sharp; the Southern active and kind; the E^{n} censorious & bitter in their judgment of others, the S^{n} charitable toward all; the one violent, the other firm; the ~~S^{n}~~ minding their own business, yet ready to make suggestions when called for, the other attacking their neighbors and denouncing them to others, because they cannot convince them fast enough; the East seeming to take great credit to themselves, the other modestly [illegible] any special merit.

Constantinople, Feb. 1. 1888.
Rec'd Feb. 29. '88

In contrasting these methods I am reminded of what a German divine
said while comparing Paul & Luther, "Paul was by far the greater
gentleman". Both said severe things and gave hard blows; but Luther
was often coarse and violent; Paul never. Had Paul written as Luther
often did — his writings would have deformed the New Test. instead of
gracing it. Luther's spirit lingers still in the Lutheran church in Europe, which is the
most sectarian — bigoted — illiberal — and unspiritual of Prot. churches.
Would it not be sad should the Harpoot churches adopt toward their
sister churches in the other parts of Turkey — the language and the attitude wh. the Harpoot missies
show toward their fellow missies? I beg you not to
understand me as entirely disliking Mr Wheeler. Not at all. When he ca
last spring I had a prejudice against him; when he left I loved and
admired him for his energy, perseverance, piety and sound common sen
But his "heroic" treatment of opponents, and that unfortunate tendency
magnify — not his "office" but his "policy" at the expense of others, I depl
That he should do as he does in America I regret — but I trust it is und
stood that he has no sanction for it from the "Rooms" — and I pray
that through your example and influence he may be led to modify his v
in this matter. I wish too that it were possible for you to suggest to Br
Trowbridge that Central methods are preferable to Eastern. He thinks Mr
did greatly good here. All others think he did harm. But Mr Trowbridge doe
think that Mr Barnum's visit 3 or 4 yrs ago hindered our churches her
from coming up to self support. Mr. Barnum out-wheelered Mr. Wheeler.
I beg you to excuse me for saying so much on this head, and will only add
that it is contrary to my principles — as it would doubtless be to your wishes — for
me to write secretly concerning my fellow missionaries. What I have said I am
willing to have known — if necessary, tho' I have not the least desire for controversy.
I wanted to say something about our Galata congregation but time & space forbid —

I remain very respectfully & truly yours

(over)

Feb. 4th We have just received your favor in answer to the letter concerning the Turkish work and the Ch. Missy Socy. Many thanks for it, and the extract accompanying it. We shall wait with anxiety your answer to the questions we proposed.

Respectfully yours
Chas A. Schauffler

Constantinople, Feb. 1, 1868.

Rec'd Feb. 29.

May 18

Harpoot. July 11. 1868

Rev. N. G. Clark D.D.
For Secy A. B. C. F. M.

My dear Sir,

I am very glad to be able to report myself at Harpoot where I have enjoyed myself exceedingly in the society of as earnest & practical and devoted and united a band of brethren & sisters as can be found in this world. I cannot say anything about the results of my visit as I have but a few minutes left. My sole object in writing is to speak of the appointment of a new man to Con'ple. Bro. Baldwin has written to you about a friend of his Milham. The work at Con'ple is in a crisis, and it would be a terrible calamity to have an unsuitable man sent in at this juncture. We need a man of first class judgment & executive ability — not so much a scholar, as a worker in building up decayed churches. So I trust the Lord will help you in finding the right man. Better send none than the wrong one. I beg your pardon for writing so crudely and hastily but it is this or nothing this week and next week I shall be travelling. The matter is one of vital importance to us.

With warm thanks for your very kind and considerate letter of May 18 – wh. I found when I reached here I remain in the best of bonds

Very truly & affly yours

H. A. Schauffler

P.S. I write because I am a little anxious lest Wilhelm be not the right man.

Rev. H. A. Schauffler
Harpoot, July 11. 1868.
Rec'd Aug. 18.

ack'd Oct. 14

AMERICAN MISSION,
JUL
28
1868
Constantinople, Turkey.

Rev. N. G. Clark D.D.
Missy House
Boston

Schauffler

38

28

Bebek, Constantinople
Sept 24th 1868.

Rev. N. G. Clark D.D.
Foreign Secy A. B. C. F. M.

Dear Sir,

During the last three months I have sought constantly for an hour in which to write to you, but have not found it. During my tour of 2½ months to Harput & back I was so fully occupied, on the road in pushing the lazy animals and lazier men, and taking care of my travelling companions, the Andruses and Miss West; and at the stations, in seeing the work, and discussing, often till late at night, missionary principles and policy, that I could hardly find time to keep my wife informed of my state. Since my return I have been so overwhelmed with work that I have often suffered from lack of sufficient sleep. Especially has the Mardin & other persecution business demanded much attention. I have done more than half the work of writing 300 foolscap pages to Ambassadors, and still new cases come in. Then the very critical condition of affairs in Constple, and the deciding of many fundamental questions which are often decisive of future policy, while brother Herrick is not here, has occupied much time & taken much thought

I want to give you a Report of my tour; but I think it more important to speak first of matters here. And in doing so, I must beg you to allow me to be just as free in speaking of men and measures as though I sat by your side in the study at Pembr. Square. It is necessary that you understand just in what condition we (Herrick, Baldwin & I) found our field.

When at the Annual Meeting of '67 the Selfsupport measures were passed, we both hoped & feared for Consple. Bro. Trowbridge thought that all wh. needed to be done was to lay down the rule and let the chhs. sink or swim as best they could. If I have learned any one thing at Harpoot, it is, that mere rules or mere policy won't accomplish anything. It is the unwearied, kind, wise, and forcible labor with individuals (in wh. Mr Wheeler excels) that has led to the acceptance & to the "effectual working" of the rule and the principle. A rule can't obey itself; you must get the people to accept and respect it. Bro. T. thought otherwise, spent his summer in touring & his winter in more extended labor in the khans among the floating population. During the winter the Vlanga chh. agreed to give 1/4th of Parsegh's salary 2½ Turkish pound, and Hasskeuy agreed to give 1/4th of its preacher's salary = 2 T.L. But though Trowbridge had his own way and no one interfered with him, he grew more and more restless & wanted to go to Marsovan, or at any rate, to get away from Consple. Herrick & I, each without knowing the other's thoughts & feelings, determined that there was no use in trying any longer to keep Trowbridge here, and that if he went on with the work as he was doing, he had better go. We also determined that, if at the Annual Meeting, the proposition of last year, that we should do the Armenian, as well as the Turkish work, should be renewed, we would accept it, as we were convinced that the Turkish work here could never succeed while the Arm. was languishing. We told each other our feelings & were astonished to find them agree so perfectly. When at Annual Meeting Trowbridge was appointed to Marash, & the Armenian work put on us, we accepted it, tho' we felt that we were accepting a work from wh. an angel's superior strength & wisdom might well shrink.

The situation was this. The Pera church had refused the Mission's offer of the previous year to pay ½ Simon's salary. Vlanga chh's pastor Parsegh had left (taking some dishonestly obtained Mission money with him) on a wild goose chase after worldly prospects & Western lands. Hasskeuy, the irrepressible, was already quarreling with the excellent preacher they had called 5 months before, and had not nearly paid its quota of salary for two or three months. I tried to quiet Hasskeuy in the stormiest meeting of the chh. & congregation that I ever saw, resembling more than anything else a very rowdy Sophomore class meeting. For Vlanga there was nothing to be done. Pera chh. just then addressed us a letter saying that tho' they recognized their duty to support their pastor entirely, their circumstances prevented their doing it just now, and asked that we give over the work in one of the other suburbs, Scutari, to Pastor Simon & pay him 1/2 his salary. To show you in what a difficult & delicate position we young men are, I will say that one of the older miss^ies whose judgment I most prize, urged us to accept that prop^n, though it would be giving up our principle to help chhs. not pastors. When Simon (two yrs before) had become so tame thro' starvation as to deign to accept Mission fund thro' a 3^d party, so that he cld. deny still any connection with the Mission, that miss'y voted for the arrangement, and referring to that he tho't this a step still farther in advance. I consulted with Dr Pratt, and we, i.e. Trowbridge, Baldwin & I, returned answer that if they would just change the form and ask the charge of the Scutari work (really ~~by emigration~~ a part of Pera chh. transferred thither & therefore properly belonging to Pera to look after) & the aid toward Pastor's salary for the chh. instead of for the Pastor we should gladly accede. Simon had told Mr Bliss that if we did not accept the offer in the form in wh. it was made nothing more had better be done about it, as he tho't the chh. wouldn't accept the other form. They did accept it in a pleasant frank and manly way. How much better is principle than policy! honesty than diplomacy!

(Forms misplaced)

While I was away things went on from bad to worse in Hasskeuy. The seven male chh. members had acceded to the preacher's wishes at first and now quarreled with him for carrying out the agreement. They went to his house bawled and brawled; one, the best chh member, shouted from the street in Turkish at the preacher's window "Beast!" & other worse epithets. At last they went so far as to shut out the preacher from the schoolroom (under the chapel) and close the school wh. we had distinctly told them was not theirs (but ours) till they paid for it, and took the chh. building & service into their own hand, though the building belongs to the mission for ~~four~~ sixteen years by the deed of the builder Dr Hamlin & Mr Minasian.

When I returned I found them in possession, and that a Council (ex parte) had been called by the preacher. The Council (Dr Pratt, Mr E. Bliss, Mr Riggs, Mr Baldwin, Pastor Simon, Deacon Gabriel of Vlanga) decided that the preacher (Apraham, a Basel graduate) had been wrong in consenting to take the whole management of chh. matters into his own hands, and that the chh. had been more wrong in various ways, and advised a dissolution of the relation. In the meantime the Hasskeuy chh. wrote us a letter asking us to keep up service in Hasskeuy. Baldwin & I appointed a meeting with them, and after full consultation with Mr E. Bliss, Dr Pratt & Pastor Simon, who all agreed to a plan we could accept, we told them we would keep up preaching there on three conditions 1st That they renounce all their unfounded claims to the control of the building (chh & school) in Hasskeuy; 2d That they call a Council to dissolve the Hasskeuy church, wh. had proved by many yrs experience that it was always quarreling & was a hindrance in the way of prosecuting missy work; 3d that they pay Apraham what the Council had decided that they owed him. They asked time to reflect.

I was surprised that they seemed so much inclined to yield these points. But it seems reflection did not help the yielding for one of them complained a few days later to Mr Bliss that the terms were hard. I learn they want to see me again about it; but tomorrow I must go to see the German ambassador who wants to talk about the persecution.

Vlanga has lived from hand to mouth; getting this and that one to preach for them as best they could. Of course this cannot last. They are paying Parsegh in America 1/4th salary still, wh. incapacitates them for doing anything to support ~~the~~ a preacher here. We intend telling them that we shall never pay another para toward Parsegh's support if he ever comes back; that they should therefore seek to get rid of him by asking him to resign, and if he won't do it, call a council to dismiss him. Then they should pay the same they have paid toward the support of the gospel *here*, if not they can have no preaching and no ordinances. It's *hard* this dealing with churches in such a way, yet even the older missionaries approve it, (we deem it very important to secure their approval, so that the nation shall not see us divided among ourselves) and if these measures are carried out in *firmness* & *love* they will do good. (But what we need above all is the outpouring of the Holy Spirit. Do pray & get other Xns & chhs. the more the better — to pray and pray again for the outpouring of the Spirit.)

I have thus hurriedly tried to sketch the actual condition of things here. Pera chh feeling more friendly but showing little life and activity & spirit of selfdenying effort; Vlanga, shepherdless, weak, poor in money and faith; Hasskeuy torn with dissensions and manifesting the spirit of the devil rather than the spirit of Christ. Who wouldn't be discouraged at such a prospect. Mr Wheeler acknowledges that this is the hardest place in Turkey. But it is the Lord that must do the work, not we. We can do nothing, He can & will do great things.

Our plan of operations is simple & briefly stated. Taking Vlanga as our center, our "station", and considering all the other parts of Conspl. as outstations, we intend to concentrate in Yenikapoo, (close to Vlanga) and put our main strength into building up and educating to selfsupport and active labor for Christ — the Vlanga chh., setting a good man over it as soon as one can be had, and then endeavoring as we ~~have~~ strength and opportunity to plant & build up churches in the outstations, wh. will be as near and handy as the villages of Harput plain to H. itself.

I cannot close without a word of Washburn & his plan. It is the fear of every member of this mission & the Eastern that he will make a tremendous sensation on the strength of our action at Ann^l Meeting. He is given to exaggeration and will mislead I am afraid. Our mission did not sanction his plan but wants to see it, nxt ann^l meeting, when worked out, before giving its approval. That was expressly said. Then the foundation of his plan is schools everywhere as instruments of conversion. For my part I trust the matter will not be hurried so fast that our mission cannot have time to review that matter. My talks with the brethren at Marsovan, Sivas, Yozgat & Harput have made me skeptical about general education & I don't want to go into it wholesale if the principle is not sound. Let us have time to think of it.

Pray excuse my bluntness, I want to say so much I don't say anything well. Sometimes I want to see you & talk so much that I can hardly be content to merely scribble. With sincere esteem, and begging to be remembered in prayer I am very truly & affly

yours H. A. Schauffler

Of the Turkish work I will speak next time.

Our supply of mission House paper is exhausted & this is blank & should I have. Since the decapitation thereof something else having been begun on it.

Bebek, Sep. 24. 1868.

Rec'd Oct. 16. W

Dec. 11

Yenikapoo Consple
Dec 29. 1868

Rev. N. G. Clark . D.D.
For. Secy A. B. C. F. M.

Very dear Sir,

When I tell you that since the receipt of your exceedingly opportune and welcome favor of Sept 8th, we have been busily employed in the very line of effort which you recommend, you will see what has hindered me from writing. Every day I have felt increasingly grieved that I could not find the time to respond to your suggestions in the same spirit which prompted them. My heart has responded, and I am truly thankful that my strong convictions as to the best method of carrying on the miss'y work are so entirely coincident with what you have expressed. When I wrote you last (not long after my return from Harpoot) I endeavored to sketch the actual state of things here at Consple, that you might understand the field on wh. we entered and to secure your sympathies & prayers. I am more & more convinced that I did not draw too dark a picture. If I erred, it was the other way. I will try to give you an outline of our three months work since October 1st

For a number of weeks after returning from the interior I was absorbed in persecution work. We are beginning to see some good fruits from those labors. In Geghi near Erzeroom the chapel has been rebuilt, and in Mardin the Protestants have been promised by the special Govt. Commissr. sent to examine Ismaïl Pasha's conduct, that they shall pay no more taxes than the other communities.

Till brother Herrick came, the end of October, Bro. Baldwin & I were busy with this work and trying to keep things quiet till in Hasskeuy and the city proper (Yenikapoo) till we three could consult together, form a plan of work, and carry it out together. We had to waste several weeks in hunting for houses, superintending repairs, moving, getting settled &c. In answer to our earnest prayers and endeavors, bro. Herrick, after much trouble, found a house ten minutes from us, in Yenikapoo, near Mr. Dwight's. So the first step in the programme I briefly sketched in my last, was taken. We were *all together* in the place wh. seemed most appropriate for the *centre* of operations. Every year for years Herrick & I have tried to get houses here in vain. We can now consult together whenever business comes up, wh. is often; need not lose whole days to settle a single point; and can do *personal work*, visiting families in the evening, the only time when the men are at home. We accept this as direct from the Lord.

Pera church. We have had some pleasant interviews with Pastor Simon (the family name is very seldom used here). He seems friendly. Whether he really sympathizes with us, and wishes to coöperate with us, is however, to my mind, pretty doubtful. We have just decided to inform the Pera chh. that considering the high salary of Pastor Simon, injurious in its influence on other pastors & preachers in this region (15 Turkish pounds) and the seeming ability of the chh. to pay him a salary with wh. it seems to us he might be content, it is quite doubtful whether, after six mo. we shall aid them at all, and that, at any rate, we shall not pay the half, as we do now.

Hasskeuy has gone through several phases. When I returned from my tour, our good brother Apraham Amirchanyanz, of Russia, but educated at Basel, was still ~~preaching~~ residing there but had been excluded from the chapel and school by the Community, who seized the keys. He soon after, to our surprise & sorrow, entered the service of the Chh. Missy Socy, before answering our invitation to begin a preaching service in the outstation Psamatia. After having driven him away, they invited us to preach for them wh. after much consultation with Dr Ball & Mr Bliss we consented to do, provided they would give up their unfounded claims to the chapel building, and call a council to consider the matter of disbanding their chh. wh. was by all the missies & several native preachers & pastors considered too weak, worldly, and quarrelsome to be entitled to recognition. They agreed to our terms, but before giving a formal answer blew as cold as they had blown hot before. Their next move was to "make up" with Pastor Stepan, their former preacher, whom they had unceremoniously driven out 9 mos before, and invite him to come down every Sabbath from Bebek, where he supports himself by keeping a dairy (don't imagine however that he works himself; he keeps servants to do the work, and is all the time plunging deeper into debt) and preach for them for a pittance. He began. I told him plainly but kindly, that we considered him as interfering with our business. We were in relations to our out station, they had not returned a final answer to our conditions, and the chapel was ours. He answered 'Wo is me, if I preach not the Gospel! I think that Chh. ought not to be dissolved, & I shall not agree to it. It is my duty to preach to them'. "But" said I "you do for them that wh. makes it unnecessary for them to comply with terms wh. we all think will be the best for them & the cause of Xt". Even your brother, Pastor Simon, told me there was not material enough there for a Chh.' "Ah" said he "if my brother were not dependent on you for support he would not say so". "Do you mean to call your bro. a hypocrite?" "No!" but I know his real sentiments". So either the one slanders or the other dissimulates!-

A Couple of weeks ago came an invitation to us to attend the installation of Pastor Stepan at Hasskeuy. We called on Pastor Simon. He knew nothing of it. As he is the only pastor here, we prevented his aiding the Hasskeuy Chh to install Pastor Stepan, by informing him of our full and firm determination not to come again into any relations with Pastor Stepan. We have the conviction, produced by years of experience, and by certain rather ugly facts, recently come to light, and tending to prove him what he once implied that his brother was — a hypocrite, that he will never be anything but a hinderer. We can have nothing to do with him officially. So Hasskeuy matters rest. A fine field wh. might be worked if we had the right man, and if that fractious little chh. were out of the way. It must lie fallow a little longer.

Yenikapoo or Vlanga. We have chosen this as our center of operations, both because it is central to the whole city and suburbs, and because here is a church more available for commencing operations with than any other. To be sure the Vlanga chh is in a terrible state, very little life — embittered agst us by Pastor Parsegh —, some of its members, (we know not yet how many) imbued by him with skeptical & infidel notions, denying Inspiration Miracles &c, unwilling to give anything for the support of the Gospel, if it can possibly be shirked, and exhibiting no zeal in making known to others the way of Life. When we came here the chh. invited us to assume the care of the pulpit. We consented, but told them, that, inasmuch as they naturally would not pay us for preaching, it was proper that they should provide for their school, wh. we had hitherto supported, and whose expense would amount to just what they had paid last year. They said some of them were still paying Pr. Vanesh. We said that was not for us to meddle with, but we must insist on their paying something for the Instns of the Gospel here. They demurred, and in due time answered by taking back their request that we supply their pulpit, and requesting us to consent to their calling Pr. Stepan. We remarked it was strange that, when not able to raise a less sum for school, they shld. now propose to raise a bigger one for Pr. Stepan, wh. brought to light the fact that some one (Mr. Minasian) had offered to pay part of the amount we put on the chh. to pay. We said - the chh. & society must pay the 1/4 bona fide itself. If that were not our intention we could pay the whole ourselves. Then we told them that we were convinced that to attempt Coöperation with Pr. Stepan was useless, and we could not think of it. Their next move was to inform us formally that they relieved us of the care of the pulpit. This they did because we had given them notice that after Jan 1st they must provide for their school, and they thought thus to checkmate us, and oblige us to keep the school. Mr Herrick asked who wld. then preach. Oh they wld. invite the miss^{ies} singly. He replied that if we were after all to do the preaching we must have the care of the pulpit, and shld. insist on their paying towards the support of Gospel Inst^{ns}. The leading man is a sharp artful lawyer in a small way, without any apparent religious feeling and much evident hostility to us. Some of the rest felt sorry for the impudence wh. he manifested, but they are all desirous of having the gospel "free" from the necessity of selfdenial. We are now in the midst of the contest. They cannot believe but that we shall yet yield the point, and the first lesson they have to learn is that when we lay down a principle, we shall stick to it. They have had their own way too much to yield readily. Then a number of this chh. are preparing to go to America in the spring in the ships wh. P. Pareegh is to send out, and they do not care what becomes of the chh. here, and do not want to contribute. The deacon, one of the best men, is among them. Then again the chh. is formed largely of "Bekiars" (bachelors) i.e. men from the interior sojourning here for a while, who have no permanent interest in Cons'ple. It is very gratifying and reassuring to us that, so far, we have the hearty sympathy & approval of the older missionaries here and in an especial manner of Mr Parsons of Nicomedia.

We are more and more satisfied that the plan with which we have started here, is the right one, and we are glad to find that it meets the hearty approval of the older missies here, as well as elsewhere. I keep up weekly connection in the way of short notes with Harpoot & Mardin and I think they and we are in perfect sympathy. We certainly have had no reason to complain since last spring of any censoriousness or sharpness on their part. I think they appreciate our great difficulties better than before & are determined to aid us in every possible way. This greatly cheers us. We feel that our first duty is to build up the Vlanga (Yenikapoo) Church. To accomplish this a large amount of personal evangelical labor is indispensable. We must labor with all the chh. members, encourage the feeble & timid, instruct in sound doctrine those who have been filled with doubts, attempt to bring back those who have fallen away, or are remiss in duty, win the confidence & love and secure the hearty coöperation of all. We must convince them that selfdenying effort for Xt is a duty and a privilege, and that they must be the light & salt & leaven of this city. In short we are striving to bring these brethren & sisters up to the position of a selfsustaining, spiritually minded, self-denying, witnessing chh., wh. shall be a mighty power in this city, wh. shall plant branch chhs in the numerous suburbs of Conspls, & finally evangelize this great Metropolis.

Until this is accomplished we must be unremitting in personal labors. After that is accomplished, will begin the second stage of our work, viz that of superintendence, or working chiefly through the chh or chhs on the popul= around. It is my opinion, in wh. when I was at Harpoot Bro. Barnum fully concurred, that the work in the Hans, where the interior men reside, shld. be done chiefly by the chhs here, shld. be a part of their missy field. We must try to build up chhs among the permanent popn of the city, and thro' them evangelize the shifting masses of Bekiars. If the chhs here remain, as the Hanga chh at present, composed in great part of interior men, who reside here without their families for a few years, they can never be firm, stable, & influential for evangelizing this city.

I am very sorry that I have not yet had a chance to report on my tour last summer. I will say here in a word, (hoping to recur to the subject when I am not so hard pressed for time,) that I was delighted with my visit to Harpoot. Our reception by all the brethren & sisters & the young men & women fr. the schools, far outside of the city was very touching & long to be remembered. There can hardly be anything on earth more delightful than meeting warm Xn friends & fellow soldiers after weary days & weeks of travel through a moral wilderness. To me my sojourn at Harpoot was exceedingly profitable. But for the things wh. I saw & heard last summer & the earnest discussions I participated in at Harpoot, Sivas, Yozgat & Marsovan, and my intercourse with Mr Barnum & Miss West on the road, I shld. have been entirely unprepared to meet the difficulties wh. have encountered us at every step for months past. In Harpoot I told the brethren plainly that while I liked all I saw & heard of the working of their home policy, I very much disliked their "foreign policy". Mr. Barnum said he "thorned" us this way to wake us up. I told him he only injured his good cause, and that if we were fit to be missies, we were capable of being reasoned with calmly and convinced, but "thorning" & exaggerated statements only inclined us to be obstinate. I think he felt the force of this; at any rate we haven't been "thorned" any since. Mr Barnum was exceedingly kind & took much trouble to give me an insight into the state of things in this field. I talked freely with the Harpoot & other pastors, and found them in sympathy with the missies and as far as I cld judge fr. so short an acquaintance, earnest, spiritually minded men. The atmosphere there is warm & genial, here raw, and chilly. The people there don't seem to consider the missies under obligation to them for deigning to accept the gospel & the pecuniary aid afforded. In short, it seems to me things are on the right basis.

My visit at Sivas & Yozgat revealed to me a sad state of things, traceable, I am afraid, to improper measures and incompetent men. At Marsovan I was on the whole, much pleased, tho' there are some things that need to be changed. Of our own field I will speak some other time.

From Harpoot to Yozgat I had the pleasure of Miss West's company. To me she is like an elder sister, as I knew her very well before I went to America to enter College. We had many earnest & profitable talks. I greatly regret that she has so completely broken down, that she could not carry out her purpose of looking around here and consulting as to the employment of female missy labor in the work at the Capital. I trust her sojourn in England will speedily restore her.

The 1st of Dec. bro. Baldwin & I went to our outstation of Rodosto 75 miles fr. here. We found a chh. and pastor, in whose condition there was a good deal to encourage, while both chh. & pastor stood greatly in need of earnest faithful counsel. The Rodosto people are rather close, and their pastor is laying up money to build a house & buy fields. We have straightened matters out as far as is possible just now, expecting to pay them a longer visit in four or five months. We cannot spare any more time fr. our work here at present. Mr. Baldwin will report at length the result of our Rodosto visit.

We shall soon write to you on the subject of procuring permanent residences. If we are to work here we must not be obliged to worse than waste a couple of months of precious missy time every year in hunting for houses repairing, cleaning, moving in, and getting settled. This year we became well nigh desperate, and shld. have written you long ago, had we found a moment's time.

I understand that Mr. Washburn has expressed the desire to return hither before long. I trust that before he is sent out there may be a clear understanding where he is to go, and what he is to do. I do not think that any of us here would consent to his occupying the position he did before, and he himself has said that he cld. not get rid of the English, if he lived in Consple. For one I do not think he is the man to be associated in active work for the Armenians here. A man who has been so long in the country and never preached a sermon here in Turkish, can hardly hope to acquire such command of the language as to make himself very useful. Then, to be frank, I do not think Mr. W's habits of mind & of labor, and ideas of how to do missy work are such as wld. be profitable for our work here. I love & honor him as a X^{n} brother, with whom I have ever been on excellent terms, but I confess that, to my mind, his pompous ways, his desire to be a leader, and unfitness to lead, and his inclination to emulate the Catholics in employing a large & imposing missionary machinery, instead of laboring as an humble evangelist fr. house to house, going right down among the people and fitting one spiritual stone after another into its place, are serious objections to his being sent to labor in the active work here. If he can lay aside some of his present notions, he may yet prove a successful missy, but I shld. fear for the result were he sent here. To tell you the truth, I fear we have already more men who are not on the right track than our Mission can afford. Bro. Farnsworth is now reaping the fruits of a course of lavish money spending, and most of his helpers are becoming disaffected. The brethren in Broosa are by no means in sympathy with Mr. Parsons, and I think we shall see before long more clearly than now, that he is right.

I have said enough, perhaps too much. If the latter, please put it to the account of my exceeding great desire to see the work of the Lord prosper in this city. I feel as tho' the Lord would bless us, if we humbly & faithfully follow out the line of effort wh. experience has proved to be the best, and I shld. dread now to have any element introduced, new or old, wh. would not be in perfect harmony with this. If I have spoken too freely, I shall be glad to be corrected.

I remain with esteem & affection very truly yours

H. A. Schauffler

Rev. H. A. Schauffler W

Constantinople, Dec. 29. 1868.

Rec'd Jan. 26. 1869.
ansd " 27 "
Private in part – W.

Conple March 20th 1869

Rev. N. G. Clark D.D.
Fr. Sey A. B. C. F. M.

Dear Sir,

I returned a week ago from Paris whither the ill health of Mr. Merriam had obliged me to accompany him. I was absent 24 days, during which time strange things happened here, which bro. Herrick has reported to you. I will only say, in addition, that brothers Herrick & Baldwin have managed admirably. They have made an exhibition of Christian firmness which has astonished the natives and done good. I think my absence was a good thing. Bro. Herrick was inclined to make me go ahead, which my having been on the ground first in the fall, & being nearer to & more acquainted with the people, gave him an excuse for doing. Now he leads off, and takes the position which belongs to him. We have written to Pastor Alexander of Adabazar to come up and counsel with us. Should his views of the situation be sound, we shall try to get the chh. here to call him to labor with them a few mos & purify the church.

Most intimately connected with the interests of the direct missy work here, is the question of the female missy work proposed by Mr. Washburn, and on wh. you request our individual opinions. Last Annual Meeting I was earnestly in favor of the boys' High School in Cons̃ple. The decided opposition it met from the majority of the Mission (the measure was passed with great difficulty and rather as a concession to Cons̃ple Station) and especially from Mr. Parsons & Dr Pratt, led me to desire light upon the whole subject of missy education. When the female missy labor resolutions were passed I was amazed that the same body wh. had opposed our boys' school, should vote for girls schools wherever ladies should be called to labor. My visit to Harpoot, the discussions we had there on education, & especially Mr Williams' arguments, & the very lively debates Smith, Tracy, Herrick & I had at Marsovan, and since then my meditations on the past history & failure of our Mission, and on the effect of the policy pursued here, all has led me to feel that it is not wise for us to set up large educational establishments, or to build our hopes of evangelizing this city upon them. My reasons for opposing the plan suggested in Mr. Washburn's letter to you, I will state as briefly as I can.

And first I would call attention to the fact that this Mission is not committed to carry out any specific plan. Mr Washburn says in his letter to you, that the last Annual Mtg "approved of making a fair trial in Couple of the plans which I proposed". The Mission expressed in general the idea that female missy labor should be increased in certain directions; but instead of accepting br. Washburn's paper as an expression of its own views, which he was very desirous should be done, it said emphatically that it did "not think any new plan of organization will be found necessary." The reason why some brethren advised Washburn to resign, and the reason which was supposed to have influenced him in so doing, was that the Mission was not prepared to send any of its members on such an errand, nor to endorse all his views or pledge itself to carry out his plans. For my part I voted on the understanding that br. W. was to gather further information in Europe & England, and after maturing plans in America, in consultation with you & others, send to the next Annual Meeting some definite plan for its consideration. The plan he sent you proposes a boardingschool. The Mission may be entirely opposed to this, & prefer a dayschool like Mrs Coffing's & Miss Clarke's. This point alone, is, in my estimation, too important to be decided by stations. It should be acted on by the Mission.

As I listened yesterday in Station Meeting to Mr E.E. Bliss, while he eloquently advocated the plan of a boarding school, & dispensary, & dwelt on the excellent influence it would exert in winning back the sympathy & confidence of the Protestant Armenians, and in opening the doors for evangelical labor among Non Protestants, I earnestly wished that he might be right in his views and I wrong. But I cannot convince myself that the influence of such an establishment would be such as its promoters anticipate.

First in regard to Non Protestants. I cannot but feel that we have no business to bait the Gospel with Education, or sugarcoat it with any worldly advantage. Our object is the *conversion of the pupils*, for I take it, that as miss^ies^ we should never think of carrying on any school whose object was only the general enlightenment of the Com=munity. But if they knew our object, they would either stay away or come in spite of it. If they come, receiving religious instruction merely because it is a condition precedent to acquiring science, and come moved only by worldly advantage, the chances for conversion seem to me small. And if they are *converted*, is there not danger that they will ever after be too much influenced by temporal advantage? A large majority of the men educated at Bebek Seminary have proved by their actions that worldly considerations had a very undue influence over them. I have wondered whether this was not due to the fact that many of them were attracted to the Sem^y^ by worldly considerations, and that the powerful intellectual and industrial stimulus which all felt in the Lectureroom & Workshop was not counterbalanced & kept in subordination by a sufficient prominence given to spirituality, and devotion to direct labor for souls, & Christian selfdenial, and preaching of the word as the great instrumentality for reforming and evangelizing this land. With two or three exceptions, all the Bebek graduates living have either turned away from the ministry, or are unduly actuated by worldly motives while remaining in it. One of the best of them, Pastor Kerope of Cesarea, with whom I had a good oppy to become acquainted last summer, wishes very much to leave his chh. and the promising branches thereof, go to America for three years, perfect himself in science, & returning, open a great school which will enable him successfully to meet & defeat the French infidelity so rife in those parts, and with which he feels that he & the Church are at present unable to cope. All our Mission feels that he is utterly wrong, and that he will accomplish much more by keeping on in earnest & direct efforts to build up living, active Churches than by forsaking his flock for three years, & placing his reliance on a great school. But if we rely on High Schools to help us evangelize Conple, why should we blame him for doing the same in Cesarea?

It is true, we should not abandon the active work to build up High & Boarding Schools; but ~~do~~ should we not encourage the feeling, so strong among the Protestants in these parts, that without invoking the aid of (gratuitously imparted) Education & Science, the Gospel can never win Turkey for Christ? Would it not be especially unfortunate to create this impression when our Bulgarian brethren are discussing the question of discontinuing the Philipoppolis school?

2d *In regard to Protestants*. It is urged that an establishment like that now proposed will win back to us the sympathy of the Protestants, and save the rising generation from ignorance or Catholic influence. What sort of sympathy would it win back? Why are these people now "alienated from the Mission? Simply because, after petting them and doing every thing for them, the Mission at length refused to let them put their own hands into the Board's treasury. This was the origin of the Pera troubles. And now these sympathies are still more alienated from us, because we want to make them deny themselves for Christ's sake, & carry a part of the load they ought long ago to have shouldered entirely. It is because we *will not do enough for them pecuniarily* that their sympathy has been withdrawn from us. Is such sympathy worth winning back by establishing two new methods of aiding them in temporal affairs? It is perfectly true "we must regain the hearts of the people or we shall never do them any good". Yes, but we shall *never* 'gain their hearts' by offering them any amount of temporal advantage. We can only do it by leading them to *do* instead of murmuring because they are not *done for*. It is only by leading them to exercise selfdenial & Christian zeal in building up a Christian community out of which will be spontaneously developed all Christian institutions, instead of encouraging them to depend on us to furnish them with such institutions fullblown.

Then, again if it be said that this institution will be an advance upon our old Mission Seminaries, because it will require scholars *to pay*, I grant it, but I do not believe that any sufficient number of Protestants *will pay* anything like what must be required in order to save the institution from being essentially a charity school.* They will feel that we ought to educate their girls, as they think we ought to do everything else, gratuitously, and feel obliged for their patronage. No man of modesty or common sense, would believe the effrontery of these people until he saw it. The Rodosto Pastor has recently instructed us at length on our rights & duties as Missionaries, laying it down to us that we may assist the churches, but we *may not* prescribe how or on what conditions the money is to be used! As far as educating Protestant girls on a pay basis is concerned, I believe this scheme will be a failure. I know the Protestants here more widely & personally than Mr Washburn does, and

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* I have just learned from Prof. Paine that there are now (after 6½ yrs existence) but 4 Protestant armenian boarders in Robert College and they "*pay nothing at all*". One day scholar pays the £10 a year "probably on account". If an independent institution cannot extract pay fr. Prots. will a *mission* institution succeed better? For several years there was not a single Prot. Armⁿ in the College.

I do not believe he can win their sympathy by offering to educate their girls for pay, nor do I believe that he can gather in any such number of Prot. girls as to justify the expense and labor incurred.

Again, I believe the school will be another apple of discord. In Station Meeting Dr Riggs began by stating that when he was connected with the Fem. Sem. in Hasskeuy, the Prots and especially Pastor Simon were always complaining that the course of study was too low and mean, and claimed the right to a share in the control of the school on the ground that their interests were deeply concerned. Anything of the kind that we can do, will be met only with faultfinding and censure, so long as these people are spiritually idle, and fail to come up to their duty.

As to the Dispensary I am opposed to it on the ground that it will be only another way of dispensing charity. The less we encourage these people to beg the better. I do not believe that a female missy physician will help on the work among the Armenians. If they are to pay, they will prefer to call a man. If she practise gratuitously it is charity & therefore undesirable. The only position where such a person would be useful is in the beginning of a work, like that among the Turks. She might open the way into harems for Biblereaders & female missies. But after doors were fairly open I should want her to cease her labors. Our skilful Dr West's fame is widespread in the land but the work in Sivas is in ruins. The popularity of a Dr. does not build up Christ's church. I should be in favor of a lady Dr. coming out independently. Thus all advantages of her coöperation might be gained and no harm done by miss'y time & money being spent in securing temporal benefits.

It is a great mistake, I think, to think that because the Catholics succeed in a certain way, we shall also. The fact is it is no use for us to attempt meeting them on their own ground. Their whole vast, wealthy & well organized body lays itself out to win men by offering worldly advantages. There is no use in our attempting to compete with them, and I was always sorry that bro. Washburn used their example as an argument.

Even if the proposed establishment were highly desirable there is no one who can establish & carry it on. None of us here have a minute to spare. Bro. Washburn has neither the physical vigor nor the training that would fit him for it. It requires, as I know to my cost, an __immense__ amount of work to get a school agoing, and Washburn belies his looks; he is one of our frailest men, and has always broken down under continued pressure. It also requires a peculiar gift of organization and a patience in managing details and an endurance of monotonous work wh. I don't believe Washburn possesses. Several of the brethren, one of them strongly favoring the scheme, have expressed the opinion, that he would do very well at the start, but was not fond of detail & would likely not hold out long. If after a year or two he gives out, who shall take his place?

I do believe in female missy labor, but I believe it should be carried on in a more quiet and direct way. If a school is needed as a center of operations and in order to give the ladies a standing, a που στῶ in society, let it be of the most modest & circumscribed character possible, not a great Instn wh. will certainly consume the strength & time of three or four ladies. I do not think we are ready to say yet exactly what female help we want here. We are fighting for existence and cannot tell what will be our position a month hence. When we are assured of that we can tell what auxiliaries we shall need in the work of evangelizing this city.

I am afraid I have exhausted your patience and astonished you by my lack of modesty in speaking so decidedly, after the manner of those recently convinced. The fact is I have never written a letter with so much reluctance. I dislike exceedingly, it almost amounts to a pain with me, to stand opposed to such brethren as Mr E E Bliss & Herrick. But Herrick himself has urged me to say to you what I have to him & here it is. May the allwise Master guide the Prud'l Com. & the Mission to a wise decision.

As I have not found the time to write you much this winter, & Ann'l Meeting is close at hand, perhaps you will bear with me a page or two longer, while I say a word about the supply of Cons'ple & Marsovan stations. The Marsovan brethren, Smith & Tracy, are very desirous of having Herrick located there & connected with the Seminary, and have, I believe written you to that effect. At this I do not wonder, for of all the men in Turkey I think Herrick would be one of the very best for that place, and I have reason to believe that he would not object to going. Seminary work would be very congenial to him. But when I look at Cple. I do not see how he can be spared. Dr. Pratt thinks we ought to have one more man here. Certainly we cannot afford to spare one, & he the strongest & oldest. It comes to be a question of the relative needs and importance of Cple & Marsovan. I have no question that Marsovan should stand first. Our crying need today is preachers. But is not Marsovan sufficiently well manned so that with the help Cple can give, it can be worked successfully, without so weakening the force here as to virtually give up the work here? I want to present in a few words the claims of Cple & leave you to judge. I am convinced, and I think we all are, that unless we can succeed in purifying and reorganizing and repastoring & respiritualizing these chhs. in Cple, ~~in~~ five or ten years hence they will be so pervaded by infidelity & worldliness that from hence will go out streams, as they are already beginning to do, that will poison more or less all the churches in the land. The Pera chh. might as well not exist for all the good it does. Pastor Simon spends a great deal of his time in wirepulling politically (he has obtained a decoration as "head priest" of the Prot. Community) rejects the constitution of the Prot. chhs, believes in having a universal chh., so that a man may vote wherever he happens to be, &, I hear from various sources, invites to the Communion all whose consciences allow them to come.

I believe that he would not scruple to become Protestant Armenian Bishop if he could. But worse than this there is rank infidelity working among the chh. members of all these chhs, and worldliness is the rule, godliness the exception. Unless renovated & saved without any delay, these churches will soon take the position of the Unitarian & Universalist chhs of Am. only they will be as much worse, as there is less here of restraining influence, or rather there is none at all. Considering the interests of the whole missy work in Turkey it is of prime importance to save Cople. This can only be'd done by earnest & immediate effort. Herrick is an admirable man for this work. He & I can & do coöperate very pleasantly. I should not & could not consent to bear this burden without him. Baldwin is not yet fully in the work, and I say frankly to you, is nothing like as strong a man as Herrick. It would be folly for me to consent to go on without Herrick or some one equal to him & no such is to be had.

It is mail time & I must close. I cannot tell you how we all long to see you out here. Can you not come soon?

In the best of bonds

Very truly & affly yours

H. A. Schauffler

P. S. I had almost forgotten to acknowledge yr favor of Jan. 27th. arrived while I was absent. I am much gratified that you think well of the house buying project. We are stirring about it & will send you estimates as soon as possible.

H. A. S.

Rev. H. A. Schauffler.
Constantinople, March 20 1869
Recd Apr. 19
Ack. May 14

Constantinople April 20th 1869

Rev. N. G. Clark D.D.
For Secy A. B. C. F. M.

Dear Dr Clark,

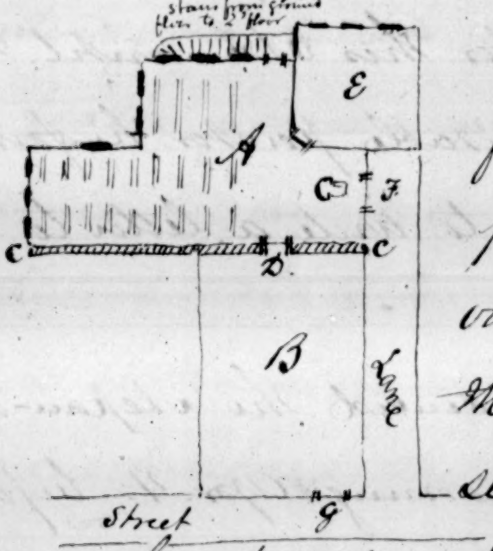
Events have progressed with great rapidity during the past four weeks. The "situation" has become one of extreme gravity, and calls for the most earnest prayers and the most decided action. I will endeavor to sketch events as they have occurred since the date of brother Herrick's last letter to you.

After the stormy meeting in the chapel, when Pastor Stepan silenced Mr. Herrick, declared himself the pastor of the Yenikapoo church, and prevented any action being taken by the church, those members of the church who were opposed to him and the party by which he was put forward (this party is lead by unscrupulous, and bad men, one of whom we know fully sympathises with Pastor Parsegh in rejecting miracles, Inspiration, ~~Prayer~~ &c) drew up a paper in which they declared that they protested against the irregular calling of Pastor Stepan Feb. 18th, declared that they did not wish Pr. Stepan as their preacher: and that they wished to coöperate with the missionaries. This paper has been signed by twelve out of nineteen male chh. members actually on the ground. While this paper was being circulated, the Stepan-Parsegh party became restive, and pressed for another chh. meeting. The acting deacon, who is a strong Parsegh man, had notice given of a chh. meeting to be held Mar. 25. We tried to persuade the signers of the abovementioned paper to attend this meeting, but they declined until they shld. receive assurances from the opposite side of orderly quiet conduct on their part. So the meeting failed for want of a quorum, but Aktarian, the leader of the Parsegh party took the opportunity to charge us missies with virtually lying because we said we had attempted to persuade the other brethren to come. On Sat evg 27th the signers met us missies and it was determined that if the other party desired it, a chh. meeting shld. be called next week. It was called for April 1st. As the chh. has no other acting pastor but us, we attended and Mr Herrick opened with prayer. To our surprize, Pastors Simon and Tomas appeared at the invitation of the Stepan-Parsegh party. After prayer Mr Herrick said that all chh. action must be regular, and in order to be so none must vote except those who were actually chh. members; that the claims of some present to chh. membership were contested, that therefore he would state the three only ways in which one could be a chh. member viz. by having been acknowledged as such at the formation of the chh. by the Council, 2d being received by profession 3d being received by letter; after which he would read a list of all claiming chh. membership, and every one should answer telling in what way he had become connected with the chh. Aktarian immediately denounced this plan, told Mr. H. he was not to make himself judge &c. Mr. H. answered that in this way every man was his own judge & the regularly established order of the chhs. was our guide. Very soon Prs Simon & Tomas joined in the discussion, siding with the Pareegh party. Pr Simon acknowledged that all Mr. H. had said was true; that law & order was our only salvation, but, as in the present case there was so much bad feeling & disagreement, he advised that all be allowed to vote. Pastor Tomas took the ground that no one is a chh. member who is not admitted either by profession or letter. As, when the Yenikapoo chh. after having been merged in the Pera chh, was again by Council reformed as a separate chh. Pastor Simon protested against it, & the Pera chh. refused to give those who wished to form the Yenikapoo chh. letters, the Council had acknowledged the original members of the Y. chh. as such without requiring the letters they could not obtain, it followed from Tomas' statement that no Y. chh. exists. I asked him, "Is there a Yenikapoo chh?" He replied

"I shall not answer that question!" Br. Simon was more guarded, but while acknowledging the existence of a chh here, and that strictly speaking Mr. Herrick was correct in stating the rule for chh. membership, yet, as this chh. was formed in an exceptional way, it wld. be well to disregard rules and admit all as chh. members who claimed to be such. Such advice from him is perhaps not to be wondered at when you know that three or four of Stepan's party have not the shadow of a claim to chh. membership here, tho' they have voted in chh. meetings (if these are excluded Stepan's party remains in a hopeless minority) and that Br. Simon is very loose in his own chh., admitting (as I am assured from reliable sources) all indiscriminately to the Communion. The upshot of the matter was that the minority, aided by Brs. Simon & Tomas, utterly refused to abide by chh. order, took ground wh. annulled the action of the Council wh. formed this chh. and determinedly hindered the meeting from doing any business in an orderly manner. After a sharp & lively debate of over two hours, when we saw that there was no use in staying any longer, Mr. Herrick said that as it was perfectly plain that ~~a minority~~ by refusing to act according to chh order, persons present were hindering the chh. from doing necessary business, it would become necessary for those who were determined to uphold the integrity of this chh. & the doings of the Council that formed it, and who wished to act in an orderly manner to adjourn to some place where they could transact business. He invited all such to meet in my study. Followed by a storm of abuse from the baffled minority we withdrew. Arrived at my house, we found present a clear majority of all who in any way claimed to be chh. members, and a large majority (11 to 7) of those who are really chh. members on the ground. It was now plain sailing. The chh. roll (no chh roll or chh. record can be found. Pr Parsegh must have been very careless about keeping them.) was made out according to the testimony of those present, and the following votes were passed unanimously 1st that the missies present be requested and chosen to do the preaching and pastoral work for this chh. until the present difficulties be over & a suitable pastor be found, & 2d That the scribe be instructed to write a letter to Pr Parsegh requesting him to resign.

Of course, this action incensed the Stepan-Parsegh party, and the following Sunday morning Apr. 4. before any of us cld. reach the pulpit, Pr Stepan (in direct violation of the assurances given by the Head of the Prot. Community) had occupied it, and when Mr. Pettibone & Mr. Baldwin demanded it, he refused to vacate it. With him had come an excited crowd of outsiders from Pera & elsewhere; and we learned afterward that had we attempted to preach, we should have been expelled by force. In the P.M. I preached, Stepan having an appointment in the Hasskeuy chapel wh. the abetted the Hasskeuy people in wresting fr. us last summer.

It now became necessary to take some action that shld. prevent the recurrence of the scene of Sabbath morning Apr. 4th. On Monday we called a Station Meeting and asked the advice of the older brethren. It was decided that the only course left to us was to go to the chapel remove the teacher from the room she occupies, ~~close~~ remove the school to another room & close the chapel, so that on Sunday we shld. have control of the building ourselves. In order to understand what we determined on it is necessary to describe the premises. They consist of two parts (A & B) each a complete house and separated from each other by a thick stone wall (C) pierced by two gates with iron doors (D) one on the ground floor, the other on the second floor (The plan shows the second floor, the part in wh. A stands being the chapel & E a room opening out of it occupied by the schoolmistress & her mother & other hangerson. The Schoolroom is on the groundfloor directly under E. The entrance to the chapel is an ironplated gate on ground floor at F. The part B is a separate dwelling house with entrance at G. It has been used as a parsonage. Now it is occupied by the acting deacon (there is no deacon) who occupied the lower part of it by Mr. Trowbridge's permission on condition of taking care of the chapel, cleaning, ringing bell &c.



The upper part of B. has been empty since Pastor Parsegh left.

On Tuesday morning Apr. 6th Mr Herrick, Mr Baldwin & I proceeded to the chapel. We informed the schoolteacher that she must remove her things from room C to the upper rooms of B and remove the school thither also. She replied that she could not go right over with the children if she had to move her effects. We replied "Very well then let the children off for a day or two until you get ready for them". She dismissed the children & began removing her things through the iron door D. As the key to the front door F. was lost we had a locksmith put on a new lock, and in order to prevent the inhabitants of B. from intruding into the chapel we made arrangements to bolt the iron doors. It should be said that the schoolteacher has never paid any rent, that it is by no permission ~~of the agreement~~ of ours that she lives there, that last year Mr Washburn (then in charge) two or three times ordered her to leave, wh. she promised but failed to do. She has gathered into that room C a crowd of poor relatives, so that aside from the present necessity of our being in sole possession of the chapel, that room had become an unbearable nuisance. While the removal was taking place Pastor Stepan and another man a relative of his came rushing in from B. and violently denouncing us for what we were doing ordered the teacher to put her things back into E. We replied that the building was ours, that we wished him to leave and that we should empty and close the chapel part. He declared he shld. not leave. I went for a policeman. The policeman could not enter the building, accg to Turkish law, because I cld. not assure him that there was no woman in it. But my going for him had the desired effect. When I returned P. Stepan had departed. The other man & a boy left immediately after. The women refused to move their things so we moved them across into B. where the whole upper part was at their disposal. They followed their effects, and we then fastened the iron gates securely, shut and fastened all the windows, so that no one could enter without breaking in, locked the front door and came away. We thought of putting in a watchman, but we knew of no one courageous & at the same time trustworthy enough. If the watchman were bribed to give up the building our case wld. be bad. We did not believe the Pareegh men wld. be guilty of housebreaking, and if they shld. break in, we felt sure the Govt. wld. do speedy justice.

Pastor Stepan, & the acting deacon, and Aktarian went right over to Galata to Mr Minasian to consult. What advice he gave them we know not

3d sheet.

At a meeting of leading Protestant Armenians which had been called for another purpose that P.M. this matter was introduced. Some counselled breaking in. The Head of the Prott. Comy, Hagop Efendi, being requested to give permission to break ~~it~~ the chapel open, refused to do so. It is significant that Mr Minasian was present, but did not protest against so outrageous a proposal. After this meeting certain of the Parsegh-Stepan party (we do not know exactly who, though ~~we shall~~ ascertain soon) came over to the Yenikapoo chapel, picked our lock, entered, broke off the lock, and when we went in the evening to the building, ~~it~~ the door F. was barred against us.

The next morning Wed 7th Apr. we went to the police headquarters, but finding that an investigation into our title to the building wld. be made, we asked the Assistant Minister of Police to delay proceedings until we could bring up the matter officially through our Embassy. We then called on the U.S. Minister, Mr E. Joy Morris, & informed him that our premises had been broken into and held against us, and that we asked him to take steps to put us into immediate possession of the chapel & to procure the punishment of the offenders. He asked us to call on Mr Brown Secretary of Legation and ask him from Mr. Morris to take up the case and apply to the Turkish Government for redress.

Mr. Brown went with us to the Minister of Police who committed the case to his Lieutenant the assistant Minister of Police. This officer had in the morning, after our first visit to him, sent an officer to our chapel, who brought back the report of those occupying it that the chapel belonged to the Protestant Armenian Community, that Mr Herrick & two companions had violently cast the schoolchildren into the street, ejected the schoolmistress, and closed the chapel. Hagop Effendi was sent for by Fikri Effendi, the Assistant Minister, as well as Pastor Stepan. Hagop Ef. refused, plainly, to acknowledge what he had repeatedly acknowledged to us in the morning, that the building belonged exclusively to us. He shuffled badly, saying that there were various opinions about the matter, that some claimed that Prot Armenians had paid money towards the purchase & that they had a right to control it, inasmuch as it had so long been known as the Prot. Armenian place of worship and school. We produced the titledeeds, made out as all deeds of property owned by foreigners have been made until recently* in the name of a native, in this case, Sukias Aga. We also showed a document signed & sealed by Sukias in the American Consulate & legalized by said Consulate, in wh. Sukias declares to all whom it may concern that the building in question "was purchased entirely and exclusively with the money of the American Board of Commissioners for Foreign Missions furnished by the Rev. Nathan Benjamin Missionary Treasurer of said Society", and that ~~though~~ ~~in conformity with~~ only on account of the laws of this Empire wh. forbid foreigners from holding real estate in their own names had he lent his name; but that neither he nor his children or heirs would ever, or had the right ever to claim any ownership in the building. Mr Brown showed this paper to Fikri Ef. and told him that the Sublime Porte had given the American Legation a written promise that when, in the case of an American citizen's owning real estate in the name of a native, such a paper as Serkis', executed in the Consulate of the foreigner, shld be presented, the Government wld. acknowledge the American as the real owner. Hagop Ef's persistent refusal to consent to the immediate restoration of the chapel to us, caused the Turkish authorities to hesitate, and as Mr Brown did not insist upon it, a truce of a week was agreed on, ~~between~~ Mr Brown, Fikri Ef. & Hagop Ef. in the hope that some amicable arrangement might be reached. Hagop Ef. was to be responsible for the building. Against our protest, he invited Pr. Tomas to preach the next Sunday, we remaining away.

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* Recent changes affect only the English & French as will be explained presently.

When on Wed the 14th the week of truce closed we sent to Mr Morris the letter accompanying this (Document G) asking him to proceed with the case, and sent a note saying that we would call on him the next morning. In the morning having learned that Mr Morris had sent our letter to Mr Brown we called on him and asked him to push the case at the Porte. When we returned to the Bible House we found ~~Rev~~ Dr Long, who laid before us (all the station including Dr. Pratt but minus Mr Pettibone who had gone ~~temporarily~~ to Smyrna) were present) some ~~overtures~~ which had been agreed to by Mr Minasian (who claimed to be the representative of the Stepan party), and which after we had slightly modified ~~& they accepted~~ them & Dr Long ~~had~~ sent to Mr Minasian as his own proposal. Mr Minasian had promised Dr Long that he would use all his influence to get them accepted by the Stepan party. (see Document H) We, out of consideration to Dr Long's earnest effort to secure a peaceable solution of the difficulty & his sanguine hope that Mr. Minasian would succeed, went to the Porte and finding Mr. Brown, asked him to delay presenting the case until he heard further from us.

On Friday the 16th an Ex Parte Council called in great haste by the Stepan party, & consisting of delegates from Adabazar (Pastor Alexander & a lay delegate), from Nicomedia (Preacher Garabed), from Rodosto (Pastor Apraham & a lay delte), 4th Sheet.

from Pera (Pastor Simon & we suppose a layman), and from Hasskeuy (the man, our former Station class teacher who in the meeting Apr. 6th advised to break open our chapel) met in the Yenikapoo chapel & proceeded to business. Friday evening the majority of the Yenikapoo Chh. received an invitation to appear before the Council on Sat. It was impossible for them to get any vote to send a delegation on so short notice, so they returned answer that on Saturday they could not possibly appear. We also received an invitation to attend, to which we replied (Document I) - on Sat. morning. We met Dr Long at the Bible House and told him of the Council & that if his propositions were accepted it ~~did~~ did away entirely with any necessity for a Council. We asked him to see Mr Minasian immediately and ask him whether he would or would not go to the Council & ask them to stay all proceedings till the overtures of Dr Long were either accepted or rejected by those calling the Council. Mr Minasian said he had not yet made up his mind & declined carrying Dr Long's overtures to the Council. This seemed to us treacherous. That very day the Council decided that as we had refused to come they would conclude the Stepan case. The case as put in their invitation to us was "~~the question of the~~ legality of the election of Pr Stepan" as temporary

Pastor of the Yenikapoo chh. The Council decided that Pr Stepan is Pastor of the Yenikapoo church. Two members of the Council Prs Alexander & Aprahām had heard all the facts in the case stated privately by friends of theirs belonging to the majority. It is important to say that Dr Van Lennep came up from Smyrna just in time to attend this council, has attended & has not come near us, tho' he has passed by our houses & is to return to Smyrna. Pastor Avedis of Marash also attended by invitation & was the only one who protested against the action as unjust, hasty, & prompted by passion.

We are obliged to close this letter in great haste. We have recited events up to date. The whole affair is noised abroad in English Turkish & Armenian papers. In every thing we have acted with great deliberation & in accordance with the advice of our older brethren. By next weeks mail we shall write again.

In great haste,

On behalf of the Committee
charged with the active missy work
Very respectfully & truly yours

H. A. Schauffler

Rev. H. A. Schauffler.
Constantinople, Apr. 20. 1869.
Rec'd. May 10.
Ach. May 11

Private

Constantinople May 28. 1869

Rev N. G. Clark D.D.

Dear Brother,

We are just through with Annual Meeting, after sitting two weeks and two days, and discussing many momentous & difficult questions. The Minutes will go by the next mail. They contain a Resolution passed by the meeting which states the request of the Mission that the Officers of the Board would use their influence with the Government at Washington to have the difficulties in our Legation here investigated, and in case new appointments are made, to procure the appointment of men who shall be so far in sympathy with the missionaries as to secure and maintain promptly and efficiently their rights as American citizens. When Mr Booth was here he saw both Mr Morris and Mr Brown, and, after fully approving our course with reference to the Vlanga Chapel, advised that the Mission should request you to use your influence with Mr W. A. Dodge & Senator Wilson & Gov. Buckingham, so that, in case new appointments are made good men should be sent, men who will earnestly and efficiently uphold our rights as American citizens: We shall tell you by next mail more fully what is the nature of the difficulty which so completely blocks the wheels of our Legation, viz: the alienation between the Minister & Mr Brown Secy of Legation. Our sole purpose in sending these lines is to have you on the lookout, not to let any new appointments be made, if possible, ~~without~~ securing the efficient aid & influence of the gentlemen named by Mr Booth. As I suppose Mr Booth would not wish his name used in any public manner in connection with this matter, I have marked this letter "Private". Though the Annual Meeting sent Mr Morris some vigorous resolutions nearly a week ago, we have heard nothing from him. Every day of delay is so much ground lost for us, or rather for the prestige of the American name in Turkey.

In great haste.

Very truly yours

H A Schauffler

Rev. H. A. Schauffler
Constantinople, May 28/69.
Rec'd June 16
Ack. June 28.

33

Private*

Constantinople June 3^d^ 1869

Rev. N. G. Clark. D.D.

Dear brother,

My only object in writing by this mail is to request you not to use what Bro Herrick & I have written you in reference to our Legation in such a way that what we have said shall come back here to the Legation. That thing once happened to Dr Hamlin and made the Ambassador so mad that the building of the College was by his failure to push it delayed seven years. - What we write should be used to get such men as Senators Buckingham & Wilson, and Mr Dodge, to use their influence to get the Legation here thoroughly investigated. They must of course know *why* we complain of the Legation, and, what is notorious here, viz that Mr Morris & Mr Brown are sworn enemies, and that Mr Morris charges Mr Brown with insubordination &c, ~~and that~~ such a state of things is highly prejudicial to American interests here, it can do no harm for any one to know, but it would be unfortunate for Mr Brown to know that we specifically complain of him. It would likely make it utterly impossible for us to get him to do another thing for us. Every day convinces us that as long as he remains in

* I mean that what I say should not be used so as to get back here to our Legation.

Rev. H. F. Schauffler

office here, we can not secure our rights in any satisfactory way. If you had seen Mr. Herrick's and my interview with him yesterday you would need no further proof. We are pretty thoroughly convinced that he has been bribed by our opponents. for at every step of the Chapel affair - with perhaps one exception - he has done what was most for the interest of our opponents, and we have had to push and almost quarrel with him before every important step he took in the affair. If he has not been bribed, he is the most lacking in common sense and backbone of any man I know. At any rate, it is wellnigh impossible to get him to carry through anything satisfactorily. We have to tell him what to do, and then push him up to doing it - tease him till it is done, and watch him closely to see that he does not spoil the whole by some illtimed and damaging concession at a critical moment. We cannot go on in this way. Mr. Morris is so irritated & so hampered by Browns conduct that it is hard to get him to take hold of a case as he would if he had somebody to carry out his orders intelligently and faithfully. So pray dont delay to get the Govt. about investigating & correcting matters here. Barnum arrived today Hitchcock expected Sat. I am in great haste and weariness very truly yours bro. in arms

H. A. Schauffler

ev. H. A. Schauffler.
Constantinople, June 3. 1869.
Rec'd June 22.
Ack June 28.

Constantinople July 16. 1869

Rev. N. G. Clark D.D.
For Secy of A. B. C. F. M.

Dear brother,

In company with bro. Baldwin I have just returned from a visit to our outstation of Rodosto, and it falls to me to report what we have heard & done.

On the 26th of April we wrote, by advice of the Com. ad Int. to the Pera & Rodosto churches, as being the only churches in direct connection with this station which had participated in the Vlanga Council, asking them whether they indorsed the action of their delegates in that Council. The Pera church treated our letter with contempt & vouchsafed no answer. The Annual Meeting, after a full discussion, decided to contribute no more toward Pr. Simon's support. & for the guidance of individual stations & missionaries, passed Resolutions in reference to Pr. Simon, Stepan & Parsegh and their partisans & those who had been misled by them. Three weeks since we recd the answer of the Rodosto chh. of which an abstract is enclosed.

After consultation & prayer and with much anxiety we went to Rodosto on Sat. July 3d. Our chief aim was to ascertain the real state of feeling of the Pastor and Church, and to obtain a fair hearing for our statements concerning the Council & its decision. On Monday we had long & rather satisfactory interview with two prominent chh members, one the delegate to Council, revealing to them the rotten state of Protestantism at the Capital, the ambitious schemes of Pr Simon & his party and the artful way in wh. they had deceived the Council. Some impression was made. Tuesday morning we had a long and painful tho' quiet interview with the pastor. I have kept notes of what he said & with them before me will report. We wanted to ascertain his views about Pr Simon, Stepan & Paregh and their course that we might know whether or not he were a partisan of theirs.

In reference to Pr Simon's slanderous and violent attacks on the missionaries 9-10 yrs ago, he refused to acknowledge that Pr S. had said anything untrue or wrong; blamed him only for not having consulted other chhs & pastors before publishing his views, and expressly justified Pr S. in his charge that the missionaries (fathers Goodell Dwight &c) "trampled upon the rights of the churches." Pr Simon he declared to be a "good, pious, Christian man, and no hypocrite"

Last winter Pr. Aprahan had denounced Pr. Stepan to me with a good deal of vehemence as a hypocrite. Now he thoroughly sympathizes with him against us and when I said "Pr. Stepan wrongfully possessed himself of the Vonnja pulpit" he instantly replied "I repel that charge".

Last winter in the presence of others Pr. Aprahan had (to me) condemned Pr. Parsegh & his schemes. He then confirmed and endorsed my fears about Pr. Parsegh's unsoundness of faith & practice, by relating how he had himself had proof of Parsegh's prayerlessness. After our return to Conple he had written me that in reference to colonizing to America under Parsegh's guidance he had advised his people not to go down into a well with a rotten rope. Soon after I learned that Pr. Aprahan had presided at the hastily called chh. meeting which gave Parsegh leave to go to America, & had urged the reluctant chh. members to vote leave, saying that he so heartily approved of the object that, were it possible, he would himself preach for Parsegh during his absence in America. Pr. Aprahan did not deny these statements and was reduced to the miserable expedient of shuffling in order to save his truthfulness. He said he had come to the conclusion that Parsegh was not infidel but Quaker in sentiment; he had urged chh. members to send him to Amca because he saw his going was a foregone conclusion; he had meant the allusion to a rotten rope not for Parsegh but the Company on whom he relied in America &c. The simple fact is that last winter he tried hard to make on me the impression that he considered Parsegh unevangelical & his scheme folly; now he whitewashes Parsegh & has to admit that he favored & still favors the colonization scheme. All this, coupled with his frequent protestations that *he* is no hypocrite, is very disquieting.

Just before we left Consple, Mr E E Bliss had told me of a letter from Pr Apraham sent to Pr Avedis of Marash, but addressed to Mr Bliss & intended for the Avedaper. It contained such views concerning the missionaries and their principles that Mr Bliss said to me "His (Pr Aprahams) position is one of such hostility to our measures & to the missy work that it is the dictate of common sense that we cannot cooperate, and our society would not justify us in cooperating with him, even if his church should not sustain (approve) him." Wishing to ascertain whether his views were really such as were expressed in that letter, I turned the conversation to the principles & practice of this Mission. Pr Apraham declared that we are "*despots*" (using the English word) that if we pursue our present course, *we shall destroy the churches*, and that when we have made up our minds, *we accomplish our designs by right means or wrong*. Then followed personal vituperation of us and sneering at our laziness and ease, which we had to bear in sadness & silence.

2nd Sheet.

One of the positions taken by Pr. Aprahaum during this conversation surprised us. We found that one of the* three men on the question of whose being Vlanga chhmembers the whole decision of the Council turned, is actually a chh-member at Rodosto, but the Pr. maintained that a member of one chh. may vote in another chh. When pressed with the dire logical consequences of such a position, as that a minority of his chh, by importing foreign votes, might drive him away, against the will of the majority he said that would not do, but on *some questions* (not defining which) men might be allowed to vote in other chhs than their own. This is an outcropping of Pr. Simon's wellknown idea of having only *one general church*, whose members can vote wherever they find themselves. The same idea is working in Nicomedia.

On Tuesday evening one half the male chhmembers met us. On week days it is wellnigh impossible to obtain a quorum, & on Sunday we could not meet them. We took up the Decision of the Vlanga Council and went through the grounds on which it is based, one by one, showing more conclusively than we had ourselves supposed possible that, even allowing Pr. Stepan's count of members, the Vlanga chh. had never once voted by any kind of majority, large or small, to invite Pr. Stepan, and that all the three chh meetings at which the alleged action took place were wholly irregular* (see note at foot of next page)

We alleged that the Council had been deceived by misrepresentations. One pretended Vlanga chh. member claimed as such by Pr. Stepan's party Pr. Aprahan had just proved to be a Rodosto chh member & yet the Council had not thrown out his vote at Vlanga in favor of Stepan. If the Council was deceived in one man, it may have been & we could prove that it had been in others.

We then took up the letter written by the Council to the Prudential Committee & published in Mr. Minasian's pamphlet. This letter the chh. had not seen. We showed them we were accused of having done cruel things in connection with closing the Vlanga Chapel, wh. previously to the writing of said letter we had publicly denied; so that, in again accusing us of them after our positive denial, the Council raised an issue of truth with us, and, if they were true, we must be liars. The letter also declared that the despotic and unreasonable policy, introduced within a few years by young and inexperienced men, is fast breaking up the chhs. of Xt gathered in this land." All this, we said, makes such an indictment, that, if true, the American Bd will be obliged to dismiss us from its service.

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* One of them, the last, the one whose action Pr. Alexander told me was the decisive one, and had weighed most with the Council took place in the lower entry of the Chapel as the Congregation was passing out after service. In the midst of the crowd P. Stepan held up the invitation received from the 2d & totally irregular chh meeting of Feb. 18. & said "If this be not your vote, I'll go." One or two took hold of him & said "No remain, you are our temporary pastor." Stepan's party counted all present whom they call chh members (17) & claimed before the Council that all 17 voted then & there for Stepan. The simple facts that no chh meeting had been called — none was held — nothing even resembling chh action was had — of the 17 three had signed the protest against Stepan — and five others were not chh members.

"Now" we said "if you brethren believe that we are what this letter represents us — liars, despots, & ruiners of these churches, you should not wish to have any connection with us, and if, upon examination, you are convinced that the representations of the Council are correct, it is evident that we can have no more official relations to each other." The Pr. surprised us by bringing down his fist on the table with the exclamation, "The decision of the Council will never be receded from!".

One important point had been conceded by Kevork Aga one of the oldest men & the leading chh. member. The Pr. had not ceased to cast the blame of any mistake the Council may have made upon us because we would not accept its invitation to attend. We explained that, after having given the building into the hands of our Ambassador we could not go into it at the invitation of the men who seized it, for the Ambassador would have the right to blame us for weakening our case before Government by apparently conceding their right to control it. Kevork Aga, to the pastor's disgust, justified us in staying away. From this and other signs we saw that our statements had made an impression. One brother was beginning to concede something when the Pr. shot him such a withering glance that he cowered down & kept silent the rest of the evening. We felt confident that there are good Xn. men in the chh. but it is hard for them to dissent from the Pr. who rules them with a rod of iron, and from the sister chhs, whose majorities are against us.

So we determined to exercise much patience, and told the brethren that, while in the end they would have to choose between renouncing the action of the Council or giving up connection with the Mission, we wished them and begged them to take time for a careful consideration of the whole case, and we would furnish them any facilities in our power. The matter was then left with them for further consideration.

It was 2½ A.M. when we came to the case of the Pastor. We told the brethren substantially what Mr Bliss had told me viz: that Pr Apakani's hostility to our missy principles & practice was so decided, & his want of confidence in us so great that, until he should entertain different views, it would be impossible for us to cooperate with him, or to furnish aid for his salary. He had declared the action of the Council should never be retreated from; he had declared us despots, and our course as ruinous to the churches: and that we employed fair means or foul to accomplish our ends, and that until our arbitrariness ceased there could be no peace between us. We were forced to accept the situation as he announced it. To this point the meeting had been very quiet, & the Pr had suppressed his wrath, but now its vials were poured out on us without stint. He declared us inquisitors, our action injustice, & that we had justified his accusation that we used fair means or foul. At three o'cl. we retired but not to sleep.

3d Sheet.

On Thursday we returned to Cons'ple

The whole situation here is becoming more & more alarming. The storm increases in violence, the thunders roar more loudly, and at times it seems as tho' the very existence of the Armenian work in these parts were threatened. Since returning from Rodosto I have read a very sad letter from Mr. Parsons, who says that Preacher Garabed of Nicomedia "lays it down as fundamental that the chhs must be allowed to have their own way; that all drafts made by them on the Treasury should be honored. The policy of these brethren (Prs Alexander & Garabed) would call for but one missy and his work would be to furnish blank drafts to be filled out by the chhs, and acting as Treasurer, cash them as they come in. They would not give him the right even to advise a chh member as to the choice of a pastor. The questions of policy on which I fear he & Pr Alexander & the leading men in all these chhs differ from us are vital & fundamental to our coöperation with them, rendering coöperation impossible."

I quote this because Pr Aprahaam & afterward Kevork Aga held the same views to us. Concerning the Plan of Coöperation between missies & pastors drawn up by Dr Dwight & other missin 9-10 yrs ago as a concession to Pr Simon's demands, Pr Aprahaam said it was spoiled by the provision that the missies alone control the funds, so that, if the united body of missies & pastors shld. vote to send a preacher to a certain place the missies could veto it by withholding funds. Dr A. said that while the mission might decide whether they would pay more or less, they had no right to say whether they wld pay for ~~this~~ a man or not. When last winter we coupled our aid to the Rodosto chh. with certain conditions he wrote us fully instructing us in our rights & duties as missies and told us that while we might contribute to the chh. we might not impose conditions.

These grievances of the native chhs are of long standing & the claims such as Drs Goodell & Dwight and the whole body of missies of that day, could not conscientiously yield to. But then the majority of chhs and pastors were with the missies, at least so far as to concede the uprightness & Xn character of their motives. Now, the leaven of Pr Simon & the Pera chh. has so poisoned the whole mass with suspicion & distrust & hatred of the missies, and the new policy of the Mission as to self support has so brought to light the ill concealed opposition and excited the pastors & chhs agst the missies, that it looks as though the chhs and the Mission may have to part company at least for a season, until the chhs see the injustice of demanding what they have no right to, what would be an injury to them, and what no missy Socy can ever grant. Perhaps the most we can hope for at present is that in some chhs a party will be found defending the integrity & piety of the missies.

and that this party will in time increase in strength and prove the salvation of the chhs. We have some reason to hope this may be the case in Rodosto. Preacher Garabed of Nicomedia has written to the Avedaper protesting against Parsegh's abuse of the miss^ies^ & saying that, while he does not agree with the miss^ies^ in their principles, he believes their motives to be right. This letter has raised a storm of opposition against him. Some in Nic^a^ affirm that he will be driven from thence on acc^t^ of it & declare that his letter is a thin cover for a return to bootlicking the miss^ies^, and that its spirit is directly opposed to the spirit of the council. Mr. P. says "To ascribe right motives to the miss^ies^ is an unpardonable offence to the leaders of these chhs & communities." * * One bro. (shall I say bro.?) 'in some respects a leader, from Nic^a^ said in our presence yesterday, 'We are praying God to curse the Am^n^ Board, & if we can prevent it, no one connected with it shall ever preach in our pulpit.' This, with a long lingo of vituperation was more than Katie (Mrs P.) could bear; she broke down, & got relief only in a flood of tears." In a P.S. Mr Parsons says "A talk with Pr Garabed has cheered me up a good deal. The best Christians, the brethren & sisters of most influence & worth here (Nicomedia) stand by him and his letters. Hempartsoom reports from Adabazar that the brethren there are divided, some agreeing with the letter & some opposed to it."

All the chhs in this vicinity, including Pr Stepan's party of the Vlanga chh, are being rec^d^ into the Bithynia Union. We cannot but fear that the strength gained from

Union will be employed against the Mission, and friendly voices be drowned in the clamor against foreign despots.

In closing I will only add that since receiving your letter to Mr Herrick, enclosing a copy of a letter to Mr Minasian, we have been anxiously waiting to hear again from you, after you should have received our printed circular, the letter of the Council to you, & the Minutes of the Annual Meeting. We have to go right on dealing with chhs and pastors in accordance with the instructions of the Mission. But the Prud^l Com. has been appealed to against us, (i.e. the Mission, since the Mission has endorsed fully our action) and we cannot but feel very anxious to know as soon as possible what answer the Com. will return to the Council's letter, & whether the action of the Mission will be approved & sustained or not. The more light we obtain, the more carefully we review our course, the more thoroughly are we convinced that we were right; that it would be disastrous to retreat; that it is impossible to retreat; and that the policy adopted by the Mission last Annl Mtg is the only one that is sound & practicable. Whether we shall succeed in carrying it through depends upon the support we receive from you & the Prud^l Committee.

With an earnest request for your continued especial prayers on our behalf I remain for the Missy Committee

Very truly & fraternally yours

H. A. Schauffler

H. A. Schauffler
Constantinople, July 16, 1869.
Rec'd Aug. 3.
Ans Aug 6

H. A. Schauffler

Constantinople July 23d 1869.

Rev. N. G. Clark. D.D.
For Secy A. B. C. F. M.

Dear brother,

From my last letter of July 16th you will have seen how difficult & trying is our position with reference to the native churches & pastors of this region. And I trust you may also have been convinced that for the present lamentable situation we are no more to be blamed than was Pres. Lincoln & his Cabinet for the outbreak of the Rebellion. The opposition to our principles is one of long standing; the distrust and hatred of missionaries has only been transferred from fathers Goodell & Dwight & their associates to us with accumulating force, and has, during many years of mild & patient treatment, spread steadily & widely through all the churches of this region.

In the very nature of the case it was impossible for us to be faithful to the first principles adopted by all your Missions in Turkey, and obedient to the rules laid down for our guidance by this Mission and yet avoid a conflict with men who detest those principles and who hate us, not personally but as missionaries.* The object of this letter is to call your attention to the great aggravation of our difficulties sure to result if you and the Prud. Com. do not see your way clear to sustain us in what we and the Mission are thoroughly convinced is the only path of wisdom and duty.

* When br. Herrick & I were missies to the Turks alone we were quite popular among the Prot. Armenians — but hardly had ~~it~~ been understood that we were also responsible with Bro Baldwin for the Arm. work — and that we shld pursue the policy marked out by the Mission when we found ourselves thoroughly hated & abundantly opposed —

When your letter of June 1st to bro. Herrick, enclosing a copy of a letter to Mr Minasian arrived, it threw us all into consternation. Although we did not suppose you intended to condemn us, without, at least, hearing more fully from us, yet we saw that Mr. Minasian could & most certainly would, exult over your letter as a condemnation of our course. Allow me to refer to one or two sentences. You say that "if time had been taken for kindly counsel & a full & free conference on all questions in dispute, in a spirit of love and Christian forbearance, all difficulties could have been adjusted". Can this be fairly understood to mean anything else than that "time for kindly counsel & free conference in a spirit of Xn love &c was not taken by the missionaries"? This admits what we emphatically deny. Messrs Pratt, Herrick, Pettibone & Baldwin, in several interviews, spent many hours in full, free, kindly intercourse with Mr Minasian, the very man who charges us with being hasty,— when he persistently refused to "talk about facts", as he said;— and when we, still desirous of conciliating him, appointed yet another meeting with him, he refused altogether to converse on the subject we desired to discuss. Afterward we accepted the propositions he made thro' D Long, and expressed our readiness to go to the Council, if convened in a place other than the disputed chapel. We only ceased "conferring" when we found Mr Minasian utterly unreasonable and his allies hopelessly hostile or treacherous.

You say again — "It is far better to suffer wrong for a time, if need be, than to stir up evil passions by hasty and violent action, especially when the wrong is suffered from the hands of those who, when better informed, will be only too glad to make proper amends". I take it that those "who when better informed" means the missionaries. Here therefore you appear to concede that we have done wrong, though you are sure that, when better informed, we shall be glad to make amends. At least, so Mr Minasian & the public generally will interpret this sentence. If we take the other horn of the dilemma and explain that it is the missies who have suffered the wrong, it hardly mends the matter, for then, instead of meekly suffering wrong, we have stirred up evil passions by hasty and violent action. In either case you will be understood to admit that we have done wrong. This admission in reference to action of ours most carefully considered, and resting for its justification on the soundness of the Mission's principles, we most earnestly deprecate as unjust to us, and ruinous to our influence & usefulness as missionaries.

Before receiving your last letter of June 29th to Mr Herrick, we had hoped that these concessions were unintentional, made in your earnest endeavor to win Mr M. by conciliation. But in your last to Mr Herrick you speak of yourself as "lame" in your defence of us because the Prot. Armenian Chhs as a rule, allow chh members to vote anywhere, and because the

Mission has given pledges that, unless a pastor be unevangelical or immoral, the Mission will not object to him. Mr Herrick will show these statements to be unfounded. We are all astonished that you should accept such statements as true, from any quarter, without giving us a chance to correct them, and then at once conclude that we had no real right to object to Pr. Stepan, excepting as the building belonged to the Board. This has led us to fear that you did intend to concede to the Armenians that we had acted hastily and unwarrantably.

We by no means claim infallibility. Especially we three of the Missy Committee are constantly anxious to be guided by the wisdom of older and more experienced brethren. But do we ask too much, when we have been intrusted by the Mission with a most delicate & difficult task, when we have acted faithfully on the principles adopted by this and the other Turkey Missions, when we have in every important step acted with the advice of the Com. ad Interim, and have, after full discussion in Annual Meeting, received the unqualified approval of the Mission, and further instructions, Do we ask too much when we request not to be condemned by the Secretaries or the Prud. Com. and that above all, it be not conceded to our opponents that we have done wrong, until we and the Mission have had the opportunity of fully and finally defending our course?

We submit that any other course is fraught with danger to the cause for which we are laboring and suffering. If we have done wrong, all the missies in Constple have done wrong, for we have all acted together; if we have done wrong, the Mission has done wrong, for it has approved & confirmed our action; if this Mission has done wrong, all the Turkey missions are in the same condemnation, for the principles we have acted on are common to all. Dr Pratt of the C. T. M. has constantly been advised with, and has approved *every step* we have taken. We are in constant correspondence with Harpoot, and receive every week assurances of their sympathy & support, and Mr Allen, at Annl Meeting was unqualified in his approval of our course. If our course is condemned, our influence here and throughout the Mission, is destroyed, and the influence of every missy who sympathizes with & sustains us, is destroyed also. To what corner of Turkey can we flee, whither the fame of our discomfiture, of the official condemnation of our principles & practice, and of the triumph of Minasian, Simon, Pareygh &c, will not have preceded us? We must call your special attention to the fact, that, our position, as foreigners in a country like this, with the Govt and a large part of the population hostile to our work and the faith we seek to propagate, becomes almost if not quite *untenable* when besides becoming obnoxious to a considerable portion of the Prot Armenians in these parts, we at the same time are under the censure, express or implied, of the officers of the Society we represent; and particularly when the course we have pursued is one we have adopted conscientiou and from principle, and the points on which we are condemned are not accidental & trivial, but essential, for in such a case there no hope of our adopting a different course except in violation of conscience and principle.

We think we can say honestly, we care not for ourselves, and if our sacrifice could save the work, we should say with Paul — "If we be offered on the sacrifice & service of your faith, we joy and rejoice" — but we believe that if the course which, under the direction of the Mission, we are pursuing, cannot save the Miss'y work in these parts, humanly speaking, it cannot be saved. It is therefore that we beg you not to judge the case without the most mature deliberation, and a full assurance that your premises are entirely trustworthy, and the freest interchange of views on all points, and the personal inspection of the work here by a Secretary & if possible a delegation, and that above all until you are ready finally to adjudicate, *no concessions be made to any* one.

It should be remembered in reviewing our course, that while every single step we took was long and anxiously considered beforehand, and based upon undoubted *right* & acknowledged *principle*, and was taken in view of all the light we possessed, it is always easy to say afterward "you should have acted differently". Perhaps we should but that does no alter the fact that we did act *rightly*, & as wisely as under the circumstances was poss

Results have not changed our opinions as to the wisdom of our course

Before closing allow me to ask your attention to a few facts which need to be continually borne in mind.

1st There has been a vast amount of patience, "Christian love and forbearance" exercised toward the party Mr Minasian represents. It is more than 9 years since Pr Simon first fulminated lies and abuse against the older generation of miss^ies^, and "love and forbearance" have been the order of the day from that time to this, although no return has been made therefor but further opposition, open and disguised; or hypocritical friendship, without one word of sorrow, or any amend for the most outrageous & public abuse. Within three years the Cesarea Station has carried forbearance to a questionable extent & paid Pr Simon part of his salary secretly thro' Mr Minasian, in order that Pr Simon might be able to say to his church (whose opposition to the mission led them to oppose his receiving any mission funds) that he did not take funds from the mission. If there has been erring, it has been on the side of forbearance.

2 Just as in the history of our country, the time came when forbearance with slavery was no longer a virtue, but a weakness and a sin, — so in this case. And as then, the firm tho kindly holding to a principle, exasperated the rebels to push the nation into war — so here — the simple insisting — according to the mission rule, — from wh. we had no escape, — that the [illegible] chh. must do something to support its own institutions, to the extent of £1 1/2 Turkish a month, so vexed them, that they forced us from one step to another, each step a right and logical and entirely unavoidable consequence of the preceding one and of their action, until

they, by seizing our Fort Sumter, compelled us to vindicate our claims thereto. Even then we were ready for "kindly counsel in a spirit of Xn love & forbearance", but Mr Minasian deceived us by specious offers of counsel, which he rejected the moment we had accepted them. Is it safe to give him an opportunity to say that the Foreign Secy thinks that if the missn had only taken time for "kindly counsel" &c all would have come right? What they wanted was time* not counsel, — they wanted to be "let alone". Had we let them alone we should have proved cowards and traitors to our solemn trust, for

3dly. The men who have fomented these troubles we know to be unprincipled and engaged in carrying ~~out~~ entirely worldly and selfish plans. Mr Minasian does not, we think belong to this class, (In our Rebellion there were many pious men on the wrong side whom loyal men had to condemn & oppose sword in hand) but he was piqued because a year ago we did not accede to his formal demand to be invited to attend all the Annl Meeting sessions, and he has since then come more & more under the influence of Pr Simon. The simple fact is that instead of being good men on a wrong track — Prs Simon, Stepan & Paregh & their partizans represent a spurious Protestantism alike feared and disliked by the missn and the great majority of Prot churches in Turkey. Even men like Pr Apraham of Rodosto, who sympath with him against us — freely admit that they fear his vaulting ambition. It is a common saying that he wants to become the Prot. Patriarch. He has but just made to Ld Long the singularly

* They improved the time gained for them by Minasian to press an adverse decision in the Council & to enter a suit against us before Govt. They ~~entered a suit~~ agst us before we did agst them & in time gained from us—

unguarded confession that the representative principle is not adapted to this country, that the Prot. community sh'ld be governed by those residing in C'ople, of whom he considers himself the head. The recent decoration patent he secured from the Gov't calls him the "head priest of the Protestants". Dr Wood, who labored over the Prot. Constitution, will appreciate the significance of these facts. During Annual Meeting Dr Ball made a speech in which he proved by many incontrovertible facts that in church & state, i.e. in regard to community & church, Pr Simon is the enemy of our work & of the churches of Christ. We are forced to believe that he & his party are ready for anything that will further their selfish schemes. Some years ago Pr Simon felt the pulse of the local church to see whether they would be willing to return to the Armenian church. Then he tried to make them Lutherans & get aid from Germany. Then he became enamored of Episcopacy, and baited a hook for the Ch'h. Miss'y Soc'y, which Dr Wood well exposed. Since the recent troubles have broke out he has actively coöperated against us with men whom he had a month before denounced to us as infidels. To us he had lamented Sarsegh's infidelity and then espoused the cause of his party. And now we know very well that, while Pr Simon exerts a controlling influence at the Prot. chancery, three of its leading councillors are infidels in belief & practice & have long been the sworn enemies of the mission. Pr S. and his party will do almost anything to gain the control of the Prot community in Turkey. Can we give up the contest with them and retiring leave them full swing to destroy all that the fathers have built up. Shall we confess to the whole Prot. comm'y that these bad men have driven us from the Capital? The idea of letting things alone here for two years in the hope that they will come to their senses is no more promising than the Humanitarian doctrine that unregenerate men will grow better of themselves. The influence of these men can be only pernicious & poisonous & if we give up the contest with them we give up entirely the miss'y work here & in the greater part of our mission.

I doubt not that you will appreciate, and sympathize with us in the painfulness of our position. Intrusted with a work wellnigh in ruins, in the midst of unscrupulous and bitter foes, betrayed by false brethren, one of them of our own number, denounced by wellmeaning, but misled, conceited & stubborn men, contending against men of a reprobate mind who are destroying the missy work and the church of Christ in their greed after place and power, beset before and behind by all the powers of darkness, and seeing the very existence of the missy work imperiled, is it strange that we seek for the fullest support you can give us, and deprecate being weakened by the very ones who should encourage and strengthen us, or sacrificed to conciliate men who have - be it unconsciously - cast in their lot with the enemies of the truth!

This letter has been read and considered by Mr Herrick & Mr. Baldwin and by them approved. I also had the opportunity yesterday to read it to Dr Pratt, who authorized me to say that he approved of it.

I remain most respectfully and truly
yours
H. A. Schauffler

July 2 1869
Recd Aug 11 1869
[illegible]

Constantinople Sept. 14. 1869

Rev. N. G. Clark D.D.
Cor. Sec. A.B.C.F.M.

Dear Brother:

Your favor of Aug 10th reached me one very hot day during the late Conference of Missns & churches, and was as refreshing as cold water to a thirsty soul. Many thanks for the items of expenditure for Education in these parts. They will be useful. Especially encouraging and cheering is the view you take of the situation here, a view which we find confirmed every day, and which the discussions & the results of the Conference have proved to be correct. It is now my duty to give you as true a picture as I can of the Conference & its work. I am painfully conscious of the delicacy & difficulty of the task, but relying upon copious notes & upon the judgment and the convictions of my brethren I will attempt what they have charged me with.

The invitation of the Com. ad Interim was to a Conference of Chhs & missns which was to "discuss, & come to a satisfactory understanding concerning the fundamental principles wh: should govern the conduct and the mutual) relations of churches & missionaries."

The necessity for such a Conference was imperative. Ever since the Annual Meeting we had, at the recommendation of the Mission, been trying to convene an impartial Council of chhs, including some from Eastern & Central Turkey to settle the difficulties of the Vlanga church, but had entirely failed. It was morally certain that the same men who had engineered the Vlanga Council of April in their own interests & with the desire & purpose of driving away the missn from Consple, would succeed in persuading the Bithynia Union to endorse the action of the Vlanga Council & to take in the Pera, Haskeuy & Rodosto chhs & the acknowledged Vlanga chh i.e. Pr Stepan's minority of the real chh., thus committing the Union to a course wh. could end only in entire alienation from the Mission. How imminent was the danger may be judged from the fact that, notwithstanding all the light thrown upon past events, Pr Alexander of Adabazar maintained the closest relations to Simon ~~&~~ through the Conference, and in reference to some points refused to be convinced by arguments wh. fully convinced those native members of the Conference who had not participated in the Vlanga Council.

Before the Council met, Hagop Effendi sent to us and the invited chhs a protest against the proposed meeting, on the ground that we had no right to hold such a Conference without his permission. One chh (Bagtchejuk) obeyed his orders. Two chhs were therefore not represented as sickness prevented

Pr Hohannes of Biljik from attending. Those present were:

	Pastors & Delegates.		Missionaries
Adabazar	Pr Alexander, & 1 Delegate	Broosa	Dr Schneider
Broosa	" Serope & 1 Delegate		Mr Richardson
Nicomedia	(Preacher sick) & 1 Delegate	Nico	Mr Parsons
Muradtchai	Preacher Alexander	Consple	Dr Riggs
Pera	Pr Simon & Hagop Bayadjian del.		Dr Bliss
Rodosto	Pr Aprahan & 1 Delegate		Dr Pratt
Hasskeuy	1 Delegate		Mr Pettibone
Adrianople	Preacher Hagop		Mr Herrick
Ulanga	2 delegates (1 from each party)		Mr Baldwin
Aidin	Pr Hagop		Mr Schauffler

Others invited to sit as guests

Dr Long. Dr Hamlin, Mr Washburn Mr J. G. Bliss. Pr Avedis of Marash
Pr Stepan

The Conference met at our Galata chapel on Thursday P.M. Aug 19th & was opened with prayers in Turkish & Armenian. Dr Schneider was chosen Prest & Pr ~~Serope~~ Alexander of Muradtchai Secretary.

A new protest from Hagop Effendi was read which elicited some indignant remarks from several native brethren. They wondered what an irregularly chosen Head of Community had to do with what he was pleased to call an irregular meeting, and asked whether he were their spiritual as well as Civil Head.

Dr Pratt then read & expounded a paper which had been approved by the missionaries, and which laid down & illustrated the fundamental principles wh should govern missionaries and churches in their relations to each other. A copy is subjoined. After a short discussion the native brethren asked time to consider the paper by themselves, not however until Br. Simon had declared that while he accepted the principles enunciated he deemed it impossible to come to any satisfactory result so long as certain personal causes of alienation, especially those springing out of the Vlanga difficulties, were not removed. Upon this the missionaries declared themselves ready to have these personal matters investigated.

The 20th, 21st, & half of Monday the 23d were occupied by meetings of the native brethren, in which they discussed chiefly the paper presented by the missionaries and the Protests of Hagop Effendi. It may be well here to state the position of different native brethren at the beginning of the Conference. Brs Simon & Stepan & Apraham with the delegates from Hasskeuy, Rodosto & the Stepan-Vlanga party were unmistakably inimical to us and sought no cooperation. Pastors Avedis of Marash, Hagop of Aidin & Mugurditch (del of the Vlanga ch. maj.) were in full & hearty sympathy with the mission & its principles. Brs Serope of Broosa, Alexan of Moosadtchai & Hagop of Adrianople & the delegates from Broosa & Nicomedia may properly have been termed neutral, while Pastor Alexander of Adabazar & the delegate from his church, having been prominent members of the April Vlanga Council were inclined to be unfriendly and faultfinding. Even Pr Serope surprized us by some sharp remarks at first.

During the meetings of the native brethren Pr Simon tried hard to have the missn declaration of principles rejected entirely, & when he failed in this, he sought to make it as unacceptable as possible. But the majority seemed to desire continued coöperation with the mission & a moderate answer was returned. Pr Simon tried to defend Hagop Effendi's protest, but was terribly worsted, as none of the native Prs could tolerate such an assumption of spiritual jurisdiction on the part of the Civil Head. I was afterwards told by Prs Avedis & Hagop that it was perfectly manifest that Pr Simon & Hagop Ef. were in league - the one trying to break up the meeting from inside, and the other by the power of civil authority from the outside. They feared to have the truth come out about Vanga. The answer sent to Hagop Ef. informed him that they had met for the discussion of spiritual & not civil matters & did not see what right he had to interfere. On the 25th another more vigorous protest came from Hagop Ef. declaring that the native brethren, Ottoman subjects, had no right to meet with Franks under a Frank roof for the discussion of the subjects proposed. "You have no right" he said "to discuss Vanga matters". At the close he warned them either to meet in his office, the Chancery or to obtain permission from the Govt to sit, or to disperse.

He intimated that he was sustained by high authority and that unless he were obeyed he should be compelled to *enforce* his orders. All understood this as meaning that he would invoke the aid of the Govt & of police to arrest them & break up the meeting. Pr Simon attempted to justify Hagop Ef. but the native brethren returned answer that this meeting was simply a continuation of the meetings they had been in the habit of holding for 25 yrs past. If there were any law agst such meetings as he intimated, they asked that it might be pointed out, & suggested that it was singular that a Civil Head who had obtained his place in an irregular manner should concern himself so much about what he deemed an irregular meeting. He made one more utterance, demanding the names of all present, that he might hold them personally responsible, & then retired from the contest. During one of the native meetings Pr Avedis in answering Pr Simon on these matters, revealed the carefully concealed fact that Pr Simon had, 8 mo since, received from the Turkish Govt a decoration, & that the patent declared that it was bestowed on him as "Head Priest of the Protestants." This roused so much indignation that Pr S. was fain to declare that he had never sought this, and was ready to return it. (It is credibly reported that he paid £10 for it) Then the brethren, at a subsequent meeting, proposed to ask Hagop Ef. who *did* originate this idea of decorating Pr S. as Head priest.

Pr Simon strongly opposed this & protested that he would give back the decoration. They answered "very well, but fix a time 1 mo or 6 mos." He thereupon left the room in anger & the meeting broke up. A number of the brethren, however, have written a letter to all the "Unions" in Turkey, informing them of this matter & advising that representatives from each set of Communities be sent to C'ple to take in hand the civil affairs of the Community, and prevent Hagop Ef. Pr Simon &c from selling* them spiritually as well as civilly, to the Turks.

To return to the Conference proper. On the 23d the answer of the Pastors & delegates to the missy declaration of principles was read. (see Docs p. 5) In answer to the clause relating to the investigation of Vlanga matters the missies announced themselves ready for such investigation. Pr Apraham said that those who had taken part in the Vlanga council had been called infidels & liars by missies and hard things had perhaps been said of missies, that they were despots &c. These must be examined. Pr Simon said "we say to the missies and perhaps they say to us, 'you are destroying souls'. We think ourselves injured & want these matters decided righteously." The missies declared themselves ready for investigation & asked what method was proposed. A Committee was chosen of 3 native & 3 missy brethren & sent out to confer & recommend a proper mode of investigation. They reported that a Commission should be chosen of 3 on the part of the missn and 3 on the part of the Pastors & Delegates, as unprejudiced men as could be found — these 6 to choose a 7th. The ~~object~~ duty of this Commission was to be the examination of Vlanga matters in detail. It was to distinguish between ecclesiastical and personal matters, bring in such recommendations as it might see fit in reference to the former, but finally adjudicate & settle private disputes submitted to it. The sittings should be open. ....

Pr. Simon & his party said that the two parties concerned were the missn & the church (Vlanga). He said he had no personal matters to be decided. The missn were ready, but the church was not. Mr Herrick answered "we have no quarrel with the church. Certain individuals present have published things about us wh. we deny. Both sides are here present."
P. Avedis explained that the Commission had no power to decide eccl questions, but are competent to decide personal matters.
A good deal of skirmishing took place, Pr. Simon & party trying to avoid the issue they had previously urged, and finally by talking against time attempting to prevent a vote. But a vote was reached wh. decided that a Commission be chosen.

On the 24th. the members of the Commission were chosen but not without much difficulty, because few could be found who had not expressed opinions and taken sides. In order to secure the appointment of a Commission

at all we had to consent to one on which we felt we were not represented as were our opponents. For the Pr and Delegates were chosen – (the whole meeting voted for the men on both sides). Pr Serope, Preacher Alexan
of Muradtchai
& Hagop Boyadjian (Pr Tomas brother)

For the miss^ies were chosen. Dr Schneider, Dr Thompson
Mr Washburn. –

They chose as the 7th Dr Long. –

We were willing to accept Boyadjian, who had expressed himself strongly against us – if they would allow us Dr Pratt – so that we might also be represented – but it was refused – they still insisting on Boyadjian – (Dr Schneider & Mr Washburn had been opposed to us in our course at Vanga) But we consented feeling strong in the righteousness of our cause.

25th. The rejoinder of miss^ies to answer of Pr & Dels was read & discussed. (see Docs p. 7)

P. Simon announced that he would never come to a Commission with personal matters. It was shown that the 1st day he had said that personal matters stood in the way of a settlement, that the 2d day he had declared he had no personal matters & now he said he would not submit persl matters to a Commission. P. S. then acknowledged what he had said but maintained that his chief complaint against the missionaries was that they were destroying souls – and this was official not personal.

Dr Pratt replied that in case a difficulty were personal it should be submitted to arbitration by a Commission; if eccl, it should go to the churches; if pertaining to a "Union", to that.

Mr Herrick thought all missy acts could be divided into three kinds — those relating to funds, for which they were responsible alone to the Prud. Com.; those that could be called ecclesiastical, relating to churches, & for which missionaries would answer to the existing eccl tribunals; and personal matters which should be submitted to arbitration when called for. We are responsible to some one for every act.

Pastor Simon at length consented to go before the Commission

The Conference adjourned to meet at call of Prest & Secretary.

The Commission began its sittings which lasted till Sept 1st.

P. Simon handed in charges against all the Conple missionaries. He charged them with being unmerciful, unconscientious & persecuting, because without cause they delivered Xn brethren to criminal courts i.e. Turkish police, and carried the case of the chapel to the Turkish Govt.

The missy Committee of Conple handed in a paper charging P. Simon & others with having in the April Vlanga Council judged their (missies) acts without hearing them & having published that the missies had done acts of violence which the missies had previously & publicly denied doing.

Pr. Simon's charges were taken up. Dr. Bliss was chosen to defend the missies.

Leaving out the narration of events, chiefly by Prs Simon & Stepan — the gist of the argument on both sides was about as follows.

Pr. Simon asserted that the missies were in a great hurry; they went to the local police the very evening the chapel had been seized, & when next morning Hagop Ef. & Lazaros Ef. requested them to give time & the building shld be restored, the missies refused to wait & went to Police head-qrs, and had Pr. Stepan & other brethren arrested just as they had had Bro. Antranig arrested when they closed the chapel. Since missies came to save souls they have no right to deliver us to police, even if we do wrong. We never expected missies wld. proceed against us on *legal* principles. *Legally* the house theirs, but community has had the use 18 yrs. When Govt decided for missies we asked 3 mos time. Refused. Asked 8 days — refused. Missies insisted on immediate delivery & refused to take the chapel part, but wanted t whole. Bro. Antranig thrown into prison 1 night to compel immediate delivery. Missies disgraced themselves by hanging round coffee shops near chapel instead of going to receive the chapel part. The points most insisted on were the hurry of t missies and the disgrace brought upon Xn brethren by having them arrested.

Dr. Bliss answered that while we are responsible for carrying the case to the Govt we are *not* responsible for all that the police may have done, contrary to our wishes. We emphatically *deny* having delivered *any one* to the police.

We asked that the building might be restored to us. We did not know who had broken in. As to Antranig we did not deliver him to the police when the chapel was closed. Didn't know till afterward that he went with policeman. Got policeman merely because certain persons were making disturbance & we wanted peace preserved. Did not have P. Stepan & others arrested Apr. 7. Went to Police headqrs, asked for possession of house. When officer inquired about title, asked him not to proceed, as we must consult our Embassy. Against our repeated request, he did send after we left and summoned the individuals in the house to appear. As to Antranig's being imprisoned, he had given himself out falsely to police as local head of Vlanga Prot. com'y, and when Gov't saw that ~~the~~ 20 days after Aali Pasha's decision the family were determined not to give up the house, they held him, without our knowledge, till the house were vacated. Our complaint was simply against the men who had broken in by force. Our "hurry" complained of. We did not hurry. Our opponents did. Why force chapel doors 3 hrs after we had closed them? They 1st seized t pulpit & held it against us, then forced doors, instead of coming to settle it peaceably. We saw they determined to have their own way. Said "simplest way is to leave this property matter to Gov't to decide." P. S. says we "always pressed the matter on". We always showed willingness to hear all. Apr. 7 agreed to 8 days delay in hope of peaceful settlement. When up & had asked Ambassador to proceed, stopped him at threshold of Porte to accept Mr Minasian's 1st proposals, & proceeded only when those rejected.

Missionaries at 1st proposed to take chapel part & give time to family to leave, but Ambassador & Police Pasha refused. We were twice deceived by promise of delivering building, & went to a coffeeshop till we cld learn whether building really empty - so as to avoid a scene. We always carefully discerned between church matters and question of property. Case closed.

26th Charges of Missy Com. agst P. Simon & others.

P. Simon had been chosen to speak for the defendants, Mr. Herrick for the plaintiffs -

Mr. Herrick said that we came here with no feelings of enmity for any one. Our youth & inexperience are often charged upon us. Our youth not our fault. We sincerely desire the *truth* to come out. Mr H. then proceeded to prove that the charges brought against us three missies in the letter of the Vlanga Council to the Prudl Com. were unfounded.

1. We did not invite the Vl. chh. to choose a temporary pastor before it chose P. Stepan. We none of us had any such idea.

2. Our opinion of a useful pastor is not that, instead of nourishing & enlarging a chh., he should obey our arbitrary commands. This we simply *deny*.

3. We did not seek to introduce dissensions into a harmonious chh. The chh was far from being harmonious. (This afterward proved by testy of a chh member)

4. We did not threaten to eject from chh mship or to leave unprotected in case of persecution those unfriendly to us.

5. We did not apply to civil authorities (in sense understood i.e

(to Turk. Govt) to exclude P. Stepan fr. pulpit. Wrote to Hagop Effendi.

6, 7, 8, 9. Did not lay violent hands on P. Stepan to pull him out of the pulpit — nor eject school — nor take sick in arms (did not go into the same room with the sick) nor deliver a bro. to police, nor form a separate chh (always said "you all are 1 chh) nor set up rival service: (only had prayermeeting at our house when not service time at chapel.).

10. We did not deny chhmshp of any who were V. chh members.

11. Our policy not despotic, unreasonable, or peculiar to ourselves. Most of these charges being about things we were said to have done ourselves all that was needed was to state the circumstances wh. Mr. H. did.

General charges. The Vlanga Council *judged us without hearing us* & then defamed us. Council investigated our conduct 1 whole day without inviting us. When they did invite us we could not go for two reasons (see printed Circular, note p 4.) Would have been very glad to go had they made it possible.

Then to *publish* that we had done what we had publicly denied doing is a grave offence against common justice.

P. Simon said that the Council was responsible for its own doings. He could not answer for the Council.

A lively discussion ensued in wh. P. S. tried to show that he ought not to be held to answer for charges wh. the *Council* had made. He was answered that yesterday the missionaries had not taken refuge under their official character. Pastor

Avedis held up the green pamphlet & said "This book is published by one 'Simon Eutudjian' did the Council order him to publish it? If not he is responsible for giving these statements to the world. Mr Washburn "What we want is t facts. It is very easy to find excuses if we don't want to bring out t facts, but if we do it is easy to bring them out." Pr. Serope. "Pr. Simon furnished t facts to the Council, it is easy for him to furnish them to us"— After some further talk Pr. Simon began his reply.

He spoke abt. the church's having actually called Pr. Stepan to be temporary Pr. No great diffce between tempy & permanent Pr. Missies used every means to prevent Stepan from becoming Pr. (to Mr Herrick) Did you invite chh to choose a Pr. before it chose Stepan? Mr H "No we did not". Pr. S. promised to prove t contrary fr. Vlanga chh. records.

27th. A new charge of Pr. Simon's against Conple missies read. Substance, "that if missies had told t whole truth bfore the Police Commission, the chapel would never have been delivered to them". Pr. Simon read from an answer of missies in Anl Mtg 2 yrs ago wh. declares "native churches entirely independent in their sphere". He said that missies have no right to meddle with the internal affairs of a chh. without invitation. Mr Herrick charges us with publishing false statements. I am not convinced of their untruth one iota. Mr H. has convinced me that they are true. Cld I photograph t actions of these young, hotblooded men, they would be ashamed. I declare that in the midst of the Sublime Porte ~~they slew the~~ cause of Christ was slain). Pr. S. then gave an account of the reconstruction of the Ol. chh 8 yrs ago. P. Parsegh controlled the pulpit. Missies did invite chh, in a chh session meeting, to choose temporary P. before Stepan was chosen. Called Martoglou, chh session member, as witness. He testified that the missies never did as alleged. P. S. said that t previous Sept. Dr Riggs & Mr Trowbridge had spoken of need of tempy P. "Where"? Ans. On a steamboat wharf. Dr Long. Where are t Ol. chh records? The chh. refuses to let me have them.

Account of P. Stepan's election - & missies opposition then judging him without notice. Hagopos election only conditional.

P. Stepan as witness related at length occurrences of Feb 21. (His misstatements of what Dr. Riggs & Mr Pettibone ~~& Mr Baldwin~~ said & did corrected by Mr Pettibone & afterwards by Dr Riggs.)

P. Simon relates chh meetings of March 25 & Apr. 1.

Apr 4. P. Stepan preached. Mr Baldwin's conduct ventilated. Mr Pettibone testified that he was looking at Mr B. & did not see him touch P. Stepan. P. S. said some in congregation thot he did touch him - but that not material - Mr Sch. read from letter to Prud. Com. "laid violent hands &c" -

P. Simon returned to Apr. 1st meeting. charged that Mr Herrick had no right to come thither & take t chair even temporarily. He entirely misrepresented Mr Herrick's statements & maintained that all who had been in the habit of voting thither chh-members or not should have been allowed to vote. It is impossible to give more than these meager notes of the long and rambling speech wh. filled up the four hours session.

Monday Aug 30th P. Simon again complained of missies action in Apr 1st meeting & at meeting in Mr Schauffler's house. Then took up Council's charges of violence. Missies took chapel out of hands of congregation. He affirmed that locks had been broken. As to the sick Mr Schauffler did help carry her out, but even if not - if the family carried her out - it amounts to the same thing - the missies ordered her carried out. As to not protecting from persecution those unfriendly to missies he only quoted the remark of a native bro. on a steamer "The missies say that if the churches don't have connection with them, they will not be protected by Foreign Embassies." a

Dr Riggs said that the Sunday morning when P. Stepan was prevented from preaching (Feb 21) he made simply the statement which had been made 8 yrs ago by him & Mr E E Bliss. about the Board's ownership & the missies control of that chapel. Did it threaten.

Mr. Pettibone testified that Dr Riggs did not threaten, as charged - but said "We do not deny t right of t chh to choose its own pastor, but as missies we think we have work to do in this city, and must therefore use this chapel., but if the church does not like this arrangement, they are free to go somewhere else.

P. Simon. Ye Council called simply to consider qn whether P. Stepan regularly chosen & inst'g Pr. I deny that Council has any duty to call missies. When it is said that the Council decided without hearing t missies, not pertinent. We not bound to invite t missies.

Mr Herrick. The Council had a right to do its own business without consulting us, but when is going to pass judgment upon *our acts* it should give us a hearing. Missy acts are judged in the Councils Official Circular, and in the Letter to the Prudl Com.

I call especial attention to the fact that Pr Simon, after I have borne testimony to things *I myself saw & did* says that he has *not been one iota convinced*. He says the cause of Xt was slain in t midst of t Sublime Porte. Beg him to show who carried that cause thither. We carried only the matter of property to Govt. & begged time & again not to have any chh matters considered

If the Govt officials spoke against us to Hagop Ef. it may be put to the score of their politeness just as Hagop Ef acknowledged before the Police Commission that in order to reconcile the 2 parties he had told t missies the chapel was theirs & the Prot. Armenians the chapel was theirs! I come to the matter of *the Chapel*.

The property qn was opened Feb. 18 by the decision of some to have Stepan preach & the *demand* for the pulpit. The Hasskeuy chapel had t summer before been seized from us & Stepan was now preaching in it ~~against our will~~ without our consent. From Feb 19 we were very patient, tho' it was our duty to protect the Bds property. Hagop Ef. promised that Stepan should not preach there without our consent. He did come, seize t pulpit & preach. Altho' danger of disturbance & of losing the chapel imminent & our responsibility great, and promise broken, and our patience trampled on did we go to Govt? No! Did we drive out the school? No! Merely transferred it. Shall we give notice?

But we know the schoolteacher will not go. She was 3ce warned by Mr Washburn 2 yrs ago. but went not. We were obliged either to enforce our right or surrender it. The spirit & intention of our opponents manifest from word of Pr. Stepan who rushed into the building saying "You have no right here! I shall never leave this house." We never even offered to carry the sick as Pr. Simon alleges. Mr H. then proved from our letter that we had no personal enmity to Pr. Stepan, but that from his previous conduct both in Broosa & Hasskeuy we knew that he wd not be useful & we could not coöperate: & if he came to Vonija we should have to leave.

Pr. Simon In refce to chapel, difference between use & control

Mr H. When use overrides control - use can be revoked.

Aug. 31st Mr. Herrick showed that the missn had never delivered any full & exclusive use even of the chapel to the congregation. Do allow now same use as before. We didn't drive out the congregatn. Those who broke open chapel have claimed to do it by authority. Not possible, for they had no time before seizing it to consult either chh. or congn. or the Council of the Community.

I come to Church Matters. It is the solemn duty of the missys to care for the churches they have founded & nourished, provided they act according to ecclesiastical rules, & hold themselves responsible to existing ecclesiastical tribunals. (Mr Herrick will give the statement he made in full) "Note".

This caused much discussion. Mr. Washburn & Pr. Simon thot this idea of missy responsibility for eccl acts to existing eccl. tribunals a new one. Drs Bliss & Pratt thot it an established rule.

Mr Herrick then showed that we had been unanimously invited in the fall to take charge of the pulpit - that this invitation had never been really withdrawn, that when notice was given Feb 18 ejecting us other chh members came & declaring the chh. mtg. of the previous evening irregular begged us to aid them in resisting the wrong action of the minority. Being in loco pastoris & knowing that the majority wished us to act so - Mr Herrick opened the Apr. 1st meeting, (Pr Stepan's violence had prevented any business from being done Feb 25) and yet was willing another chairman shld be appointed after it should be settled who had a right to vote. He had merely stated what was chh order & left every one to ~~judge~~ say for himself ~~whether~~ how he ~~was~~ became a chh member. We labored to preserve chh order & the chh itself, while Pr Simon & Tomas's influence was cast against chh order & went to prove that no Vlanga chh exists. Is this interfering with a chh. without invitation, as we are charged with doing?

Mr. H. proved by the written testy of 7 & by one witness who were present at the chapel Feb. 21. that the alleged chh meeting of 17 was no chh meeting and that so far from all declaring with one voice, as Pr Simon had alleged, that they had invited & elected Pr Stepan, some had gone out, others had signed a protest against Stepan, and only a minority of chh members was present. In the chh meeting Apr. 1 at Mr Schauffler's house a majority according to either Pr Stepan's roll or the correct roll, was present & voted unanimously.

Sept 1. Mr Schauffler proved by a chhman as witness that B. Hagopos election (after Pr Stepan's 1st electn) was as formal.

as had been Pr Stepan's, and that a number of chh members had formally taken back their votes from Pr Stepan.

Pr Simon. maintained that Mr. Herrick had bro't forth a new principle of missy responsibility for eccl acts, and had made this sacrifice to save his cause. Also that 'pretending to be acting pastor' was a mere begging the proof. It is as clear as daylight that the fact was not such.* It was no duty of Mr Minasian's to consult missies before carrying out his plan of aiding the Cinople churches.

Reiterates charges of haste. & contends that the lawsuit was with the Congregation. After a few more remarks the case was closed.

Pr Simon's 2d charge was read. The pleadings were short.

Pr Simon told the story of the purchase of the 1st chapel house & its sale & purchase of 2d. & how much trouble native brethren took, doing all the business. The 2d house was bought in t name of a friendly Armenian merely because in those times of persecution the Prots were afraid to hold it in their own name. They had contributed 5-6000 Piasters toward the 1st house. I charge that had the missies at the Police Commission explained the circumstances as they really were the Commission would not have decided as it did. In '53 the missies promised us that they would either present or sell us the house eventually. We never did any business with missies by writing. If we had only been able to produce their promise, as above, in writing the utmost they could have forced us to would have been the payment of the balance of the cost of the house.

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* Mr H. did not take the chair at any chh meeting till Feb 25.

Dr. Pratt. I accept P. Simon's account of the purchases But this property never passed into the hands of the Protestant Community. All the money was paid by the Board, and missies took a declaration from the nominal owner that the property was the Board's. Pretended that this declaration taken only on account of persecution. We take such declarations for all our property. It is maintained that 1 missary promised to either give or sell the building lot Comy. That proves our point. How can an honest man give away or sell what is not his property? The pretence now is by some that what was to be given was already their's (i.e. the Arm. community's) What day did this property pass into the hands of the Community? The Board has rules. The community may have mistaken. It was so in Aintab in 1835. Dr Anderson set it right. The missies always claimed as they do now. Dr. P. gave the 9 points made before the Police Commission proving the property to be the Board's.
1. Title deed & nominal owner's declaration 2. Mission account Books
3. Has been used as missy domicil 4. Garden enclosed & used by Dr Dwight
5. Paid Govt taxes 6. We made repairs 7. Have let parts & paid rent into Mission Treasury 8. Acknowledgment of prominent Prot. Armenians.
9. If consecrated formally as a chh, as claimed, no firman would be needed to build a new chh. Case closed.

The Commission occupied Sept 2d, 3d & part of 4th in private sessions. At noon of the 4th Dr Schneider called the Conference to order. Mr Washburn read the Report of the Commission wh. you will get in print.

Dr Pratt proposed that the "bases of cooperation" be taken up. Pr Simon said that until the last charges he had made to the Commission be tried he should leave the Conference. Missionaries had called him an ~~liar~~ infidel & corrupt & it must be settled. Pr. Abraham said that his chh had a complaint against Messrs Herrick Schauffler & Baldwin & wanted that settled. During a recess it was ascertained that the missy who is said to have called Pr Simon an infidel was not in Constple - and that the other charge was unfounded. At length the Conference decided that the missies should send their declaration of principles with the answer to it & the missies' rejoinder, to the chhs & the Union for their approval. After prayer the Conference adjourned sine die.

Thus ended one of the most important gatherings of missies & Pastors & delegates that has taken place in this mission. Of the results Mr Herrick is writing. I am afraid I have utterly exhausted your patience. My only excuse can be that I felt bound to give you as accurate an account as possible of the proceedings, especially as you may be called to go over some of the same ground when you meet Mr Van Lennep & his allies. I wanted to say a few things on other subjects, but am compelled to postpone them.

Again thanking you for your cheering letter of Aug 10th and for the patience you display towards those who, from the heat of mortal conflict, write strongly & urgently I remain with

sincere esteem and affection truly yours

H. A. Schauffler

Note

I hold it to be an acknowledged principle that miss^{ies}, in their direct responsibility to the Head of the Church, have not only the right but the duty to make their influence felt in any church they have founded & nurtured so far as they believe such influence necessary for the spiritual welfare of the ch. provided they act in accord with ecclesiastical order & hold themselves responsible to existing ecc^{l}. tribunals.

&

In God's sight the spiritual welfare of a church is more precious even than its peace & its unity & *may* be securable only by conflict.

P. S. 2^{d}. I have read Schauffler's report of the Conference & Commission & wish to say that I regard it a *very* good & fair one, & I think intelligible if you read it slowly.

E. F. H.

I also am of the same opinion

T. A. Baldwin

I have read Bro Schauffler's account of the sayings & doings of the Conference and regard it as a correct & fair account. It needs to be read with care in order to obtain from it an unconfused conception of the whole

E. E. Bliss

I add my approval of the above

I. F. Pettibone

I have read Bro S's account of the proceedings of Conference & regard it correct.

I. G. Bliss

I concur in this view. Elias Riggs

I am astonished to learn that the Commission has not printed the charges made by P. Simeon &c. We have just requested them to do so. This omission makes this letter necessarily imperfect. I have no copy of them.

H. A. S.

Constantinople Sep. 14,
1869.

Rec'd Oct. 4

ackd Oct. 19

Constantinople Oct 1. 1869

Rev. N. G. Clark D.D.

Dear brother,

The Report of the August Conference was so long that I could not give one or two side incidents which are important.

During the first days - one evening - a party of the Pastors & delegates - who happened to be at Bebek - met under the plane-trees of the public garden. The two Alexanders, Pr Stepan & Pr Avedis were of the number. The Conference & its object being mentioned Pr Stepan broke forth into violent invective against the missies and declared that all connection with them must cease and aid be sought elsewhere. Pr Avedis replied "Have you received *no benefits* from the missies as you say? You owe them your education & yr knowledge of the truth. And where will you get any aid that will suit you better? I know very well whither you are looking — to the *Turkish Govt*, and the Hasskeuy church has petitioned to have *you salaried by Govt* as its pastor. You intend to sell our *church* to the Turks, as you have our *civil community*." This withering rebuke Pr Stepan could not parry. During the whole Conference, Pr Avedis position was one of much more decided opposition to Pr Simon & Stepan than that of any missy. *He* exposed Pr Simon's aspirations to be "Headpriest" of the Prot Community. Such is his probity of character & so great his influence as the representative of all the Communities in the Central field that these men have done all they could to conciliate & win him; but in vain.

Pastor Hagop of Aïdin, who has steadily resisted Dr Van Lennep's separatist & revolutionary schemes, stood right alongside of P. Avedis. He told me that he was rejoiced when he learned of the policy being pursued at Con'ple - and that Simon &c ought to have been cut off long ago.

On the other hand, P. Apraham of Rodosto went in hand & glove with P. Simon, thus fully confirming the impression Baldwin & I rec'd in Rodosto. After our visit in July, the Com. ad Int. had decided (we had referred the case for advice) that our aid for his salary should cease with Aug 31. He protested formally to the Com. ad Int. against our action in Rodosto. When he came to the Conference, Dr Bliss & I were appointed a Com. to confer with him. Dr B. told him that the chief reason which rendered it impossible to coöperate with him, was, not that he differed from us in opinion on certain points - but that he violently impugned and assailed our _motives_, so that if he believed what he said, he could have no confidence in us as Xn men. While he (P. Apraham) was trying to disprove this he stated that he & his chh. could & would have no more dealings with Messrs Herrick Schauffler & Baldwin - that Mr Sch. had come to Rodosto _on purpose_ to sow dissensions in his chh. & prejudice it ag'st its pastor "There" said Dr B." is just a proof of what I told you. Had you said that Mr S. _did_ sow dissension in yr chh, we might hope to persuade you to the contrary,- but when you affirm that he went "on purpose" i.e. with t intention to sow discord, you assail his motives & Xn character & make it impossible to coöperate until your opinion changes."

About Pr Alexander of Adabazar we feel sad. He saw that he had been humbugged by others, at the April Council, into making accusations against us which were unfounded - but he had not the manliness to come out & confess it. He tried to throw the blame on us, because we did not appear before the Council; and tell our story; - and then he declared that the accusations had been virtually sustained! Far different were the feelings of Prs Alexander of Muradchai & Serope of Brusa. The latter said to me at my table - towards the close of the Conference "You were no more to blame for the present troubles in Cinople: than was Lincoln for the Rebellion. 'Twas Buchanan who was to blame".

When we first heard the Report of the Commission - we felt astonished that they had gone beyond their sphere - which was - as declared in the debate preceding their appointmt & in the "Bases of Coöperation" - simply to arbitrate in personal matters. They had carefully abstained from condemning Pr Alexander - on our charge of judging our acts without hearing us - because he did it as a member of the April Council; but they were not careful to condemn us on a charge (not formulated by any one) of injudiciously refusing aid for Pr Stepan's salary, when that was purely an official transaction & relating alone to money matters. But notwithstanding this - we feel that good has been done - and we are perfectly ready to be publicly condemned - if thereby the cause of Xt may be served & the missy work here saved from destruction. If undeserved leniency to Alexander & unmerited rebuke of us, will also save him to coöperation in Xt work - we welcome the reproach with joy.

We were surprised that the Commission should propose to print its Report without inserting the three formal Charges on wh. its decisions were based. We have requested them to include the charges, which they propose to do now.

The Missy Com. has made a change in the disposition of its forces for the coming winter. Feeling that it would not be well, for us four to live in Yenikapoo together, both on account of the impression at home — & because of the desirability of cultivating the field of Constple more fully, Mr Hitchcock & I have taken a house in Scutari — a suburb of Constantinople — nearly as large as Smyrna (it is said) — entirely separate from Stamboul — bearing the same relation to it as Brooklyn to N.Y., having a large Armn. & Turk. popn., with no Europeans, and where no Am: missy has ever been stationed. We decided on this step after consultation with all the other brethren who strongly recommended us to take it. We shall be 45-50 minutes distance from the Bookstore & 65-75 m. from Yenikapoo. The population — both Arm. & Turk. is more difficult of access than in Stamboul. They are better organized & have better schools & are more bigoted — But with the Lord's help we will get in among them. We feel that this winter must see aggressive, spiritual work. Last year we endured a fight, this year we hope to do some work; last winter we were clearing away the stumps & rubbish, this year we hope to cultivate the ground. Our greatest anxiety is, that we may be thoroughly fitted & furnished for this work, that contest may not have dulled our love for souls, that conflict may not leave any smell of gunpowder — but that we may come to the Master's more especial work — in his own most gracious Spirit.

I wish very much that it were possible for you & Dr Treat & Dr Wood to enlist some intelligent & earnest chhs to pray especially for us & the work here. You can't tell everybody all about Commission, but you might enlist the prayers of a few — a Gideon's handful. It is worth trying. We have felt our need of praying & being prayed for most deeply — and never more so — than when we found that — besides all the open & violent attacks upon us & our character as miss^ies and X^ns we were being stabbed in the dark by some one who has influence, but who dares not give us the chance (afforded by common justice to the worst criminals) of defending ourselves. This is the more remarkable when it is our official acts which are attacked & to men with whom we are officially connected. Truly "if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us. Our help is in the name of the Lord; who made heaven & earth!". —

Bro. Herrick suggests that I quote for you what Mr Wheeler says in his last note to me. "The thought of removing you & Herrick because of your supposed unpopularity among the natives, or for that matter with the fathers too — is to me unbearable. Where else in Turkey could you put your feet & be popular? Let it be understood today that we Harpoot miss^ies can be removed for "unpopularity", & I would not give much for the popularity of any of us here in Eastern Turkey. The mere idea of having a case tried before the Board, would be sufficient to waken somebody's zeal to have one."

Next week Mr Parsons & I expect to start on a tour thro' the Smyrna field where every thing, outstations & all, is in a bad state & difficult questions start up at every turn. I expect to bring back Misses Griswold & Beach, the latter to go right on to Adrianople with Messrs Herrick & Baldwin who go thither on a tour. I trust you will have the success in selecting the three C'ple ladies that you had in the case of Harpoot and Mardin. Nothing but first class workers should now be sent here - I feel thoroughly competent to do all the second & third class myself - and don't want anybody else to compete with me in that line. Better that we wait a year than to have any but the right ones. May the Lord give you special success. We of the Missy Com. do not desire a medical lady sent certainly unless they are speedily to have an establishment of their own - and we believe that whoever comes should work in direct connection & full harmony with those engaged in the direct missy work.

The portion of the Vlanga chh. which worships with us in the chapel is moving for a Council in accordance with the recommendation of the Commission of the Ang. Conference. The other party of the chh. fight shy of a Mutual Council & will doubtless decline one, in wh. case an Ex Parte Council will be called.

We are constantly congratulating ourselves on the prospect of seeing you here next Spring. You must not attempt to "do" C'ple at the usual American traveller speed. Please remember me very kindly to Drs Anderson, Treat & Wood & Mr Ward & believe me very truly & respectfully yours H. A. Schauffler

Const'ple Oct. 1, '69
Rec'd " 20 "
Ack'd Oct. 23.

Constple Aug 9. 1870

Rev. N. G. Clark D.D.
For. Secy A.B.C.F.M.

Dear Brother

You were probably as much surprised to learn from Mr Pettibone of my intended visit to America, as I was, on my return from a five weeks tour in Roumelia, to find any necessity for such a step. I wish I had time to write you fully the reasons that have led to this decision, but in an hour we go on board to sail for Liverpool & I have only time to say that the reasons are purely sanitary and that the opinion of three of the best physicians in Constple was so decided & unanimous that no doubt was left in my own mind or that of the Com. ad Int. as to my duty. Looking forward with much pleasure to meeting you and the other gentlemen of the Committee

I remain very truly yours

H. A. Schauffler

Cons'ple, Aug. 9. 1870.

Rec'd Aug. 30.

✓

Springfield Oct 13: 70

Rev. N. G. Clark D.D.
Secy A.B.C.F.M.

Dear Dr. Clark

In accordance with your request that I would let you know what day I proposed to go to Boston, I write to ask whether your state of health & other business will allow of your seeing me next week Saturday. If not, perhaps you would appoint some time early in the week after next, which I expect to spend in the vicinity of Boston, at Andover &c.

My chief object in desiring to see you soon, is to tell you of the condition & prospects of the nearly

formed European Turkey Miss
and to consult on the importance
& practicability of securing recruit
for that field. Bros Haskell &
Bond are very feeble; bro H's
mother-in-law has just been operated
on a third time for cancer (this no
to be reported to Turkey, as Mrs King do
not wish them to know it yet) and I
greatly fear that bro H., the only man
in the field who speaks Bulgarian well
and the strongest man in the mission
will be obliged to return in the spri
In the meantime the work is open
most hopefully & calls aloud for
the most unremitting & devoted labo

But I will not weary you
with writing what I can much
better say by word of mouth.

Hoping that you are
fast recovering from the labor and

excitement attendant on the Annual Meeting

I remain very truly yrs

H. A. Schauffler

Rev. H. A. Schauffler,

Springfield, Oct. 13. 1870.

Rec'd Oct. 15.

Ansd ~

x x

Rev. H. A. Schauffler.
Springfield, Nov. 2. 1870.
Rec'd Nov. 3.

Ans 3

Springfield Nov 2. 1870

Dear Dr Clark,

One of the last things you told me in Boston was that the matter of an allowance to me had been left to depend on the result of a conference of Mr Treat with the Messrs Merriam. After talking the subject over, my wife & I feel very desirous that nothing should be said to Mr Merriam about it. Though a *step*father, he has been *very* kind & generous to us & to all his stepchildren, and we feel exceedingly unwilling that he should be called upon, even by *suggestion*, to do any more than his own feelings would prompt him to do spontaneously. He has his own way of doing things and likes to do them in his ow way, & it is likely that he wou be disturbed by anything indica a desire to find out what he would do.

We are perfectly willing to take whatever the Committee thinks proper to vote but I would rather supplemen it, if necessary, by my own effo than to have Mr Merriam spoke to about it. Should we appear oversensitive about thi I am sure I can explain a satisfactorily when I see you. If you prefer, the whole matte of an allowance can wait

until we have met again
I hear from my brother that Mr
Collins has been much stirred
up about the foreign miss'y work.
Of course you could not appoint
him without knowing his views
on the Atonement; but these would
have to be discovered without
disturbing his feelings, perhaps
thro' some intimate Semy friend.

If in conversation with my
brother Fred, you should find
him somewhat brusque in manner
& outspoken in opinion, I beg
that you will take my word for it
that he is a warmhearted & earnest
Christian, truly desirous to do his
duty & fast improving in those
respects in which a boy suffers from
the lack of parental & brotherly
advice & guidance.

My head feels somewhat better again, but I hope you wi be able to postpone your visit t Hartford & N. Haven for two or thre weeks -

I am very truly yours

H A Schauffler

Rev. H. A. Schauffler.

Springfield, Nov. 11. 1870.

Rec'd Nov. 12.

Springfield Nov 11. 70

Rev. N. G. Clark D.D.

Dear Brother,

It seems that I misunderstood you about the reason for conferring with Mr Merriam. It is all right now. only I am sorry that you had to spend time to explain it. I am very glad that you are to have a few days rest. I wish it could be _weeks_. When you return to work please take into consideration some suggestions which have occurred to me as an answer to your question "What can be done to relieve the miss'y families at Const'ple from the pressure of company?"

The necessity for doing something to relieve them is more imperative than ever

1st Because the number of famili is diminished & of those on the groun the majority are feeble and ought no to do much in that line whereas they have now an increased burden to bear. Mrs Hitchcock *ought* no *to feel obliged to take any company* at present she has to do her share. Mrs Riggs is feeble & ought not to do much; Mrs E. E. Bliss is prostrated with palpitation whenever she exert herself beyond her strength, and the Pratts are the feeblest family in th Station.

2d The number of missionaries passing thro' Consple, (to say nothing of such travellers as, taking an interes in the missy work, must be invited) is increasing. In one year I have comm 72 persons, belonging to interior missy families who have been accommodated at Conple in missy families during several days & sometimes weeks, and this apart from the regular Annual Meeting company. The missionaries going to & returning from four Missions, W. T., E. T., Persian, & Cen. T., pass thro' Conple. It should also be remembered that in almost every case, new missionaries have to be fitted out for interior travelling. This requires much extra time & labor from the ladies whose houses are filled with company —

I should be grievously wronging the excellent & selfdenying missy ladies of Conple did I convey in any way the impression that they complain of these labors of love as a burden. I have often seen them insist upon taking burdens that were too heavy for them & that seriously injured their health, because they felt they could do it better than a still feebler sister. Many and many a tim have the missy gentlemen asked each other what could be done to make the interior families feel free t visit Canton when health requires it and still not impose too heavy a bur on the housekeepers. It will not do t send an interior family to a hotel - for besides being too expensive, it would place guests in a quarter of the city fa from all missy families; and would very trying to both sides - the one wantin to enjoy more society than they can at their stations, & the other feeling anxiou to visit with & cheer up the more isola brethren & sisters from interior places who can visit C. but once in three t six years.

It has occurred to me since seeing you that the problem could be solved most satisfactorily in connection with the "Womens Board" & the "Ladies Home". I understand that the part of the Scutari house I occupied has been retained for the "Home". Mrs Hitchcock would much prefer living in a house entirely separate. Supposing then that one side of the Scutari house be fitted up for the Ladies Home & the other side for accommodate missy families passing thro'. Three or four families could thus be accommodated at once. Some matron from this country, or some couple married couple with small family, perhaps a Xn German couple speaking English, could be put in charge. As the mission allows a Turkish pound a week for each adult to be charged by missy families for missy company, the table expenses would be nearly met without any additional expense to the Board. The extra expense would then be for

Houseservt say	$250
Salary of matron	400
Incidentals	100
	$750

If a matron went out from this country, she would naturally work in with the Ladies at the Home, and during months when as in winter, no company is on hand, could engage in direct missy effort. — She would likely make one family with the "Home" Ladies when she had no company to attend to, and, if the right kind of person, would help to make the Ladies quite independent of aid from missy brethren, whose time is already too much occupied with pressing labors.

It was while Mrs Henry P. Haven of New London was conversing with her on this subject, that this plan occurred to me. & when I mentioned it to her, she expressed herself much pleased at the idea of the "Woman's Board" taking up this much needed & very beneficent work.

The enclosed letter from brother Herrick's meant only for my eye, still contains allusions to movements so important, that I feel justified in letting you see it. When you have done with it please return it to me.× I will only add that my own mind is deeply exercised in view of the dangers to which the whole missy work in Turkey is exposed. At the risk of appearing too confident of my own judgment, I unhesitatingly assert that the brethren who, to use Mr E E Bliss' expression, "bout the ship round onto the old tack"

* In a line received from Brother Parsons he speaks much more doubtfully of the action of the Brith. Union than do the Constple missies.

last Annual Meeting, do not comprehend the "situation" – and do not see into what they are drifting. They have put a premium on the most desperate & unprincipled opposition to miss'ies & a sound missy policy. I cannot doubt that the results of this action and of this position will produce resul more disastrous than any we have y been called to mourn over. And *the great* trouble is that the mischief (concessions made & wrong positions taken cannot well be rec *cannot be undone*, and its consequen will affect injuriously the whole miss work in Turkey – from the Koordish Mts to the Balkan & the Adriatic. I wanted to speak with you more fully about all these momentous matte but saw that your time was so limite that it was no use to open them up.

With kindest regards to Mrs Clark & yourself I remain very truly yours

H A Schauffler

Springfield Nov 18.70

Rev. N. G. Clark D.D.

Dear Dr Clark

I am sorry I forgot to answer your question about Mr Armstrong — if that is the name of the Cumbd Rev. who wants to go out to Turkey. He was in Constple while I was in this country & all I know about him is what I have heard from others at Constple. The impression I received was very unfavorable. From what I heard I should suppose him to be about the last man that should think of going as a missy anywhere

I think my brother Fred at Andover, or Miss Emma Goodell or Mr Henry Goodell at Amherst could tell you what he was. At any rate I wouldn't think of sending him out unless those missies at Consple & in the W.T.M. who knew him decidedly recommended it — I think he was considered somewhat weak in the upper story — My wife just tells me that he bothered the Goodell family not a little, & that he was entirely lacking in common sense, which is *the* great thing, after piety, that a missy needs.

Very truly yours

H. A. Schauffler

P.S. I hear from Andover that Collins is ready to go abroad, if he can obtain his parents' consent.

Rev. H. A. Schauffler.

Springfield, Nov. 18. 1870.

Rec'd Nov. 19.

Springfield Nov 28. 70

Dear Dr Clark,

Thanksgiving and subsequent events have prevented my answering your last note till now. I am much obliged for the report of the Committee's vote in reference to my allowance. If you think it appropriate, please to the Com. my thanks for their considerate attention to & generous provision for, my wants.

In reference to Bro. Herrick's expression about not having heard from the Missy House, I know that he fully sympathizes with you in the press of work which keeps you on a constant strain, & I have heard him say that if you kept on writing so much you would certainly kill yourself.

But if you put yourself in his place, — virtually condemned by the Annual Meeting for pursuing a course he had reason to suppos you approved & upheld; not for a moment dreaming that you acquiesced in our removal from Consple, & the resulting triumph of Conservative missies & inimica natives, & that you had writte the "situation" letter in order to cover our retreat; and having joine with Baldwin & me in a letter t you after the Anml Mtg (our parting bow as a Committee), is it strange that after four months he shld. long to know how the radical changes in the Mission were viewed by the Missy House?

Men are very apt to

overestimate the importance to others of crises in their own lives. but I am sure you will agree with me that this is hardly to be wondered at, and readily to be condoned, especially when they believe that the crisis affects their great work, & endangers fundamental principles —

From what my brother tells me of Mr Pettibone's last letter, which you kindly allowed him to see, I feel very desirous to read it myself, and shall be much obliged to you if you will send me the letter or a copy —

We are all improving. Mrs S. joins me in kindest regards to Mrs Clark & yourself

As ever truly yours

H. A. Schauffler

Rev. H. A. Schauffler.

Springfield, Nov. 28, 1870.

Rec'd Dec. 2

ans Dec 2d

Springfield Dec. 14 '70

Dear Dr Clark,

I will try to meet you at Hartford on Friday ev'g. As you did not propose any place of meeting, I will go to Dr. Thompson's in the P.M. and if I can't find out where you are to be, I will wait for you there. Of course I mean Dr. Thompson, Prof. in the Sem'y. Many thanks for Mr Pettibone's letter. It has suggested several serious questions to me. but perhaps the less said by me the better. With kind regards to Dr Wood I am

Very truly yours

H. A. Schauffler

(over)

As you are likely to see
Mr Parsons in N.Y. I will ventu
to say that in view of the still
greater weakening of the Eu. Turk
Mission by the return in the spri
of its strongest man, bro. Haskell,
whose mother in law is very anxi
to have him remain here perman
and the fact that three of the
remaining four brethren with whom
I am to be associated, are
mutually & trilaterally incompatib
to a serious degree, it becomes
very necessary to send out only
men who can from the start
even before having acquired the
language, command respect &
confidence, and who can be relied
on to harmonize, as far as it is poss
the incongruous elements. I know
that in thus speaking, I run the
risk of appearing to value mysel

unduly, when I insist on being accompanied by none but firstclass men. But I can honestly say that it is because I feel my own failings and wants, & the impossibility of my in any way filling the place of my bro. Haskell, that I long to have men sent on whose judgment I can rely & who may prove to be pillars & leaders. I am confident in saying that if bro. H. leaves, & no better, stronger, material is added to the mission than it already contains (Haskell excepted) it will suffer severely. Rather than add now of the same kind, men who wld, perhaps, work in well with older & experienced & stronger men, but who wld add no strength to this mission in its present state, I would wait. – I reëcho bro. Haskell's remark that what we want most now is "quality, not quantity". –

Rev. H. A. Schauffler.

Springfield, Dec. 14. 1870.

Rec'd Dec. 20.

Rev. H. A. Schauffler 45
Springfield Dec. 27, '70.
Rec'd Dec. 29.

Springfield Dec 27 '70

Dear Dr Clark

Miss Reynolds has not yet received back the letter of Mr Haskell about Miss Tucross' death from Miss R's friend at Templeton. She has sent to have it forwarded to you.

I have a little further light on Miss Blatchley. Mr Parish was lately sitting by her in the shut cars & found her reading Syriac going to a Syriac recitatation. He says she is a fine scholar, but he should want for a teacher & a person to mould & influence others a larger physique than Miss B. possesses, she being quite small & slight. Mr Parish as an experienced head teacher & now School Supt has found this an important point.

He remarked. "How much mo
of an impression Dr Clark made
Sunday eve — than he could ha
made had he been a small
man — with a squeaking voice
uttering the same words" — My
sister in law, fresh from Vassar
tells me that Miss Blatchley
was a fine scholar & a fine girl
but always quite delicate in
health, almost an invalid
I told my wife about
Cornelia Dwight's desire to go to
Con'ple and we both agreed tha
it would be pretty hazardou
to send her there. Our niece's
daughter is already laboring th
would it not be better to have
the two associated with her be
strangers? Then too, unless Mrs
Dwight has greatly changed since
I knew her, she is hardly fitt

by nature for the kind of work to be done there; being silent, grave, inclined to severity, and lacking the genial & attractive element wh. was much more developed in her sisters. — It is *not* first class teachers chiefly that are wanted at Cnsple. I know Dr Bliss wants a school on the principle of offering a high education to draw in scholars, but the Mission will not endorse & carry on such an institution, & even at Cnsple several brethren are opposed to it.

Then, the news came thro' Mr. E E Bliss, that recently, at a meeting in Scutari of the Cnsple missn at wh. Pastor Mardiros of Harpoot was present, he and bro. Tracy stated their conviction that it was entirely hopeless to

labor for a reconciliation with
the disaffected Protestants, & this
sentiment was acquiesced in by the re
Pr. Mardiros & his goodwife, after some pray
meetings she had held with some professed
pious Prot. Armenian females, are astonished &
grieved at the stonecold & dead condition
& callousness of these people, whose only
life consists in opposition to the remain
missies. They frankly say they do not
want to encourage these missies by giv
their meetings to stay about them, ruling over them, eating
the money of the Am. chhs. intended f
them, simply because the missies could
find bread at home & came there to g
salaries — With a merry Xmas & a
Happy New Year to you & Mrs Clark
from Mrs S. & me

I am as ever truly yours

H. A. Schauffler

P.S. I duly received from Mr Ward the
$20 I lent Jaume — I intend to g
to N.Y. on Friday —

Extracts fr a letter of Rev. H. A. Schauffler. Jan 9. 1871

Springfield Jan 9. 1871

Dear Dr Clark,

In reporting my visit to New York, from wh. I did not return till Sat. night, I find that I have so much to say that I must study brevity. This all the more, as I learn, to my great sorrow, that your bent bow is in danger of snapping, even before you can get away.

In reference to the men in the Seminary, I was much more encouraged with the prospect than I have been elsewhere. All the men likely to offer themselves seem to be good, & two or three superior. I saw & conversed with Messrs House, Parsons, Clark, Otis, Noble, Payson & Bowen. Cumming I did not see. Of House every one speaks highly and I liked him. Bowen is also a firstrate man.

1. House does not feel inclined to go to Syria. He & Clark said that they preferred the policy of the Am. Board &c. tho' Pres. seems to prefer going out under the ABC. if he goes at all. House seems quite to incline

towards Cen. Turkey, tho' he thinks some of Smyrna. The great difficulty with him is that he is not engaged to be married & has no prospect of being. & as he has received the impression that the A.B.C. will not send him unmarried, he talks of going as a pioneer into some Pres. field, perhaps Africa. I rather think that he was talk a little wild, as men are apt to, when they are thinking very earnestly of marriage & still talk about it. But Parmelee & I, to whom he thus spoke, agreed with Dr. Wood that it would be a great pity to lose him because he wouldn't marry, (as Herrick would have been lost if marriage had been insisted on.) and that it might be well for you to correct the impression he has receiv and tell him that while earnestly desiring that he might be married, still you are ready to appoint him with the understanding that if he is not married by next fall or winter, you will send him out single. (In that case he would likely take one of the single ladies out there). this between us —

2. Parsons I liked quite well, & from all I learn I should judge that he is reliable. He is not

vain of having had no college education, and thinks humbly of himself; seems to have good judgment, and balance, & to promise usefulness, especially if associated with men like Hance & Bowen, who are intimate friends of his & wld. like to be with him. His spirit is excellent.

3. Bowen I should judge to be about on a par with Hance in ability, tho' perhaps not possessing so much initiative strength. He is a middler, is engaged to a Miss Stearns of Hartford, his father unconverted & 2 bros do, feels anxious abt duty to them, & is to be left heir of all property as his father don't trust the other sons. Still wants to go abroad & I think he will. I liked him much and all testimony about him was excellent.

4. Payson made a very favorable impression on me tho I saw him but once. He is sure to go, but is not decided _whither_. Questioned me closely about Prud'l Com. treatment of miss'ies and expressed himself much gratified at my emphatic testimony. Heard afterwards that Mrs Muzzey had been talking to him. If he gives up China I shld. like him for our field, or for a _Turkish_ missy in _Nicomedia_. You know Herrick & I are

very desirous that a good man be sent to the vicini
of Consple with special reference to Turks.

5. Clark seems to be a quiet, steady going, reliable man, somewhat above average ability, able to comm the respect & confidence of men like House & Parson Noble says he is cold & distant, but House doe feel so. I think a decided call to Smyrna or Van would be successful, especially the first, I shld. want Baldwin's opinion first.

6. Noble & Otis I talked with fully, but my decide impression is that they will not go, especially O

As br Baldwin is so happily provide with one 1st class man, he is in no such pressing need now as the Eur. Turkey mission I should suggest therefore that the first thing to be done is to secure House with Parsons Eur. T. & wait to fill up the ranks with Bowen next year & some one or two more who wi by that time present themselves. Dr Gulick wr me that he is earnestly considering the questi but my impression is that the Pacific will draw him that way —

Friday eve I took tea with Dr. Wm Adams. He spoke about the transferred missions enquiring about Syria. I told him what I knew of the history of the transfer. He said that nothing sharp or menacing had been com *suggested* in the Com. but that Dr. Booth *was* sharp, & whatever threat had been uttered must have been solely Dr B's. Dr. Adams said that the Com. had frankly and willingly accepted the Pred. Com's final offer, and gave me to understand that if any trouble had been made it was wholly on the private responsibility of one or two men. The Com. had *no idea* of raising any difficulties. Dr Hitchcock is also considered unnecessarily severe. —

At Newark I had a delightful time visiting among Mr & Mrs Baldwin's friends. I received a pressing invitation from the young men's missy Socy of Dr. Stearns Ch. who contribute still (& intend to keep it up) to Baldwin for the support of a colporter, to be present at their anniversary on the 22d Jan. and give them some informal account of the Smyrna field. Dr Wood thinks it would be well worth the while. What do you say? I also saw an excellent friend of our family, Mr Wm Righter, bro. of the Bible agent buried in Diarbekir. He is wealthy & his sympathies are with the Bd. Paid 3 years subscription to the Herald this year, so as to make a sure thing of it.

I spent a night at Dr Woods. We talke over Cons'ple thoroughly. With the views that he entertains I think he will receive a hearty welcome from those brethren who long for the regeneration of the missy work in that region. Dr Wood would "go back" terribly on his own record (Report read at Pittsburgh) and on his profession were he to strengthen the hands of the compromisers & obstructionists — I am glad he is going with yo Dr W. does not favor Cornelia Dwight's going to Consp Why not send her to Sivas?

At his request I saw Mr George Mun (my stepbrother in law) & gave him some idea of things way that will prevent Mr Dwight & Dr Van Lennep from using the "Xn Union" against the Bd. — I nev saw Mrs Munford's letter. With the most ear prayer that you may have strength given you to finish up and get safely started for the East I am

Very sincerely yours H. A. Schauffler

Rev. H. A. Schauffler.
Springfield, Jan. 9. 1871.
Rec'd Jan. 10

Springfield Jan 19th 71

Dear Mr Treat

My first feeling on reading your note of the 16th (which reached me today) was to reply & certainly I will go to Leominster with the greatest pleasure. But on consideration I thought I ought to tell you just how matters stand with me, and then if you, considering all things, think that I had better go, I will do so. I asked Dr Smith (who I am told is considered the best physician in all this part of the State) the other day whether I might preach one Sabbath in February. He turned upon me quite sharply and told me I

must not preach or work till
spring except the call was such
as made it right to risk somethin
I cannot get entirely rid of the
cough which has clung to me
since my attack of measles - and
any continued mental exertion
or excitement brings on a tensin
& pain in my head thro' the
temples, which is a sign with m
of nervous exhaustion.

Still I have agre
to go next Sabbath, at Dr Wood's
recommendation to speak in an
informal way to the young men
miss'y assoc'n of Dr Stearns chur
at Newark at their anniversary,
of the Smyrna field & Bro Bal
work & prospects of usefulness. The
keep up their connection with ou
work & the Board by supplying
Br. B. with funds for a colporter.

and as Baldwin has been my associate & intimate friend, and I have visited the Smyrna field recently, it seemed appropriate that I should go there for this occasion. Should I find that I receive no injury from speaking in Newark I will inform you. and in any case, if you think the case urgent & send for me I will cheerfully go. I suppose the fact is that if I rest thoroughly now I shall stand a much better chance to return to my field next fall. Still it is a *very great trial* & *selfdenial* for me to desist from speaking & preaching. This I need hardly tell you. With kindest regards to You & Mrs Treat from Mrs Schauffler & me I am very

respectfully & truly yours

H. A. Schauffler

Rev. H. A. Schauffler.

Springfield Jan. 19. 1871.

Rec'd Jan. 20.

Ans " 24

Springfield Jan 26
'71

Dear Dr Clark

I reached home last evening after having spent the Sabbath in Newark N. J. where I gave the young peoples missy assn of Dr Stearns chh an account of br. Baldwins field of labor. They contribute funds to that field. & as Dr Wood advised me to accept their invitation & I was the only one now in the country who has been in the Smyrna region - and they urged it & paid expenses. I concluded to try it. I had a very pleasant time, but caught a cold going down and had difficulty in speaking. Am not rid of my cold and

am coughing again as of ol
Hence I don't know what
to say to the plan for going
to Oberlin & Chicago, which I
should very much like to
carry out. Will it not do f
me to go when the weather
moderates a little, say th
latter part of Feb? If y
haven't time & strength to
give any thought to it -
perhaps you could send me
Sec. Humphreys address & I
can arrange it with him
I'm very glad you are going a
soon - for your own sake. I
trust it may prove the
salvation of your health -
About the letter from the
Can. Ty Mission I will an
him fully - for you to read
on your journey if you can't
come -

It has surprised me in some respects –

I saw Howe in N.Y. He said they had been at him again about Syria – but he thought he should now send in his applicatn to the Bd – Is inclined to Van. I feel that he ought to go to Eu. Turkey. Parmelee says Harpoot is bound to manage Van & are not ready to start yet on that enterprise.

I hunted up Mr Teel in N.J. and liked him very much. He has never seen Baldwin only Mrs B. once. He was making out his applicatn. In New Haven 2 men had just joined the "band" making six.

With kindest regards

Very truly yrs

H. A. Schauffler

Rev. H. A. Schauffler.

Springfield, Jan. 26. 1871.

Rec'd Jan. 27.

Ans Feb. 1

Springfield Feb. 1st 1871.

Rev. N. G. Clark. D.D.
Dear Dr Clark.

I am very sorry that I shall not have the pleasure of seeing you again before you start, but I am very glad on your account & that of the fields you are to visit, that you are to go so soon. We shall pray most earnestly that the Master Himself may go with you, and give you strength & wisdom for the duties before you, so that you may be both blessed & a blessing wherever you go. It is possible that I may not see you again on your return, and therefore I am the more thankful for the opportunities I have enjoyed of making your acquaintance. I thank you most sincerely and heartily for the Christian affection you have shown me, and the expressions of confidence you have made. I am glad for my brethren in the field that they are so soon to see you face to face.

I presume that you were hardly less surprised than I was, at the implication in Dr Riggs' recent letter that I was not to return to Turkey. The passage "we suppose that with the exception of Bro. Clark, those from this part of the field now in America, are not likely to return", and an allusion farther on to the definite failure of the plan by which my Turkish & Greek were to be utilized, make it seem plain that, atleast to the writer, my return is a thing not expected. As you know my mind & my hopes & wishes fully on this subject, you will not wonder that this letter has quite taken me aback. I want to return, I pray to be allowed to return, & all my plans are formed with reference to returning. My wife & I dont think of anything else. I have never intentionally said or written a word that any one could construe otherwise. There are therefore only two ways in which I can account for these expressions in this letter. 1st Something may have been said by my parents which has led Dr Riggs* to such a conclusion. I remember now that they once wrote that Dr. Millingen seriously doubted whether I and my children would ever be able to endure the feverish climate of Philippopolis & vicinity. And my parents do feel very anxious on this subject. Still as I have written fully & often to Mr. Haskell and with no other thought than that of returning I am surprised that my view of the situation & my implied purpose is not taken into account rather than the opinions or fears of others.

* Dr Riggs said in the Com. ad Interim meeting to which I sent my request for permission to return – That Mr Schauffler had never been quite reconciled to the thought of our going to the Interior. My wife was fully reconciled & desirous to go – and was much pained by Dr. R's remark.

2d It may be that it is thought that on the whole I had better not return. I remember when Mr. Herrick visited this country, he wrote back saying he didn't know as anybody wanted such an unprofitable missy back. Whereupon Dr Bliss remarked that a missy never got farther than the Dardanelles without the question being raised whether he had better return or not. I know of so many cases in which this has been true, and I have so deep & saddening a sense of the unprofitableness and barrenness of my labors hitherto, that I ought not to be surprised at such a query in my case. I shall not believe that my return is deprecated until I have positive proof of it, but if there is any such feeling among the members of the Eur. Ty mission, I want to know it, & hope that it will be frankly made known to me. I shall never play the Van Lennep or the Morse by imposing myself on a mission that doesn't want me; but if I am wanted because I am trusted I shall rejoice to return just so soon as the Lord will allow it, to spend my life in the foreign service.—

In reference to the matter of two or three stations, I am surprised that the opinion expressed by Dr Riggs is endorsed with the signatures of the other brethren; for I had supposed that most of them were in favor of giving up one station in the northern part of the field & manning a new one in Macedonia. I also supposed the majority were in favor of your plan of three men at a station. The more I have thought of it & the more I have heard you speak of it, the more firmly convinced I am that that is the only wise & safe & efficient plan. I will not weary you now with the special reasons which in the case of our Mission seem to me to make such a plan the only practicable one. I will note them briefly for your perusal at C'nople. But if men are to be enlisted for the foreign work at Oberlin & Chicago, and yet only two new men are needed for Roumelia (& that with me counted out) and now only one more for Smyrna, what fields shall I present to men ready to go out this year? How many men shall I endeavor especially to interest in our field? Are you willing to respond to Bro. Parsons call from Macedonia? Herrick & I heartily second it. Is it best to say anything about Van seeing Parmelee says Harpoot is determined to keep it in its own hands? And are two men needed for Bitlis? I'm afraid you won't have time to write to me, but please come to some understanding with Mr Treat, as to what those who present the cause to students are to aim at so that there may be no firing into the air.

Feb. 2d The foregoing was written before I recd your welcome line of yesterday. It was very kind & thoughtful in you to guess the feelings which Dr. Riggs' letter had awakened in me, and to apply so prompt and pleasant a remedy— an antidote efficient enough to quite restore my equilibrium.— I shall never forget this kindness, and shall preserve the letter as a memento of your affectionate care for a younger brother in trouble. I am very thankful to you and the Com. for the confidence so generously given me, and I shall ever feel assured that you will deal as kindly & as frankly with me as you have hitherto. You see that I am inclined to believe that the matter of health is what gave such a turn to Dr. Riggs' letter. Still if there is anything else. I ought to know it.

Your suggestions about health shall not be unheeded. I have been confined to the house for some days, but hope to be all right soon & to be able to go to Chicago before very long. You didn't say anything about Mrs Mumford.

My wife joins me in much love to you & Mrs Clark & the most earnest wishes for ~~you~~ a safe, pleasant & profitable journey.—

I am very sincerely & fraternally
yours
H A Schauffler

Springfield, Feb. 1. 1871.
Rec'd Feb. 3.

Rev. H. A. Schauffler. 59

Marietta, Feb. 27. 1871.

Rec'd March 2.

Ans " 2,

Marietta O.

Feb. 27. 1871

Rev. S. B. Treat

Secy A.B.C.F.M.

Dear Mr Treat,

I started so suddenly with my family for Ohio that I had no time to write to you before coming. Circumstances, both in Springfield & here, were such that it seemed best for us to make a visit now to Mrs Douglas Putnam, my wife's aunt. Having my family out here would also make it easier for me to go to Oberlin & Chicago as Dr Clark had requested before he left. I am now waiting to hear from Secy Humphrey as to *when* I had better go on.

As I suppose that you

have both the Foreign & Home Departments to care for now, it seems appropriate that I should ask for any instructions or suggestio which may seem to you appropria to my errand in Oberlin & Chicago.

Since Dr Clark's departure I have received a long letter from Bro Haskell (which I will send you if you care to see it) in which he discusse the possible & probable future arrang ments in the Eur. Turkey Mission, and says that in any case, they need four new men. This coïncide exactly with Dr. Clark's judgment. One of these men Mr Willard Parson of N.Y. Seminary is secured. I also hope that Mr House, who seems t be one of the most desirable men in the Seminary at N.Y. & who will soon make application to you for appoin ment, will join Mr Parsons & go to a mission. I understand that he may apply, leaving it for you to designate him. If so, I beg you to consider that in view of the possible retiring of Mr Haskell from that mission, thro the ill health of his mother in law -, the necessity of putting the strongest material into that Mission that you can procure so as to avert, as Bro Haskell says, the most serious consequences, is even more imperative than when we conversed about the matter in Springfield - Van, can better wait than the work already under way in E. T. Mr House, it is true, is not engaged to be married, & has no prospect of being, & if pressed, would likely be driven off, as was nearly the case with Mr. Herrick; but he seems to be so valuable a man, that I shld. hope he would be appointed to our Mission leaving the matter of marriage to take care of itself. Mr Parsons is in the same case, & from some strictly private information he gave me, I judge is likely to remain so.

You know that I have spoken with Dr Gulick about going to our mission. He said he should be much influenced by your advice. Do you know what he is likely to do? His decision one way or the other would make a difference in the matter of influencing others. Of course I have no idea of picking out men for diff fields, but one naturally speaks more fully of one field to one & of a second to an and it is desirable to tell what are the present wants of the different fields. Dr Clark said in his last note "four for Bu 1 for Nicomedia, 1 for Bitlis, two for Van."

My address is Care of Douglas Putnam
Harmar
Washington
Oh

With kindest regards to Mrs Treat & yourself I am very respectfully

Truly yours H. A. Schauffle

Kansas City Mo March 23d 1871

Rev. N. G. Clark D.D.
Cor. Secy A.B.C.F.M.

Dear Dr Clark,

As it may be of some use to you to know what the prospects are for reinforcements from Chicago Seminary, I will give you a brief report of my visit there, and the missy condition of the students. I arrived at Chicago the 8th inst, and spent twelve days there. I was invited to address the students which I did the evening after my arrival, and then, having learned from careful inquiry of Profs & students who were the desirable men; I spent three or four hours every day in private talks with them, until I had thoroughly canvassed the whole Semy and had conversed with twenty two out of the forty two in the regular course.

In general I would say that I was delighted with the spirit manifested by the students. They show clearly the effects of excellent missy training by their Profs, and of an unconditional consecration to the service of Xt, whenever He may call them to work. They are mostly poor; have worked hard, are practicing much self denial, and are not looking out for snug & easy berths. To such men it is a pleasure to present the claims of the foreign work. They look at it honestly.

In the Senior class, the two best men are going abroad, Pinkerton (an excellent man), by your advice, (which I could see no reason to wish otherwise) to S. Africa, and Marsh perhaps to Turkey, but not until he has studied a year at the East. The real reason for this is, as I judge from what Prof. Hyde & others told me, that he is not engaged & has no one in prospect, & therefore needs time. He is a very excellent man, as every one testifies who knows him. (Among the Profs. I have relied chiefly on Prof. Bartlett's opinions.) He is very tall, large frame, good health, pleasant way, somewhat ungainly in appearance & in need of polish, but a gentleman at heart, a good scholar, sound sense, devoted piety and successful in the work of gathering & building up a poor Chh. on the prairie. — If he could go this year I shld. urge his going to our mission in case House does not. He would be valuable anywhere, but especially for interior evangelistic work.

In the Middle Class the missy men are Baird & Taylor. Taylor seems to me too feeble to go. Baird is a short, thickset, robust, pleasant, good looking, cheerful man; a firstrate scholar, of good judgment, rather timid, perhaps because still young, and well spoken of by all. He would be good almost anywhere, but especially alongside of some experienced missy, perhaps Bro. [illegible]. I doubt whether he shld. go to Bitlis; couldn't have a sufficient right yet to an opinion of his own. The Eastern station of Cen. Turkey, Nicomedia or Smyrna would be good places for him.

The Junior Class is large & so superior that Prof. Bartlett in discussing it, apologized to me for speaking so highly of most of its members, fearing lest I shld. think he was extravagant. In this class there are four men who want to be miss^{ies}, two men who are very seriously considering the matter, and four or five more, good men, who are honestly open to conviction. Of the 1st four, Root, a colored man from W. Africa, goes to Africa; Smith, a tall man, a good scholar, of pretty settled convictions, & good sense altogether rather a strong man, is inclined to go to the West Coast of Africa to try to break through to the interior table lands; Lemmon, without Colleg training, but the best Hebrew scholar in the class, enthusiastic, persevering, according to Prof. Hyde somewhat of the bulldog by nature, with whom it might be difficult to work if he got on a wrong track, of fine physique and robust health, is also inclined toward Africa, but was much interested in what I had to say. He should be watched further to discover how much his elbows protrude. He may do very well for Bitlis or Van

Rice is a good, plain man whom Prof. B. & his fellows would mark, not "very good" – but "good". He made a pleasant impression on me. The "gems" of that class (to use Prof's expression) are the two brothers Curtis, sons of a home missy, rather short in stature, strong frames, vigorous health, devoted piety, missy spirit, great modesty, sound judgment & excellent scholarship. The oldest, Wm W., is the less quick has the sounder, because more deliberate judgment; while Chas is the brighter & livelier, stands higher as a scholar and attracts more attention. Prof. B. told me that Chas, having a very decided taste for scientific studies, had come to him lately with grave doubts as to whether he ought to become a minister. I told Prof. B. that such a gift was a very strong reason why Curtis shld become a missy, since it became more & more imperative to teach natural science in our theol schools. This struck Curtis pleasantly. They were very earnest in their enquiries & consideration of the subject and I have strong hopes that they will be missionaries.

The Profs all spoke of the Curtises in the highest terms, and so did every one of their fellowstudents to whom I mentioned their name - Unless our mission can be supplied meantime with men equally good, I should rejoice to have these brethren, who wish to go together, tho not necessarily to the same Station, join us in Eur. Ty. in two years from next Summer. They will most likely go to Andover or New Haven for the next academic year.

The rest, Bill, Merrill, Miller, Parker, Selden, & Sherrill are desirable men, and promised to weigh carefully the arguments & facts presented, and to study up fully some one missy field, so as to give the claims of the foreign field as equal a chance with the home field as is practicable. Altogether I was much more encouraged by my visit to Chicago Semy, than I have been anywhere else. I have not yet been to Oberlin, but hope to go there soon.

Bro. Clarke of Philippopolis arrived in Chicago the day I left. I saw a good deal of him, and was pleased to find that, while he has not changed in the least his views on General Education, & a Bulgarian Highschool, he says very little about it, and fully intends to return to his field next August, to work in the traces, alongside of his miss'y brethren, at preaching & touring.

As to myself, I am afraid that the prospects for my returning to Turkey during the coming summer are poor. I presume any application I should make would receive the same answer as he has Bro. Greene's just made, viz: wait another year. My cough will return, my head feels the old stricture after mental effort, & I am not good for much. Nevertheless I shall write to Sec'y Treat and let him & the Com. decide —

Under the circumstances I ought perhaps to abstain from expressing any opinion as to the future arrangements of the Cen. Turkey Mission. Still, it may not be improper for me to say a word or two in a general way. I most earnestly hope that the plan of three stations (in the present limits), manned by two miss'ies apiece will be given up, and that of two stations with three miss'ies in each be adopted. Almost every reason seems to me to favor this plan. The general reasons you know & believe in. And when you consider the individual miss'ies composing our Mission, the case becomes stronger still.

Put us three & three and we shall be pretty well arranged for harmonious & successful action;— place us two & two, and there will be trouble somewhere. As to giving up Philippopolis or Eski Zagra, I don't care so much which is given up, as that one be dropped. Still I trust that when the matter of giving up Phil. is under discussion, it may be carefully noted that evangelical influences are much more likely to spread through a region when emanating from its natural center, than when the source is ec-centric. Then again it should be remembered that we are not to work alone for the Bulgarians, so that even if E. Z. be more desirable as a Bulgarian field, Phil. may, all things considered, be preferable. The Railroad too, wh. is sure to pass thro' Phil., will make it more desirable as a central station, than it is now. All this I say, altho personally as a pleasant residence, I should prefer Eski Zagra.

It seems that Dr. Gulick has decided to go to Japan; tho' Sec. Treat seems to have advised his going to Turkey. I have no doubt it is all for the best.

At present I see no prospect of any reinforcements for Eur. Turkey (excepting Parsons, who is not likely to get married) during this year, and I am afraid there is no one to go to Bitlis or Van. May the Lord send help from some unexpected quarter.

I long to hear good tidings of your health improved & strength regained, tho' I fear that amid so many labors & perplexities you will stand but a poor chance. The Master himself make your strength equal to your day.

With kindest regards to Mrs Clark, as well as to Dr & Mrs Wood,

I remain very truly & affly
Yours
H. A. Schauffler

Rev. H. A. Schauffler.
Kansas City, Mo. March 23. 1877.

Rev. H. A. Schauffler, 52
Springfield, May 19. 18
Rec'd May 20.
Ans " 20.

Springfield May 19. 187

Rev. S. B. Treat.
Sec A. B. C. F. M.

Dear Mr Treat,

We hav just returned to Springfield fro our Western trip with health con siderably improved. I should ha written you before now had it no seemed to me better on several accou that I shld. make a verbal instead of a written report to y both of my doings & observations in Chicago, and of the state of health of myself & family. Some things about missy candidates I should like to say, which I cannot write, and the time now come when it will be necessary to decide whether I am to return to Turkey this year or not. I presume it would be more satisfactory to you as well as to me, to talk the matter over than to write about it. Therefore, if you approve, I will go on to Bost next week Tuesday or Wednesday

With kindest regards to Mrs. Treat & yourself

I am very truly yours

H. A. Schauffler

Springfield May 23d – 71

Rev S. B. Treat
Secy A.B.C.F.M.

Dear Mr Treat,

The reason why I proposed conferring with you now is that, when Dr Clark reaches home, which can hardly be before August, it will be too late to begin preparations for return so as to reach an interior station before November. I did not like allowing the decision of the question of returning this year to go by default. On the other hand, ~~unless~~ the medical adviser of the Board should give a very different opinion from that given by Dr Smith (Mr Merriam's family physician) it is not probable that the Committee would think it advisable for us to go out this year.

So that, all things considered, if you think it advisable, I am perfectly ready to accept your suggestion and wait till Dr Clark comes.

When I was in Belpre Ohio, Mr Bates, formerly in Ceylon, told me that Mr Shedd had urged him to go to Persia. From what he said, I judge that if the Pres. Bd gives him an appointment, he will go; and also that, as he would much prefer to be under the Am. Bd, he told me what Shedd had said, (to be kept private among ourselves) so as to give us the first chance if we want him. His health is quite good now - (no more dysentery), and he is able to do much hard work, & is *very successful* as a pastor and general Christian worker in the region round about. His influence in his association is perhaps more felt than that of any other man; & all speak well of him. He would undoubtedly be a _power_ in our field.

The doubtful points in his case are

1st Will his former troubles, or similar ones, return if he is exposed to a warm - or somewhat malarious climate?

2d Will ~~his~~ positiveness & somewhat rough & unpolished manners introduce an element of discord into a mission wh. has just rid itself of one strong member, because he _would not_ work in with the rest, but insisted on having his own way?

3d He has four large, rough, and not well governed boys, ranging from about 9 yrs down. who run over their mother and wld. not present the spectacle of a well ordered household. Does 1 Tim 3:4-5 apply in such a case?

I have no hesitation in saying that if Bro. Bates _could_ work in with others, and preserve his health, he wld. be a very valuable accession to our numbers, more so than a young man, even of greater intellectual promise. I felt that I ought to state the case to you, especially in the present dearth of missy candidates.

Mr Haven of New London proposes to me that we should take up our summer abode in a farmhouse a mile out of N.L. and I am going there this P.M. to see whether I can make the necessary arrangements.

With kindest regards from Mrs S. & myself

Very respectfully & truly

Yrs H. A. Schauffler

P.S. One reason why I wanted to see you was to tell you how necessary it seems to me to put down the brakes on Br. Clarke of our mission. Before Dr Clark left he told me that he intended to tell Br. C. that unless he would stop working so hard and *rest* so as to gain some strength & get his nerves into a better state, he *should not send him back to Turkey*. I quoted this remark to Haskell & in a recent letter he says "Amen!". Haskell knows Clarke well and loves him, but has the best of reasons for fearing his return in as excitable & mistrusting a condition as he was in when he left. Haskell is also quite strenuous that Clarke should not return at all unless he will give up his great High School & College schemes & agree to work with the other brethren in the kind of work wh. to the mission seems best.

When I was in Belpre Bro Bates told me that Bro Clarke wrote to him before going there, asking him to arrange for meetings in different places every day, and declaring himself ready to speak two or three times a day! I think this was the precise form of the offer. At any rate Bates pronounced him "crazy" & said he ought to be prevented from doing round in such an illadvised and headlong manner. Bro. Clarke expects to sail in Aug. likely before Dr. Clark returns, so that it is important you should understand how his brethren feel about him (Locke & Page feel much more strongly about his rash & nervous ways than does Haskell) and the desirability of having him stop public speaking now if he is to prepare to go in Aug and also that he pledge himself not to push his pet education schemes. I know that what I have said may seem singular for me to say about a missionary with whom I have never been associated, but I know that I am only expressing Mr. Haskell's deep conviction of what ought to be, and that could I see you I could give you facts wh. would convince you that Haskell is not at all too anxious.

Truly yrs J. Ha. S.

Rev. H. A. Schauffler.

Springfield, May 23, 1871.

Rec'd May 24.

Ans " 27,

Rev. H. A. Schauffler. 54

Springfield, May 29. 1871.

Rec'd May 31.

ackg Jun— 10—

Springfield May 29. 1871

Rev S. B. Treat.
Sec. A.B.C.F.M.

(Mass Central)

Dear Mr Treat,

I have just recd your favor of the 27th and am perfectly satisfied to leave the matter of my return as you put it. I long to be back & at work where laborers are so much needed, but with the example of Brs Greene, Mr E. E. Bliss & others before me, dare not urge the matter.

As I shall not see you for some time, it seems proper that I should tell you what I have done in your Department during the last three months. In Marietta & Harmar O. we met with a most cordial welcome from

Dr & Mrs Hawks, Pres. Andrews. Col Mrs Mills & many other excellent Xn people & friends of Mr & Mrs Putnam. At their urgent request I ventured to speak in public, and during the six weeks I was there did so three times in Harmar & three times in Marietta. Dr Hawks wished me to deliver an address on the general effects of the missy work on the social & moral condition of the population of Turkey, which I found to be a very interesting & rather "taking" subject.

In Chicago I remained 12 days, addressing the Theol. students once, and then spending 3-5 hours daily in personal conversation with different men, & only such as were recommended by the Profs or by judicious fellowstudents. I saw twenty five in this way. In the Senior class ~~was~~ only Messrs Marsh & Pinkerton were willing to go abroad. Marsh is very highly spoken of by the Profs & students. I think he would be a valuable accession to any

Marsh

mission, but especially where touring & direct evangelistic work (in wh. he has been quite successful) is needed.

Baird

In the middle class the only candidate is Mr. Baird, young, quite modest, robust, good scholar, pleasant frank face & manner, and an excellent man to put alongside of some older missy.

In the Junior class are several quite promising men, among them a colored man from Liberia, who intends to return to Africa. The two men who were most highly spoken of by all, whom Prof. S.C. Bartlett called "gems", and with whom I was very much pleased, are brothers, Curtis by name, sons of a home missy. They stand high as scholars and men of devoted piety and sound common sense. The reason I speak more fully of them is that the younger Chas. B. Curtis has so decided a leaning toward scientific studies, that he went to Prof. Bartlett early in the year, and

Curtis

asked)

Whether it were best for him to study for the ministry or give himself to science. I told him that his leaning toward scientific studies formed one of the strongest reasons why he shld. look to the foreign field. In the four Theol. Semies (& I presume the fifth will soon be established for Greeks in Smyrna) the one great lack wh. we sorely feel is of missies qualified to instruct in natural science. Marsovan is barely supplied by a biennial visit of Mr Pettibone, and in the Eur. Ty Mission Mr Clarke is the only one who can teach natural science. If the two bros Curtis can be led to see it their duty & privilege to go to Turkey, it is very desirable that they shld. come East for their next two years, say to Yale, where the younger one can be pursuing natural science, taking perhaps only Systematic Theol. & giving the rest of his time to science. He would be ready to go out just about the time that the yet-to-be-established Semy will be in need of him. I saw Prof. Fisk of Chicago today & he tells me that the Curtiss intend to remain at Chicago. It has occurred to me whether it would not be advisable for you to give them a call to join the Cen. Ty. Mission & invite Chas to prepare himself for the position of teacher of natl science. If he does not set about it pretty soon, he & we shall lose time, and the sooner the right kind of men get the missy question settled, the better for them & for the cause.

I did not go to Oberlin as Dr Clark suggested, because I did not want to go without hearing from Secy Bush, & did not hear from him in time to take it on my way. I regret this the more because I learn that Mr Mumford did not go out with Dr Wood

& I shld. very much like to have met her. Dr Gulick told me the other day that he had seen her, & that while she is bright & lively, she did not strike him as possessing much strength of character. The place at Eski Zagra is one difficult to fill. Miss Maltbie was sent out expressly as Miss Norcross' "assistant", and whoever goes out now should be so fitted for the position wh. Miss Norcross would (~~naturally~~) have had, that of Principal, as to take it easily and naturally and without anything being said about who is to lead. From what Dr. Gulick said, I am afraid Miss Mumford may not be the one to do this, and it would be very unfortunate to add to the difficulties of that struggling mission. I saw a lady in Belpre O. a member of Mr Bates chh., a very successful schoolteacher of a select high school, of 1st rate ability, earnest piety, and according to Bro. Bates' testimony, the most earnest & efficient Xn female worker in a chh. wh. (Mr Putnam told me), is remarkable for the earnest Xn work done by its members. She impressed me very favorably, but tho' much moved by the call for laborers wh I made on Sunday, had not tho't much about it and had not made up her mind. Mr Bates told me that her father sent her with her brother to go thro' a course of medical lectures, so that she would be especially a valuable addition to a mission station where there is no reliable resident physician, and could care for the health of the pupils as a common teacher cannot do. If she is willing to go, I should very much like to have you & the ladies of the Woman's Board see her, and, if she is what her friends represent her to be, appoint her to our Mission.

Another young lady, Miss Howe, an orphan

& a very amiable, pleasant lady, wishes to go as a missy, but, as she has been delicately nurtured & has never done any hard work, Mrs S. & I advised her to try her hand at some mission work, to test her strength & fitness for such a position as she wld occupy in the foreign field. She intends to teach a colored school this summer. She is willing to support herself. In Chicago I spoke twice, once to the ladies at a Womans Bd meeting in Mr Goodwins chh vestry.

Since coming East I have spoken three times, once in Norwich in Mr Merriman Conference Room at Mo. Concert wh was well attended, once to the ladies in New London and once to the Yale College Missy Socy, to whom I had promised an address some months before. I have promised to go to a Union Missy meeting of the New-Haven chhs, the pastors of two of wh. were my classmates in Andover, and the two Congl chhs of Norwich wish me to address a Union meeting there sometime in June. I have just recd an invitation from

Pres. Stearns to speak to the Amherst students next Sabbath, the last one that the Seniors will all be present. I had promised Dr Buckingham to speak at a Union meeting here, but he thinks it more important that I go to Amherst now. I don't know but I am at fault in not having consulted you earlier; before making any promises to speak, but I have been drawn into it gradually, and do not intend to do very much this summer, hoping that by husbanding my strength now, I may be able to do full service from the fall on, as long as I stay in the Country.

May I trouble you to let me know where Mr Teel can be addressed & whether he fully intends to go to Smyrna?

I hope you will not be alarmed at the copiousness of my late correspondence

I think I have delivered myself so fully of late that I can lie on my oars (or my pens) for some time. We expect to go to New London next week for the summer. May I trouble you to hand the enclosed to the Postmaster?

With kindest regards from Mrs S. & myself

I remain very respectfully
& truly yrs
H. A. Schauffler

P.S. Dr Gulick told me that the last time he saw Mr House, he & his chum, Mr Clark, were thinking of offering themselves for Eur. Turkey. I think Clark is engaged and if so, it would be a good arrangement, for House could eventually board with his chum, until he shall get lonely and pick out for himself some one of our nice young ladies, unless indeed he has one in reserve as bro Herrick had.

New London Sept. 7th 1871.

Rev. N. G. Clark D.D.
For. Secy A.B.C.F.M.

Dear Dr Clark,

Along with the heartiest congratulations from Mrs Schauffler and me on your safe return home, please accept my sincere thanks for your letter to me written from Vienna. It came just in time to cheer me up when I was getting blue. The various reports which I have heard from missy brethren of your visit to their fields have greatly rejoiced me, & made me feel that great good will be the result.

I tremble to think how you will be driven with work till after the meeting in Salem, &, were it possible, I would abstain from adding a feather's weight to your load. But we must leave our present boarding place before the end of this month, and it becomes necessary for me to ask for orders from headquarters, that I may know, if possible before the meeting of the Board, where I am next to pitch my tent. Our New London friends, especially Major Williams & Mr & Mrs Haven, are very desirous that we should settle down in New London. If you should decide upon the plan you once suggested to me and put me into the place Dr Gulick occupied, perhaps it would be just as well for me to live here. In case you want me for general work, and have no preference as to where I live, I should think seriously of going to Brookfield where my brother Fred is to preach for a year. But we have not set our minds on any particular place or plan, and stand cheerfully ready to go anywhere that shall seem best to you and the Committee.

Mrs Schauffler joins me in much love to you and Mrs Clark. We are looking forward with great pleasure to seeing you in Salem. I am

As ever very truly yours

H. A. Schauffler

Rev. H. A. Schauffler.
New London Sep. 7. 1871.
Rec'd Sept. 9.
Ans'd 18
Dr. Clark.

New London Sept. 19th 1871
P.O. Box 45.

Rev. N. G. Clark. D.D.
Boston.

Dear Dr. Clark,

It was very kind in you to write to me so soon, and very pleasant for us to learn that you & Mrs. Clark are safely back again. We are rejoiced at the prospect of seeing you so soon.

You want some facts about my health and capability for work before deciding on my location.

I am much better than when I arrived in the country just a year ago. My cough has entirely left me & my throat endures public speaking quite well. My general health is good & I have gained in flesh But in my head I still feel a fulness & a tension after any considerable mental effort which warns me that I am not entirely over the effects of the strain on my nerves of the Vanga difficulties and the Measles. Sabbath before last, to test my self, I accepted an invitation to preach. One Sermon, Communion, and an evening Missy meeting was too much for me & I feel it still in my head.

My judgment, & that of my wife, is, that I am not fit for full or hard work, but that I shall probably be able to do some work besides that of visiting the Seminaries.

Thus far, everything has seemed to point to our settling in New London for the winter. Mr & Mrs H.P. Haven have quite touched us by the affectionate urgency with which they have argued for our staying here, and the pains they have taken to find us a house. My American father Major Williams, too, is old & feeble, and wants us near him, & Dr & Mrs McEwen & Dr. Daggett say we ought to stay. Mr & Mrs Merriam think Springfield will be dearer and advise us to remain here, and some newly made friends offer us the use of their furniture till June. A little house or tenement rather, is to be had at $200 near Mr Havens. He told me the last time I saw him that they wanted a missionary in this part of Connecticut, and he thought I could work to advantage from New London as a center. The only other place in New England that we had thought of, is S. Brookfield, where my brother Fred is to preach for a year; but he writes that it is difficult to obtain houses there. We have, besides, no old friends there.

I think I've told you all you will need to know, & certainly a long enough yarn. I can wait about hiring the little tenement until Sat. of this week; but as it is the only house to let that I can hear of, I beg that you will let me know your decision by letter or telegraph before Saturday. I needn't tell you that we have no wish in the matter except to go where it is best for the work.

I shall be glad to help represent Eur. Turkey at Salem, but if we can't both go, I shall want my wife to take her turn.

With kindest regards & warmest welcome from Mrs S. & me Yours truly & affly

H. A. Schauffler

Address telegrams
"in Lewis Lane"
New London -

H. A. Schauffler,

New London, Sept. 19, 1871.

Received, Sept. 20, 1871.

Ans —

Peabody Friday Eve.

Dear Mr Prat -

In the confusion of leaving I did not learn from you whether you had secured any one to go to Woodstock. If you have not, and want me to go, please telegraph to me Monday ~~b~~ at Capt Anson Rogers Lewis Lane, New London Ct.

My appointments now stand

Andover - Thursday of next week

Colchester - some Confce or other to wh. Mr Haven wants me to go with him

Willimantic. 4th Sab. in Oct -

Very truly yrs

H. A. Schauffler

Rev. H. A. Schauffler,

Peabody, Oct. 6, 1871.

Received Oct. 7, 1871.

Love –.

Eur. Turkey –

Springfield Oct 25. 1871

Rev. S. B. Treat.
Boston

Dear Mr Treat,

When in Salem Mr House spoke to me of two friends of his in Union Seminary, Bowen and (I think) Emmons. He was anxious to have some one see them & thought they could be persuaded to go with him to European Turkey. It has occurred to me that perhaps he expected me to speak to you or Dr Clark about it, and so not knowing which of you has charge of the "recruiting office" this year I mention it to you. Bowen I saw last winter. He is a good man, above par, a good deal, I should judge. Emmons is well spoken of. I didn't see him —

I am glad to report that ~~apart that~~ after attending the Windham & Tolland Co Conferences — where we had a very pleasant time, and being in Rockville over Sunday & at Thomaston at Litchfield Co Missy Anniversary, by Secy Bush's request by telegraph, & last Sabbath at Willimantic, I feel a good deal better than before the meeting at Salem. I think I can fairly hope to do pretty steady work this winter. I have been invited by Pres. Hopkins to go to Wms Coll. & by Drs H. M. Storrs ~~& Laurie~~ and Mr Hawes of Phila to visit their churches. These invitations I refer to you as I now promise nobody anything, but hold myself ready to go anywhere that you may desire — I hope I shall erelong be somewhere with you, so as to get the benefit of your suggestions in the matter of public speaking. We missionaries generally need hints —

Mrs Schauffler and I are very sorry to hear that Mrs Treat & Dr Clark have been sick since the Annual meeting - Please give them our sincerest sympathy. I should have written more to Dr Clark but thought it the truest kindness to let him alone -

We expect to return to New London the first of next week - With kindest regards to Mrs Treat & yourself from Mrs S. & me - I am

Very truly yours

H A Schauffler

Rev. H. A. Schauffler

Springfield, Oct. 25.'71.

Rec'd Oct. 26.

ans Nov. 4

New London Nov. 3d 1871

Rev. S. B. Treat - P.O. box 45. Residence 25 Broad St.

Dear Mr Treat,

Mr Haven tells me it would be well for me to go to the Conn. State Conference at So. Norwalk next week; but as I do not know whether you expect me to be on the lookout and to attend such meetings without notice from you. I write to ask for instructions. The meeting begins Tuesday & ends Thursday evening.

I am sorry that I did not
have a chance after the Ann.l
Meeting to learn from you
just what you would like to
have me do in this State
when not needed for work
elsewhere. I want to look
over some old Missy Heralds
& other records at the Missy
House, in order to refresh my
mind & lay in some material
for future use, and if you
agree to it and there is no work
elsewhere that you wish me to

attend to, I should like to spend two or three days in Boston week after next, when I can learn your plans for me perhaps better than by letter.

At the invitation of Dr Buckingham & Mr Reed I addressed a union meeting in the 1st Chh in Springfield last Sabbath Evng.

I am as ever very truly yours

H. A. Schauffler

Rev. H. A. Schauffler.

New London, Nov. 3. 1871.

Rec'd Nov. 4.

ans " 4.

Rev. H. A. Schauffler 60

Mr. Treat

New London Nov 8. 71

Rev. N. G. Clark DD
Boston

Rec'd Nov. 9.

Dear Dr Clark,

I send you Bliss' letter. If you should propose, what Bliss takes for granted, that I go with you to Yale later than December, then I should a little rather not go alone now - especially as there is a plan made by some of my New Haven friends for me to speak in some of the N. H. churches before long. But still, if you think it best I'll go now and again with you if you can't go yet. I am very much pleased to hear that you are better. I hope to see you in Boston on Monday the 20th inst. With kindest regards from Mrs S. & me to you & Mrs Clark

Very Sincerely yrs H. A. Schauffler

(over)

P.S. In accordance with your suggestion made this Mr Treat I propose to visit Union Sprin next week. Are there any men you want looked after particularly

J.A.S.

New London Nov. 12. '71

Rev S. B. Treat
Boston

Dear Mr Treat-

I am in receipt of your letter of the 4th & 10th insts and have made my calculation to be in Danielsonville next Sabbath the 19th. Your advice about New Haven I will follow. I am about starting for New York to see those students in Union Sem'y to whom I can present our fields without giving cause for complaint by our Presb. brethren.

Hoping to see you next week Monday I remain very truly yr
H. A. Schauffler

Rev. H. A. Schauffler.

New London, Nov. 12, 1871.

Rec'd Nov. 14.

Ans " 15.

Norwich Nov. 18. 1871

Rev. S. B. Treat
Boston

Dear Mr Treat,

I returned last night from New York & am now on my way to Danielsonville. In N. L. I found yours of the 15th and thank you for letting me know of the change of programme. May I trouble you to let me know, when the arrangements are completed, what time is fixed on for the farewell meeting, which I should very much regret to miss?

In New York I found to my amazement that Parsons had utterly failed before Presby & Council; that Bowen's father's death & the delay of probably three years in the settlement of the estate prevent him from thinking of offering himself at present; but that *Emmons* of the Senior class, a Congrgst-, and according to all accounts a sterling man, and one who, tho' the oldest of five early orphans & having much care for his brothers & sisters fall on him, has fought his way to an education with the constant purpose of being a missy, will likely be ready to go out in a year from now.

I was much pleased to learn from Mr Bowen that the Faculty of Union are not at all jealous of us, & Dr Hitchcock has told the Socy of Inquiry that the fair thing to do is to invite alternately miss^{ies} of the ABCFM & the Pres. B^{d} to address the M^{o} Concert.

Accordingly I was invited to speak to them in Dec. and as it will save a great deal of strength & time to address all together on the wants of the Turkey fields, and after that discuss personal matters with individuals, I have thot it best to leave further efforts among new men in the Sem'y there until after the Dec. Mo. Concert.

Passing thro' New Haven I saw Bliss & Chandler, and they have decided to invite Mr Dennis of Syria, who can come then & not later & invite me later.

I shall be happy to spend a Sabbath with Mr Eastman (whom I knew at Andover) during Feb. or March. I will write to him & find out wh. Sabbath he prefers.

Rev. H. A. Schauffler.

Norwich, Nov. 18, 1871.

Rec'd Nov. 20.

New London Nov. 23d 1871.

Rev. N. G. Clark D.D.
Boston

Dear Dr Clark,

Just as you were starting for Chicago & Oberlin I wrote to you, enclosing a letter from Yale Semy. asking whether you & I could be at their united Mo Concert of College & Semy the 1st Sab. in Dec. Mr Treat answered, saying he doubted much whether you would be able to be there so soon, & advising me, if they wanted me alone, in case you couldn't go, — to go and open the campaign & then go again with you. On consultation they decided to have Mr Dennis of Syria first, as he couldn't go later; but I just hear that he has failed them, and that they fall back on me, and that for the 2d Sabbath in Dec (10th), when students will be back from Thanksgiving.

If you want me to help you in work at Yale Semy, (as I gather from what you have said in general about my duties this year,) I would suggest that we shall be much more likely to be successful in individual work after having had a chance at the Mo Concert to say to all — what we should otherwise be obliged to repeat to each one, and a Mo Concert will give us a much better oppy to reach them en masse than we had last year. I anticipate more success this year than last. The missy spirit has risen higher, and the Missy Band is increasing in numbers & strength. Mr Marsh will prove a valuable auxiliary.

If you can spare time & strength for Yale and could be there on the 10th, I should much prefer it to going then & again afterwards, for I fear they will tire of me; still, if you can't go now & can afterwards & want me then, I should prefer to postpone all active recruiting till after you have spoken there, & would give them only a general missy talk on the 10th.

Next Sabbath I expect to be in Brooklyn to address Dr Duryea's S.S. missy Socy. I go at their expense.

In Union Semy I found things hopeful. As they invited me to address their Mo Concert on the 1st Monday of Dec - I postponed all recruiting ~~among~~ new men till after that.

With kindest regards to Mrs Clark & yourself from Mrs Schauffler & me I am faithfully yours
H. A. Schauffler

H. A. Schauffler
New London Nov. 23, 1871.
Rec'd Nov. 25.

Aintab, Jan. 5, 1860

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

In this letter I design to mention a few items, having no particular connection with each other, but all tending, as far as they go, to shew the present state of our work.

Some time since our people made a collection for the poor to procure for them their winter stock of provisions. As two of our brethren were making a purchase of grain for this purpose, in the market, a Mussulman, who knew the object of the purchase, turned to another Mussulman & said, "Look, see. These men are providing for the poor. That is right. They have the true religion". This is only one instance out of many constantly occurring, which shew the silent influence of the gospel on the Mohammedans.

The Monthly Concert is always interesting to our people. In October there were 300 present on that occasion. Besides the usual information from the neighborhood, I gave them some account of the Revival in England & of the prospects of the work among the Mussulmans. Both these topics interested them exceedingly. They listened with the most absorbed attention; & though the exercises continued an hour & a half, there was not the least appearance of lassitude or weariness. Every face seemed lighted up with joy & hope, & the last prayer, though brief, came from an overflowing heart. My own spirit was greatly refreshed, & I felt more than ever, that it was a most blessed privilege to have a share in this work.

The December Concert was attended by a still larger number, there being supposed to be present about 600 persons. This is the largest number, probably, that has ever been seen here on such an occasion. There was also a very deep interest manifested. This was awakened more especially by the statements made of the progress of the work among the Mussulmans in Constantinople & of the awakening in Ireland & England. The opening among the Turks appears to them as wonderful as to ourselves, even more so; & the blessed work among the Irish & in Scotland, enlisted their feelings very deeply. The fixedness of attention, while the facts were communicated, their evident sympathy with the work, & the fervor of the prayers offered, abundantly testified to the depth of their interest. One of our Church members told me next day, that his faith had been greatly strengthened by what he had heard. I doubt not that many went home with the fixed determination to pray more earnestly for the spread of the cause.

// For some time past my attention has been arrested the appearance of a lad of some 12 or 13 years in our congregation. I first noticed him during a sermon, his face buried in his hands & himself engaged in earnest prayer; a few minutes afterward, as some important truth dropped from the mouth of the speaker, he was again absorbed in prayer; & so to the end of the discourse, every few moments, his head would drop & his lips moved in silent prayer. From this time my eye was often upon him & I frequently saw him in the same posture of devout attention & prayer, his lips moving rapidly, & all the lineaments of his face so drawn as to prove that his heart was full of emotion. As my eye fell upon him in these interesting circumstances, I could not but feel that he was to be one of the many jewels in the Saviour's crown, which he is gathering from this people.

At our Communion on the first day of the year, 13 were admitted; & among these is the lad above mentioned. His case is a very interesting one, as showing so clearly the operations of the Spirit in his heart. Being the first case of conversion so young, it created much interest both among the officers of the Church & its members.

Besides this, too, there are 6 or more others of his age, who seem specially interested in their salvation. I have known of some of them being much affected under the truth. They are present at all our religious services & manifest a lively interest. These boys meet together on the Sabbath between the first & second services for reading the Scriptures, prayer & mutual edification. I have conversed privately with most of them & found them in an anxious & promising state of mind. Indeed, I cannot but hope that several of them are truly converted: the change in them is so decided & marked.

(Not long since I preached a sermon to the children. One of the little girls seemed much impressed. She went home in a very serious mood, & after some conversation with her parents, she said she had concluded to take off her beads & sell them & give the money to the poor. Then several other little girls, to the number of about thirty, prompted to it by her example, did the same thing; & quite a little sum was thus gathered. This little girl is in quite a serious state of mind & her parents feel much encouraged in regard to her.

There being many adult males in our congregation, who cannot read, we have recently made an effort to stir them up to acquire the art. They were ~~requested~~ invited to remain at the close of a service, & then we urged it upon them as a duty. The result has been that eight night schools, in different parts of the city, have been opened, & 100 or more are thus engaged. Some of them are men of 35 or 40 years of age, though most of them are younger. It is a very interesting sight to see men of their age, by the side of a feebly burning light, bending over the pages of the primer, to decipher its meaning. Probably, some of them will be discouraged & not succeed; but many or most of them with this became able to read the lively oracles.

Our four common schools have lately become much enlarged, there being about 500 children in them all. This is too great a number for the best improvement of the children. This increase is owing, principally, to the large number of children, who have come from the Armenians. They continue to pour in upon us, so that we hardly know what to do. To accommodate all these new comers, we ought to open two more schools at once. By locating them at a distance from the present ones & in Armenian quarters of the city, most of the pupils would be Armenian children, while a few Protestant ones would be p among them. Now, the exceeding desirableness of these schools lies in the fact, that to a moral certainty, the great majority of these Armenian children would in the course of a few years become Protestant. The teachers will be pious men, the Bible the text book, regular catechetical instruction be given & hymns learned; in a word, the whole moral influence of the school is against the errors of the Armenian church & in favor of a pure gospel. It is to us a matter of surprise, that there should be such a readiness on the part of the Armenians to consign the education of their children to us. It is an extraordinary opening of Providence for the introduction of truth among their rising generation. Our people have become deeply interested in this matter. The leading men in the community recently spent a large part of ~~the~~ a night in devising the means for raising their proportion of the expense for these & the other schools. It seems to be a clear call of Providence, both to them & us, to go forward & occupy this new ground.

There are also some favorable signs among the people, though nothing of a very marked kind. One female came to ~~[illegible]~~ recently to converse on her spiritual interests. I found her in a most anxious state of mind, deeply sensible of her sins & her conscience thoroughly aroused. With this sense of sin & anxiety, there was mingled such a hopeful joy & jealous distrust of herself as lead me to fear that she might have already experienced the great change. As she poured out the feelings of her heart, the tears kept streaming down her eyes. I have not seen a case in this country, which so much resembles those of young converts in America. As I ~~listen~~ listened to her narrative my heart was deeply moved, & I could not but hope that this might be some drop of a plentiful shower soon to be enjoyed.

A day of fasting & prayer was recently observed. There were public services in the forenoon & afternoon, & they were well attended. Addresses were made & prayers offered, & a good degree of interest manifested.

Both the community & church are in a very pleas-

and state. The external prosperity of the work, on the whole, was, probably, never more gratifying. The influence & respect of Protestantism, both among the Armenians & others, is decided. Our religious services are well attended, & the preached Word is listened to with interest & often with deep impression. The Sabbath audience ranges at one Thousand. While there is no special spirit of inquiry actively at work among the Armenians, it is not wanting. Some of them come to our services every Sabbath, & additions from them are continually being made. Quite a number of adults, now learning to read, are Armenians, & are thus being gradually brought under the influence of the truth. By the public preaching of the Word, by means of the common Schools & the Sabbath School, & by the personal & private efforts of church members & others, an impression is being constantly made on the Armenian community. They seem to be in a state particularly favorable, at present, to be operated on by all suitable efforts.

What we need most of all is a special, divine influence, such as is being experienced in so many parts of Christendom. For this we would ask the prayers of all the friends of Missions. //

The arrival of Miss Proctor on the 5th of Nov, 1859, was announced very briefly in a note to Mr L. Ward. We were all rejoiced to welcome her to our field. She will find ample scope for her talent in teaching among our increasing Protestant communities. She takes strong hold of the language; & ~~from~~ by the scholarly & thorough manner, in which she studies it, she will soon master its principles, & make herself familiar with it. It affords me real satisfaction to see the radical mode in which she grapples with its difficulties. She seems to enjoy very good health & has the prospect of much usefulness among our rising generation.

Affectionately Yrs

B. Schneider

Schneider.
Aintab Jan. 5. 1869
Rec'd March 14.
Ackd Apl 1

Aintab, Jan. 19, 1860

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

Our appropriations for 1860 have arrived. Allow me to make a few remarks in regard to my salary. I suppose the proper time to present the subject is at our Ann. Meeting; but for particular reasons, which you will perceive in the course of this letter, I feel urged to allude to it now.

Our Mission recommended $750.00 as my salary for 1860, & $150.00 additional for 1859, as I was allowed only $600.00 for that year in the appropriations; thus making the salary for 1859 & 1860 equal. The Prud. Committee have allowed me $700.00 for 1860 & nothing additional for 1859.

The year 1859 is now closed, & I find that I have spent $736.71 cts, overrunning my salary ($600.00) for the year, $136.71 cts. Of this sum, $32.00 cts is for my son Edward, for expenses for him in 1858 at Constantinople, when I had no salary, being absent from my Station. The remaining $100.00 was consumed in my family. I do not see how I could have spent less. It took as much for '59 as it will require for 1860. Indeed, it will demand special efforts at economy (which both Mrs S. & myself are very ready to make) to get through the year with $700.00; but in the straitened circumstances of the Board, we are very willing to make the effort. But it is quite impossible to live with less, unless we be called upon to give up horseback exercise; & to do that, in this climate, is to prepare the way for a loss of health. That is a consequence, which I suppose, we ought not to risk. I do not think, that I could have borne the great weight of care, responsibility, & labor, peculiar to Aintab, for so many years, if I had not used this kind of exercise; & I feel sure, that without it I could not endure it long.

But I will not discuss this point at present. My simple object is to make a statement of my pecuniary circumstances. By having allowed to me for 1859 only $600.00 (or, $100.00 less than is granted for 1860), I am in arrears just to that amount for myself, with an addition of $32.00 for my son Edward, when I had no salary. I had some private funds, nearly $100.00, at the end of '58. This has been more than consumed by my deficit in '59.

Now I need these private funds for the education of my son William now in America. Such are the circumstances, that unless he can secure funds from some source, his education must stop. He is now at Easthampton Academy, & wishes to prepare for College; but the funds have failed, & what I am to do for him I know not. The question I would propose is, whether the Committee will not allow me $100. 00 cts additional salary for '59, thus making my salary for '59 what it is for 1860, & give the $32 00 cts, spent for my son Edward in Constantinople, making $132 00 cts in all, & let it be appropriated for my son William's education? If they feel unable to allow it, as so much additional to my salary for '59, can they allow it as a special appropriation to my son, in view of the fact, that if it is not allowed, my private resources must go towards my own support for that year, & be withdrawn from him. I have never asked any special grant for one of my four children in America, & I would not do it now, were I not forced to it by my circumstances.

Be so kind as to propose the subject to the Committee for their speedy action & communicate the result to my son-in-law, Rev. James H. Dwight, care of A. Merwin Esq., Bible House, N.Y. The pecuniary circumstances of my son William have come to a crisis, & whatever is done for him, must be done at once; & my children would be glad to know, whether any help can come from the Board. If aid does not appear from some quarter soon, he never can become a Minister or Missionary, as he now desires.

Prof. W. S. Tyler D.D. of Amherst College is his Guardian. If the Board grant any thing for him, it might be forwarded either to his Guardian, or Rev. T. H. Dwight. But in either case, please let Mr. Dwight know the decision of the Committee. They will then know better what to do for my son.

We are all well.

Yours truly

B. Schneider.

P.S. The painful intelligence in regard to Dr. Pomroy has just reached us! O! what is man! How sad & astounding!

Aintab Jan. 29. 1860.
Rec'd Feb. 24.
Wrote to Mr Dwight
[illegible]
[illegible]

Kilis, Mar. 15, 1860

Rev. R. Anderson D. D.
Sec. A. B. C. F. M.

My dear Brother:

I recently received a letter from the Rev. Dr. Heiner of Baltimore, communicating to me the action of our Synod, last fall, on the subject of foreign Missions. This action was an expression of the desirableness of having Aintab transferred to the Ger. Reformed Church, & the object of his letter was to inquire of me as to the practicability of the measure. Their idea seemed to be, that if Aintab & a few neighboring points could be transferred to them, & a Classis be formed, much more money could be raised for For. Missions among their Churches, & more of a missionary spirit could be awakened. One or more missionaries from our Church, & a few Native Pastors, it was thought, might be material enough for a Classis.

In my reply recently forwarded, I discouraged the proposition. My main objection to it was, that it would introduce among these Protestant Armenian Churches ~~a~~ different form of Church polity than they now have, & than they, probably, will have in the future. Whatever be the form finally adopted by these churches, it seems to me very clear, that they should have only that one form. To give them several, though very good in themselves, would in my opinion be very undesirable & be followed by very unhappy consequences. Denominationalism, as it exists in America, should not be introduced here. I am conscientiously opposed to any thing of the kind, whether it be Ger. Reformed, Presbyterian, or Congregational; & in this strain I have written in reply.

I also gave a view of the expenses, incurred in Aintab, from the beginning to the present time, with as much accuracy as practicable. They will thus see, that our Church has not contributed much more than about one fourth of the entire expenses. I do not think that they would be able to raise money enough to sustain Aintab, & its Out Stations. Besides, Aintab is so closely connected with the other Stations, by means of the Theological Classes & the Female Boarding School, & in other ways, as to make the practical working of such a thing very difficult. Our Theol. students are more for the other Stations than for ours; & so the pupils of the Boarding School.

I also stated to Dr. Heiner, that I presumed the Am. Board would strongly object to such a change, & reminded him of the unwillingness expressed by yourself to me & communicated by me to him when in the U. States, as to any such a change, should it ever be seriously thought of. The case of the Dutch Reformed I represented as different, inasmuch as they had a goodly number of missionaries, located together and connected particularly with missionaries of other Denominations; & as they had contributed about as much as the Missions cost, with which their missionaries had been connected. It would work much better to have them send forth missionaries into some new & unoccupied field. There, the introduction of any particular form of Church Government, whatever it be, founded of course on the N. Testament, could have no such objections; & this I suggested as a far more peaceable & desirable. I feel a decided aversion to any thing of the kind among these Prot. Churches, whether it come from the Presbyterians, Congregationalists, or others. It is not what they need. I presume that many of our ministers (Ger. Reformed, I mean) & other ministers of our Church, will be disappointed in the tone with which I replied. But I cannot help that. I could not conscientiously write differently.

I presume that Dr. Heiner will write to you on the subject, especially if they design to take up the matter seriously. But I considered it due to you & the Committee, to apprize you of what has been done.

I have come here on a missionary visit. Things are in a very prosperous condition. I may give you some account of my visit before long.

Dr. Heiner's address is, Rev. Elias Heiner, D.D., Baltimore, Maryland.

I left all well in Aintab, on the 9th inst.

Affectionately Yours

B. Schneider

P.S. I should, of course, have been very happy to have given a more favorable view of a proposition that seems so desirable to many of our people. It is natural for them to wish to see it accomplished. But could they be on the ground & see the working of things, their views would, probably be changed.

Killis March 15. 1860.

Rec'd. May. 4.

Ans. June 18/60.

√ Pru. Com

Ger. Ref. Ch.

Aintab, Mar. 21, 1860

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

I have just returned from a visit to Killis, of which I will give you a brief account. Dr. Pratt spent a few days there on his way to America; but as he may not have had time in the hurry of preparation for his long journey to give you a view of the work there, I will make some notice of it. If he has written, what I say will be a confirmation of his report.

In the want of a native Pastor, the place is supplied with a licensed preacher (Nerso, whom you may remember) from Aintab. I was much gratified in finding how acceptable he is to the people & how much he is interested in his work. Naturally of an enthusiastic temperament, he seems to delight in spending & being spent for them. Under his judicious labors the work has made very encouraging progress & is now in a most promising condition. He seems to be well adapted to the people & work; & if the obstacles to his settlement as Pastor (chiefly of a domestic nature) can be removed, the Church & people would be very happy to have him ordained over them. They need the watchful care of a spiritual guide, & we trust it will not be long before they will enjoy these advantages.

Quite an impulse has recently been given to the work there. A very earnest & active spirit of inquiry has been awakened, more or less, not only among the Armenians, but also the Catholics & Greeks. Discussions are daily taking place both in private houses & in places of public resort. As business is in a prostrate condition, men are comparatively at leisure & have time to give their attention to these subjects. A large number of books have recently been sold, & several valuable additions have been made to the Protestant community, two while I was there. These being persons of influence & character, the attention of men has been the more earnestly directed to these matters. Many minds, not before interested, have been lead to examine into these new doctrines of the Protestants, & are now for the first time coming under the influence of the truth. On the whole, the awakened state of the public mind promises much for the future.

The school of the Protestants is full, there being over 100 pupils, & a large proportion of them are the children of Armenian parents; & almost every week some new children are brought by them. It is so far superior to their own school that many prefer it. Much religious instruction is given to the children; they communicate it to their own parents & households; & thus a very salutary influence is exerted through the school. Various incidents occur illustrating this. If we had the means to open another school, there is no doubt that it would soon be filled & worthily with Armenian children.

The Sabbath School is large for the community, & in a prosperous condition. Not only the children but also the adults, in the form of Bible Classes, are connected with it. The native licentiate prepares the lessons for them. There were about 150 present.

The audience on the Sabbath is ordinarily from 150 to 200; but while I was there it was naturally larger. On the first Sabbath there were 250 & on the second, about 300. At the Thursday evening service, in connection with a marriage ceremony, a crowd of 400 were collected, a large proportion of them Armenians, who all gave respectful attention, while the mutual duties of husband & wife were presented. As one truth after another was exhibited, one Armenian was heard to say in an audible tone, "True, true". Others, after the service, said, "Our priests do not perform the ceremony thus. They do not speak to us in an intelligible language" (the services are in Ancient Armenian, understood by none), "nor inform us of our duties as is done here". The impression on all present seemed very favorable.

In the afternoon of the second Sabbath the Lord's supper was celebrated, & 7 new members, 6 of whom are males, were received, making the whole number 25. After their admission, 6 children were baptized. The administration of these ordinances, having been rarely witnessed, awakened much interest, & drew together a large number, many of whom had never before been present. The only drawback was, that unaccustomed in their own churches to any thing like the solemnity appropriate to the house of God, they were very noisy.

// The state of the Mussulmans in Killis is remarkable. There is a willingness to listen to arguments in favor of Christianity that is uncommon; ~~that is uncommon~~; & there is less of bigotry & bitter hatred of the gospel than is found in many places. By intercourse with the Protestants & the reading of the Scriptures, many of them have obtained glimpses of the truth, & a very few of them are more or less convinced that Christianity is true & should be embraced. One of them has ever confessed such convictions. A few of them are present every Sabbath & listen respectfully. While there, 15 Mussulman males & several females attended a service, & the head of the Turkish police came, just as the audience were dispersing, saying that he had intended to be in season to listen; & further remarked that he had several times came to the windows to hear, fearing that his presence might not be acceptable inside. Apparently there is no place in this region, where there is so much prospect of a work soon to be done among the Mussulmans. When it is remembered, how hostile has been the attitude of this people to Christianity in times past, such developements are very encouraging.

I can not but feel that good progress, on the whole, has been made in this place. Nearly 12 years ago, when I first passed through to Aintab, all was stagnation & spiritual death. I remember distinctly how sad I felt in view of the moral condition of the people, & the question pressed painfully upon my mind, "Will the gospel ever gain an entrance here?" But it has entered & found a lodgement. There is now a respectable community of Protestants, a church of 25 members, a school of over 100 pupils, a Sabbath School of 150, a regular audience of from 150 to 300, a substantial church edifice has been erected, & the Protestants are not only a formally recognized community, but command the respect of all, Mussulmans, Armenians, Greeks, Catholics & Jews; — in one word, the gospel with all its appliances has been introduced, & is doing its work not only among the Christian population, but has begun it also among the Mohammedans. Surely, we may thank God & take courage.

We are all well.

Affectionately Yours,

B. Schneider

P. S. Your printed letter to the N. Armenian Mission has reached us. I, for one, am thankful for the perusal of it.

Rev. B. Schneider
Aintab March 21/1860.
Rec'd. May 4.
Ackd Aug 7/61

M. G.

[illegible]

Rev. B. Schneider

Aintab, Mar. 27, 1860

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother

I wrote you Oct. 25th, 1859 in relation to the house which has been fitted up for me. But though other letters of about the same date, which I know must have gone in the same package in which that was inclosed, have been received in America & acknowledged, you do not acknowledge that, nor allude to the subject of it in any of your letters. Your letter in relation to the Consulship at Aleppo, dated Feb. 16th, but no acknowledgement of this letter is in it, came to hand last evening. I am unwillingly forced to the conclusion that said letter has been lost. I regret it the more, as I have been brought into embarrassment thereby. I must, therefore, repeat the substance of that communication.

You remember that the Committee allowed me $ 675.00 cts, as rent in advance for a term of years, by which money I was expected to fit up a house for my family.

I took a house in the midst of the Armenians & near our Church, & it has been repaired or rather rebuilt & enlarged. But this has cost about $ 325.00 cts more than I have allowed me. One reason of this increased expense is that we had more room added to it, because Miss Proctor was to live with us. As in most cases of building & repairing, the cost has been more than was anticipated. But I do not see how it could have been avoided.

The money expended on the house will give us the rent of it for 15 or 16 years, at the rate of about $60.00 cts pr. year. This is a long period, & a somewhat high rent for Aintab; & at the end of that time, the $1.000.00 cts, thus expended on the house, will be lost to us, principle & interest both. But by adding $400.00 to what is already in the house, the whole property can be purchased, & thus we shall save a great part of what we now give in rent. This seems to be really the most economical plan. For at the end of 10 or 15 years, should the house be no longer needed for missionary purposes, the property can, no doubt, be sold, at least for $1.000, or $1.200.00 cts. Supposing it to be sold at the end of the 15 years, & for the latter sum, as I make the calculation, we should save in that time $800.00; & if sold after 10 years, $480.00 cts would be saved, the rent being considered at about $60.00. The value of property will rise rather than fall in Aintab. It has been so thus far. The house is in a most eligible situation, in an elevated position, with pure air, excellent water, & fine prospect.

As to situation & healthiness, there could be no better spot in the city. The building of those two houses in Marash was, doubtless, good economy. They could be readily sold for their cost.

In view of these circumstances, I would make the following propositions to the Committee; viz,

1.) That they purchase the whole property, by sending me $725.00 additional to the $675.00 already advanced, & let me occupy the house for an annual rent of $50.00, which is a little more than the interest of $725.00. This would be a reasonable rent for Aintab. Or,

2.) If they feel unable to purchase, in view of the present debt, I will purchase it myself, if they will allow me ten years to refund the $675.00, advanced, instead of six, as was agreed upon, when the money was allowed. I ask this favor because I have to provide $725.00, to make the purchase, & this will be a little difficult for me.

You will perceive from this, that if the Committee do not wish to purchase, they will lose nothing. The only difference will be that the $675.00 will be returned four years later. If they prefer to purchase, there will in the end be a gain to them. I would prefer to have the Committee make the purchase; for they, as a Society, will live long after I am gone; but as I have no claim on them, I cannot urge it in their present pressure for funds.

I ought to add, that it is the decided opinion of the members of our Mission, that in the circumstances, it is best to make the purchase, whether by the Committee or myself.

You remember I had a lawsuit in connection with this house, stimulated with all their might by the Armenians. Through the energetic efforts of our Minister at Constantinople I obtained an indemnity for my expenses, after we had gained the case. And this indemnity, 1.500 piastres, was paid me by the Governor of Aintab. *It was a dreadfully bitter* pill to him. The moral effect of this result has been most happy. The authorities will be very careful not to have a similar occurrence.

Be so kind as to write me immediately, & give me the decision of the Committee. If they prefer to purchase please forward the money. But if not, deliver, if you please, the accompanying letter to Mr. Tarbox. It gives him direction to procure for me the necessary money. If the Committee make the purchase, be so kind as to destroy carefully this letter to Mr. Tarbox, or else return it to me.

Affectionately Yours

B. Schneider

Rev. Benj. Schneider
Aintab March 29. 1860.
Rec'd. May 4
Ans May 15

69

Aintab, May 30th, 1860

Rev. R. Anderson, D.D.
Sec. A. B. C. F. M.

My dear Brother:

Some time since I made a brief visit to Orool. It is a small village, 6 hours east of Aintab, containing about 200 houses, of which 40 are Armenian & the remainder Mussulman. Among this Armenian population of 200 or more souls one of our native helpers has been laboring for two or three years. My object was to spend a Sabbath among them, to encourage & strengthen them & to ascertain the present state of things. I found a community of some 32 souls, a day school of from 20 to 30 pupils, & a Sabbath School of nearly twenty. I preached to them in the morning & afternoon, & had audiences of 38 & 30. They gave very good attention & some of them seemed to be impressed with the truth. No church has yet been formed; but the day is not distant when a few, who now appear promising candidates, will be entitled to church privileges & should enjoy them. Considerable inquiry has recently sprung up among the Armenians & a few are inclining towards the truth. The peculiar doctrines of the Armenian creed seem not to have a strong hold upon the people, & few of them go to

Rev. Benj. Schneider

church. Their priest is a very ignorant man, & has comparatively little influence among his own people. The way seems thus open for the ultimate introduction of the gospel among that entire Armenian population. On the whole, I felt encouraged by what I saw. I could not but look forward to the time, when an evangelical church, with all its privileges, consisting not only of converts from the Armenians but also from the Turks, shall exist here, to the praise & glory of the Redeemer.

Allusion has been made to our Theological Class in past communications. Just before our recent Annual Meeting, all the delegates but one being here on their way to Marash, they were formed into a Council, in order to examine the members of the Class for licensure. The examination was somewhat protracted, & proved quite satisfactory to all present, & they were formally licensed to preach. They had been receiving lectures in Theology for more than a year, & also in Rhetoric, Homiletics & Exegesis. Though their course has not embraced as many branches of study as are given to students in America, yet they have received full instruction in the great doctrines of Revelation, & have an intelligent understanding of them, such a biblical & practical view of ~~the~~ truth as will adapt them to usefulness with the people among whom they are to labor. They all make good, natural speakers; & in this respect will compare very favorably with Theological students of our own native land, possessing an ease & naturalness, not always possessed by young speakers. Considering the limited opportunities they have had, their talent in this direction is remarkable. In a few days they will all be scattered into the neighborhood to labor for the summer, & we presume, that most, if not all of them, will find settlement as Pastors within six months or a year. May the blessing of the Lord accompany them. We shall follow them with deep interest in all their future. The four of this Class, added to the five previously licensed, make nine preachers of the gospel raised up here within a period of five or six years, three of whom have also been ordained. Another Class, to succeed those who have just been sent forth, will be formed next fall.

A week ago last Sabbath I presented the necessities of our Board to our people, giving them a brief history of its origin, gradual growth & present extended operations. The house was full, there being, at least, 1.000 present, & they were evidently much interested. It was gratifying to notice the expressions of this interest as the subject was developed. The Pastor also made some remarks at the close, urging them to contribute, according to their ability. One good woman of small means, after the exercises, came to the Pastor & gave ~~him~~ him five small gold pieces, equal to $2.50 cts, saying that she wanted to give while her heart was yet warm with the subject. A hard working mason, who with difficulty earns his living by the sweat of his brow, also came & brought a dollar. A day or two after the sermon, individuals were appointed to ask different members of the congregation for their contributions. Some contributed at once, while others, not having money in hand, made a subscription, to be paid in a short time. But all manifested a lively interest in the subject. It was gratifying to witness this sympathy for the noble Society, that has done so much for them; & nothing could be more appropriate. As the effort is not wholly complete yet, I cannot state definitely how large the amount will be; but all think it will not be much less, if indeed at all below, $50.00cts. This, in the peculiarly prostrate condition of business & the poverty of the majority of our people, & their other benevolent ~~gifts~~ donations during the year, is a very liberal gift. Had it not been for these peculiar circumstances, the amount might have been double.

This subject came up very appropriately at this time, as the people themselves have just formed a Missionary Society of their own, as you will see from the Report of our Station, about $130.00cts being subscribed for the purpose, for this year. In tracing the origin of our Board, I was naturally lead to speak of its small beginning, contrasted with which its present largeness of operations presents wonderful progress. This its small beginning suggested to them the possibility of a similar growth & expansion of their own society; & it was a natural thought, that this &

other Societies of the same kind to be formed among the Protestant Armenian Churches all over this country, may at no distant day, carry on extensive missionary operations among the benighted around them. This thought the Pastor dwelt upon in his remarks. This is, we believe, no vain hope. The Pastor also suggested that some of their own children might yet go to China or India, & I doubt not, there are parents in our Church, who would willingly consecrate their children to such a work. For the present they have taken Orool, mentioned in this communication, as their particular field. They recently had a meeting at which they organized the Society & selected the preacher & teacher, who are to occupy this place. The entire management is to be in their hands, they subscribing & collecting the funds, selecting the men, fixing their salaries, sending them forth & directing & controlling all their movements. The influence of this measure cannot fail to be most happy on themselves & must be regarded as a cheering omen for the future.

In this connection it may be mentioned that at our last two Monthly Concerts, there were towards 600 present, & a lively interest was manifested by them in the proceedings. I think it would do the hearts of the friends of Christ in America good, to be present on one of these occasions, & witness such a large number, listening with marked attention to what God is doing in the world for the spread of his kingdom.

A very pleasing incident recently occurred, illustrating the feelings of our people towards the Missionaries & their work, & is, therefore, worthy of being recorded.

At the close of ~~our~~ the Ann. Meeting of our Mission at Marash, all the delegates were to pass through Aintab on their return. Our people, knowing when they would reach the city, prepared to give them a public reception; & for this purpose a large multitude came out to meet them. When we were about 4 miles from the city, we descried three or four horsemen on the distant hills, apparently on the look out for some persons or objects. The thought occurred to us that they might be in search of us; & so it proved, for as soon as they spied us, they came rushing towards us in full gallop, & soon reached us with their cheerful welcome. After riding with us a few minutes, they raced ahead to notify the others in waiting, that we were coming. This notice started many of them to come on towards us; & accordingly, we soon met a few of them, & after we had passed them, some other groups came; & then others, & others still; & so on for about a mile, we were met by different companies, the number in each increasing as we proceeded. At one point stood the group of young men, to whom Mrs Schneider is giving lessons in Church music with her Melodeon; & they greeted us with a hymn. Farther on was the Pastor & some of his friends, the members of the Church Council, the Head man of the nation with the Camial of the Protestant community, & other men of influence & respectability, all & each of them expressing their khosh geldin (welcome) & many of them, as they welcomed us, handing us a beautiful boquet of flowers. As we thus proceeded, a large crowd became collected around us; but a larger body was still waiting for us. There were the children & women near a stream of water. The former, to the number of 400 & more were stationed, the boys on one side of the road & the girls on the other, with the teacher at the head of each school, leaving room for us to pass through; & as we reached them, they began to sing some of their sweet S. School hymns. The scene was really touching. To behold so many — there were supposed to be over 1.000 small & great, & they had waited for us several hours — collected to express their interest in those who had come from a far distant land to preach to them a pure gospel, was what is not often seen. All this occurred near the spot where about 13 years since a crowd stoned one of the first missionaries out of the town. What a contrast! Then about 100 rowdyish persons expelled a single missionary amid a shower of stones; but now, over 1.000 welcome to the same city a whole band of missionaries amid the liveliest demonstrations of joy. A few days before this event, a new Governor came to the city. As usual, many went out to meet him & bid him welcome; but as one of our number justly remarked, there was no such demonstration as this. Not only was there a smaller number, but especially there was no such enthusiasm & cordiality. What ~~matter has~~ made the difference? The gospel, the blessed gospel. There was only one drawback, & that was, that from indisposition some of the missionaries were detained, & did not come on that evening & failed to participate in what was intended for the whole company.

Marash, June 26, 1860

Rev. B. Schneider, D.D.
Aintab, Aug. 30, 1860.
Rec'd Sept. 29, 1860.
Ans'd Jan. 1861.

In accordance with a vote of the last Ann. Meeting, I came here on the 1st inst. to spend about six weeks. My time is occupied in preaching on the Sabbath & giving Theological instruction to a Class of young men, 13 in number. All of these are not expected to become Pastors, though several of them may & most of the remainder will become ~~helpers~~ helpers. As I remain only a short time, I give them two Lectures a day, & by this course shall be able to go over some of the most important subjects of Revelation. Some of them are very promising young men. They are very much interested in the subjects brought up for discussion, & it is a pleasure to instruct them.

Yours truly

B. Schneider

Marash, June 4/60

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

According to our custom, I forward our letter for the Tract Society through you. Please have it delivered in due time.

With Dr & Mrs Goodale I came to Marash on the 1st inst. I am to remain here some weeks, giving Theol. instruction to a Class of young men.

We are all well

In haste

Yours truly

B. Schneider

Rev. B. Schneider, D.D.

Rev. Benjamin Schneider W

Marash June 4. 1860.

Rec'd July 12

Ack by H

Aintab, Syria
July 31, 1860

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

Through my children I have been informed, that the Committee have granted me the $130.00 cts, for which ~~I had~~ asked, to be appropriated to my son William. I feel very grateful to the Committee for this generosity. It was a very timely gift; as by means of it, my son can now prepare for College &, for the ministry & I hope also for the missionary work. The circumstances were such, that he needed such assistance just at that juncture of time; & without it, the prospect was, that he must discontinue his studies. My son James, now graduated at Yale, will help him by his earnings in teaching. I hope James will become a missionary ultimately; though he must teach awhile before completing his studies.

I have the following letters to acknowl

edge from you; viz, of Feb. 16, 1860, accompanied by a letter from the Department of State in reference to the Aleppo Consulate; also of May 15, 1860
& of June 18, " "

As to the matter of my house, alluded to in yours of May 15th, the action of the Committee is entirely satisfactory to me. Whenever they wish to become owners of the house, they can do so.

As you suggest in yours of June 18th, that it might be well for me to write to Dr. Heiner, I do so by this mail. I have given him such extracts from your letter as seemed to me desirable, & a sufficiency of them, to show him the mind of the Committee on the subject of the proposed transfer of Aintab to the Ger. Ref. Church. No doubt, they would be very glad to have Aintab given to them. But when they come to consider the subject in all its bearings, I think they will not press the point. I have always discouraged it. However much they might urge the matter, I should never consent to it, though it might be at the risk of losing their favorable opinion. But I trust they will see the undesirableness of it. Dr. Heiner has not yet replied to my letter, in which I discourage the whole thing, & suggest, that they better commence a new Mission, in some unoccupied portion of the heathen world.

When I wrote you, in regard to the contribution of our people for the Jubilee occasion, the whole amount was not yet made up. As you will have been informed by Mr Coffing, it has risen to $81,60cts, the S. School having contributed, $24.00 cts. In the circumstances of the people, this is a very generous contribution; & it has been given very cheerfully. It required not a little effort, on the part of many; but they felt, that they owed a great debt of gratitude to the Board; & this is a slight expression of their sense of obligation.

I returned from Marash on the 18th inst. We are all well.

You will have heard of the civil war in Mt. Lebanon, & the disturbances in Damascus. Considerable anxiety was felt for Aleppo; & there was some uneasiness there. But the danger has passed. Had there been an uprising in Aleppo, its effect would have been felt here. Many of the people began to fear; but at no time has there been any serious ground for apprehension in regard to Aintab, & at the present time, we regard the danger as all over

We are in usual health. — Miss Proctor commenced her school, as a day school, yesterday; but I presume she will write you soon, & give some account of her labors.

Very truly Yours

B. Schneider

P. S. Your printed letter to Dr. Sommerville Edinburg, has just come to hand. We like very much this plan of receiving these printed letters. The sentiments in this are all very important & fundamental; & I rejoice that you have sent them to that Society. They did a very unwise thing (unwittingly, I presume) in giving him (Wartabed) so high a salary

Benj. Schneider
Aintab July 31. 1860.
Rec'd Sept. 4.
Ack'd Jan 17, 1861.

Aintab, Aug. 16, 1860

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

By the mail of this week, I have received a reply from Dr Heiner, to my letter to him on the subject of the transfer of Aintab to the Ger. Ref. Church. He called a meeting of their Board of For. Missions, & laid my letter before them. & then says, "All listened to its reading with deep interest, & after a free & prayerful consideration of the subject, it was unanimously resolved, that we deem it inexpedient at this time to take any further steps respecting a transfer". "Your letter was so clear & convincing, & withal conceived in such an excellent, Christian spirit, that we could not possibly come to any other conclusion". They also resolved to bring the matter up before Synod next October, & urge upon that body, if necessary, the inexpediency of moving any further in this matter. From the whole tone of Dr. H-s letter, I presume, you will not hear any thing more on the subject. I discouraged it so thoroughly, that they will not attempt any thing.

You will have heard long before this reaches you, of the massacre in Damascus; & probably, have felt anxious for our safety. At one time, there was some uneasiness in Aintab & many were filled with fear. But that feeling has passed, & a sense of security has returned. We feel no alarm; & think there can be no cause for particular anxiety. The Lord must be our trust & confidence.

We are all in usual health

Yours truly

B. Schneider

Rev. Benj. Schneider
Aintab Aug. 16, 1860.
Rec'd Sept. 19.
Ack Jan 7, 1861.
Genl Let. All
R. A.

Aintab, Jan. 10, 1861

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

We had communion last Sabbath. Preparatory to it, applicants for admission to it were duly examined. As the result, 17 were received, 9 of them females & 8 males, making the whole number received during the past year 36. As many as forty or more came to be examined, but some of them did not give much evidence of a change of heart, while others were evidently in a hopeful state. Most of these latter will, doubtless, be admitted on some future occasion. // The indications of the operation of the Spirit seemed very clear & cheering in the case of some. It is evident, that (a work is silently progressing in many hearts among our people. Though we cannot report any thing special in our community, & though many of the members of the church are not in as desirable a state as they should be, yet many persons are quietly seeking the pearl of great price. We are now observing the week of prayer. We have meetings in the morning at sunrise, & an hour before sunset. The number present is

Rev. Benj. Schneider

from 500 to 800, or more, & the people are much interested. We cannot but hope & believe that it will be a profitable season.

We have formed a new Theological Class, consisting of seven members. Of these, two are from Marash, three from Killis, one from Adana, & one from Aintab. Most of them possess more than ordinary talent, & all exhibit an excellent spirit, giving cheering promise of usefulness. They engage in the discussion of the great & deep things of revelation with the liveliest interest, & the same queries & difficulties, which occur to students in America, present themselves to their minds. They manifest a relish for the truth, & a desire to comprehend it, which is very gratifying. They are full of questions; but these indicate no propensity to cavil, but simply a desire for more complete knowledge. With one or two exceptions, they will become Preachers & Pastors; & those not entering those offices, may become Teachers of High Schools, or be otherwise useful. It affords me great pleasure to instruct them.

There is a part of the town called Tabaghkhaneh, considerably distant from our Church, where many Armenians reside. It is considered the most abandoned part of the Armenian population, & comparatively little impression has been made upon it hitherto. With a view of gaining a foothold, we opened a school there nearly a year since. It has flourished as much as could be expected. Recently, Mrs Schneider & Miss Proctor, with the aid of Mr Goss & a few native brethren, have also opened a Sabbath School. Though it has been established only about a month, the number has already risen from 21 to 51, & the prospect of further increase is encouraging. A night school, a weekly meeting, & visitation among the people, have also been commenced. With the blessing of the Lord upon these means, we trust, that the truth is to ~~effect~~ effect a lodgement among these people.

Within the past year we have been enabled to establish helpers in the mountainous region west of Aintab, called Giaour Dagh. But as Mr Coffing will, probably, give you some account of the openings in that portion of our field, I will not give any details.

The general condition of our work, during the past year, has been satisfactory. There has been general harmony & peace, both in the Church & community. The means of grace have been regularly enjoyed & attended with interest. The audience on the Sabbath has been between 900 & 1.000; & the truth has been listened to with interest; & not unfrequently a deep impression has been made. ~~upon the audience~~. Additions have been made to our community, though not as numerous as in some previous years. The habit of giving to benevolent objects is gradually becoming stronger & more general. The idea that their Pastor is to be supported entirely by themselves, as a duty, has become universal, & his support has been furnished during the year. They are in arrears for a previous year; but they acknowledge it as a duty & design to pay it. The 8 common Schools, embracing over 500 pupils, & the 3 other schools of a higher order, are in a prosperous condition. Of these 534 pupils in the common schools, 317 are the children of Armenian parents. Biblical & catechetical instructions are constantly given, & the children not only acquire the rudiments of a common education, but have their minds thus early imbued with the truth. Miss Proctor will, doubtless, give you some account of her school, & I will only observe that 'tis progressing very favorably on the basis on which it was commenced. The influence of the Protestants, as a community, & the respect accorded to them, continue satisfactory; & their rights are, probably, as well secured to them, if not better, than those of any community here.

There exists, at present, no particularly active spirit of inquiry among the Armenians; but a very large proportion of them have a strong conviction in favor of the truth; & gradually, one after another of these become Protestants. This state of mind among them justifies the hope that many more of them will, in time openly espouse the truth.

The distribution & sale of books have proceeded much as usual. The depressed state of business, most of the year, has been a hindrance to the purchase of books. Still, a goodly number of them have been disposed of, & there is a growing desire for good religious books.

So far as we can now see, we enter upon the new year with encouraging prospects. All the appliances of the gospel are being used; & with the blessing of God they will not be in vain.

We are all well.

Affectionately Yours
B. Schneider

Rev. B. Schneider.

Aintab, Jan. 10, 1861

Rec'd Feb. 25.

Ack'd Feb. 14.

Rev. R. Anderson D.D. Aintab, Aug. 21, 1861

My dear Brother:

The following letter was written on my return from the Annual Meeting of the Eastern Mission at Kharpoot, & was to have been forwarded immediately. But indisposition for some 15 or 20 days, together with a multiplicity of business while I was in usual health, has prevented me from copying it. So much time has now elapsed since it was written, that it seems hardly worth the while to forward it; & yet it may not be altogether useless to send it, & hence I copy it.

Yours truly
B. Schneider

Aintab, July 5th, 1861

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

In going as a delegate to the Mission of Central Turkey, at its late Annual Meeting in

Rev. B. Schneider

Kharpoot, I passed through the following places; viz, Biredjik, Oorfa, Severek, Diarbekir, Malatia, Adiaman, & Isbbin; & also made a short visit to Arabkir, to aid in the ordination of a Pastor. Mr Dwight, whose company & society I enjoyed to most of these places, will, doubtless give you his impressions of the work, in each of these ~~places~~, as it appeared to him. For this reason it seems almost superfluous for me to write; & yet the testimony of two eyewitnesses may not be unacceptable.

The state of the work in Biredjik is much as it was represented in the last Report of this Station. The congregation, & church are in a favorable condition. A native Pastor is very much needed; & I am happy to say that the prospect is now favorable to the accomplishment of this desirable end. We shall inform you of the progress of the matter.

Oorfa was long an Out-Station of Aintab. Much difficulty & discouragement were experienced in our early efforts to introduce the gospel there. It seemed almost impossible to make any impression, or to bring any under the influences of the truth. Though we sent different Helpers, & some of them remained a long time, their labors seemed to produce no fruits. So much was this the case, that on one occasion, one of our best church members, came to me & seriously proposed, that we withdraw our native Helper from that place, saying it was a useless expenditure of time & money. And yet during our present visit, we found things in a very promising condition. About one hour from the city, a company of Protestants met us to bid us welcome; & their greetings were most cordial. All that we saw & heard gave us the impression, that an interesting work was in progress. Two schools existed & are in a flourishing condition. The congregation on the Sabbath is ordinarily, 150; & they listen with much attention. There is also an interesting Sabbath School, & the children have learnt many of the sweet hymns, sung in S. Schools, "I want to be an Angel" &c, &c. Additions were being made to the community & a promising state of inquiry existed among the Armenians & the Syrians. There can be no doubt, that many more are there to be added to the company of them that believe; & from time to time they will be gathered into the spiritual garner.

I passed through Severek in 1850, & again in 1853; & then there was not the least apparent sign of interest in the truth among any of its 1.500 or 2.000 Armenians. But at this visit we found a Protestant community of about 75, a Sabbath audience of 60, & a Sabbath School of about 30 pupils. No church has yet been formed; but the materials for a small one exist, & one will, probably, be organized during the present year. We were most cordially welcomed by these

Protestants; & they listened to our preaching with marked pleasure. More or less inquiry is abroad among the people; & we cannot doubt, that the truth is to achieve many more victories among them. I felt greatly cheered by these & other marks of progress.

Eleven years since I made my first visit to Diarbekir, & three years afterwards, the second. At my arrival there, it was my intention to spend only a few days; but I soon found so many indications of the commencement of a work, that I changed my original plan & remained about 6 weeks. Though the number of inquirers & hearers was not very large, & many of them were full of fear & trembling; yet things were encouraging. The most active & useful native Helper, now in connection with that Station, then manifested interest in the truth. A house was rented & regular services commenced; but the audience was small. At my second visit it had considerably increased. But during this visit, evidence of a prosperous work appeared on every hand. When we were yet five hours from the city, a company of Protestants came galloping towards us, to bid us welcome. In another hour, Mr Walker with another company met us. And as we continued our way, other small parties joined us, until quite a caravan was collected. The second day after our arrival, the Protestants gave us a public reception, there being quite a congregation collected. They expressed much gratitude for the gospel, which had been sent them through our Board; & these expressions of gratitude were very sincere as given by the native Preacher, & two of the church members, who addressed us personally. It was quite an interesting, & to us gratifying, occasion.

On the Sabbath there was an audience of 400, though this is more than the usual number present; the S. School & Bible Class together number about 250; in the three schools there are 120 pupils; & the church contains 83 members. There are also five Out Stations, at one of which there is an audience of 100 & a school of nearly 30 pupils; at another the audience is from 40 to 50, with a school of 20 or 25; & at a third there have been as many as 40 hearers, though the congregation is not yet fully established; & at the other two places, the work is just beginning. Besides these Out Stations, there are other points, which might & should be occupied. I was very favorably impressed with the prospects of extension in the vicinity; & I doubt not many Protestant communities & small churches, are yet to be formed in all the surrounding region. When I considered these facts — these unmistakable marks of advance, I could not but feel that there was abundant ground for thanking God & taking courage. I cannot doubt, that could the friends of the Board have beheld this large audience, & the interest with which they listened to our messages, they, too, would have felt that not only has a good work been wrought already, but a deep & broad foundation laid for future growth & developement. //

While I am speaking of Diarbeker, let me say ~~a~~ few words on the subject of another missionary for ~~Diarbekir~~ that city. The Committee appointed for the purpose will set forth all the arguments in favor of the measure, & I shall, probably, merely repeat what they will say. Dr. Nutting, being a physician, & as such absent a great part of the time, & always liable to be called away any time, & when he is in Diarbeker his time being devoted almost wholly to his profession, is no associate to Mr. Walker. Dr. N. himself stated these as facts & as reasons, why he could not take hold of any particular branch of labor when in Diarbeker, to relieve Mr. W. much, & therefore urged that there be another man. Thus it happens that Mr. W. has too much to do. As Treasurer of the Mission, Postmaster, General Agent for the Mission, &c, &c, his time is so much occupied, that he feels deeply that many parts of the work, both in the city & in the vicinity, are neglected from necessity. Spending nearly a week with him, as I did, I saw the operation of things, & was convinced, that Mr. W. ought to have an associate. To show you how little aid he can hope for from Dr. N. this year, I will just state, that while Mr. W. has taken his family to Kharpoot for the summer (he himself making frequent visits to Diarbekir) Dr. N. spends the summer in Adiaman with his brother; & as soon as he leaves Adiaman, he has medical services to render at the other Stations, which will keep him absent from Diarbekir till next spring: so that for nearly an entire year, the Doctor can furnish no aid to Diarbekir. I understand that in times past, it has been very much so. Mr Walker has not moved in this thing; but his brethren, out of regard to the good of the cause, have urged it; & I think wisely.

// I need not enter into many particulars respecting the work at Kharpoot, as Mr Dwight has, doubtless, given you full information. But I cannot refrain from giving my impressions of the importance of that Station. The 27.900 Armenians in the plain of Kharpoot, & the additional 25.000 in the remaining parts of the field, added to the 6.776 in the city itself, making a total of 58.676 souls, surely constitute a most interesting missionary field. Besides the Church & congregation in the city, the work has commenced at 15 other points in the field, where there are congregations of from 12 to 100 on the Sabbath. In connection with these numerous villages, & the many others connected with the other Stations of the Mission, where native labor is needed, the School for training native Preachers, Pastors & other Helpers assumes a vast degree of importance. To bring the gospel to bear on the 55 villages & larger places, under the care of this Station, & the many points to be reached in the fields of the other Stations, will require a large force of native Helpers; & it will take time & labor to bring them forward & properly train them.

With Arabkir I was most pleasantly impressed. It is one of the healthiest, if not the healthiest, Station in the whole Armenian field. The extraordinary beauty of the natural scenery, in which it is located, makes it exceedingly attractive. I was greatly charmed with these features.

The work is in a very encouraging condition. They have the most pleasant Chapel, I have yet seen in this country. Their Sabbath audience varies from 120 to 150, though while we were there, they were naturally larger. The four Schools are in a flourishing condition & have been the means of the establishment of several schools by the Armenians. The Sabbath School pleased us especially; order & system seemed to mark the whole. Its average number is about 180. The ordination, of which you have, doubtless, received an account from Arabkir, was a solemn & deeply interesting occasion. There was an audience of nearly or quite 400, & they participated with great interest in the exercises. Many were the tears shed, when by the imposition of hands, the individual was solemnly set apart to the office of the holy ministry. A good beginning has also been made at most of the Out-Stations, two of which we visited. What we saw gave us the decided impression, that a good foundation has been laid for an extensive work.

Malatia, one of these Out-Stations, through which I passed on my return home, is a large & beautiful city, containing a population of 8.000 Armenians & several thousand Kuzzelbashes. A Protestant school of 80 children already exists. Its Armenian population, being so large, presents a very strong claim on our efforts. Whenever labors are formally begun for the Kuzzelbashes, Malatia would seem to be the point from which to commence, as so many of them are found in that locality.

The work in Adiaman is in an encouraging condition. The Sabbath audience is 100 & more. I preached to them twice; & they listened with marked attention. A decided & deep impression has obviously been made upon the Armenian population of the place, & future progress may be very reasonably expected. A house for the Mission family there was indispensable, & such as it is makes them barely comfortable.

In fine, at every point, we saw indications of decided progress. At almost, if not quite every hamlet & city, where there is any Armenian population, the truth has not only found a lodgement but has made a deep impression. Its leaven is most extensively spread over all this country, & we were made to feel more deeply than ever that with proper care & effort it is destined to triumph. //

I reached my home safely on the 27th ult. & found my family & all our circle well. Mr. & Mrs. Coffing left us for Hadjin on the 4th instant.

Affectionately Yours
B. Schneider

Aug. 22, 1861

P.S. We are all in comfortable health, though I felt much prostrated during the powerful heat of these hot summer months.

Our work moves on much as usual. Our Pastor recently made a careful examination of our Protestant community, going to every house & taking down the name of each individual, & he found that there were some 450 or 460 houses, which were Protestant in whole or in part, & the whole number of souls, small & great, was 2.016. Is not this a great community? The question of forming a new church & congregation naturally presents itself. But it is one that will require mature consideration, as other important matters are involved in it. We are looking every mail for an order from home for retrenchment. We feel sad in view of the necessity of such a step. We shall do the best we can to make the blow fall as lightly & harmlessly as possible.

Yours affectionately
B. Schneider

Aintab July 5 – Aug. 22. 1861.
Rec'd Oct. 7.
Ack'd Oct. 14

Aintab, Oct. 16, 1861

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

Having just returned from a short missionary tour to Chmerk, Jibbin, & Biredgik, I send you a brief account of it.

Chmerk lies on the western bank of the Euphrates, 6 hours ~~from~~ above Biredgik. It is now more than two years since we commenced efforts in this place. From the first, it has proved rather a difficult soil, though not wholly hopeless. It was a long time before we could make much impression. At last a number of individuals manifested a desire to become Protestants, & the heads of seventeen families were actually enrolled as such. This seemed to be a very favorable change & gave us much encouragement. But though Protestantism has thus been established, there appears, as yet, little evidence of a deep, spiritual work. At present, no one gives decided evidence of true conversion, though a few give some hope. I spent a Sabbath among them & preached several times, & they gave respectful attention. The audience, in the morning numbered about 20, of whom a few were from abroad. I did not find as much general interest as I anticipated, though a knowledge of divine truth has been spread among the people, ~~generally~~, & more or less of a conviction of the truth has been produced. There seems less of interest in spiritual things than is generally found among the Armenians. I was painfully impressed with this fact. It may, perhaps, be owing, in part, to the oppression of the Government, which has been very great in times past, & the consequent degradation of the people.

But though there are unfavorable symptoms, we must not abandon the place. What is rather unpromising, at present, may soon assume a more cheering aspect.

From Chmesh I rode along the banks of the Euphrates for nearly two hours, & then crossed it at a village called Halvec. I called on the Governor, under whose jurisdiction lie both Chmesh & Libbin, & met with a cordial reception from him, & also from several of the leading Turks. One of them insisted on my going to his house to spend the night. I complied so far as to spend some time with him, & he furnished me with a meal, of which I partook in real Turkish style, without either knife, fork or spoon, making the fingers supply the place of these.

In an hour or two from Halvel, I reached Tidlim. It is a village of some 80 houses, of whom half are Mussulmans & the remainder Armenians, & of these latter the heads of twelve families have become Protestant. It is considered a thrifty village, compared with others ~~village~~ in the vicinity.

I was warmly greeted by our native Helper & the native brethren. Quite a number called to see me at once; & in the evening there was ~~quite~~ a little party to whom I read a Chapter & prayed with them. I spent nearly two days with these Protestants & had a good opportunity to become acquainted with them. I received a very favorable impression of the character of the work. It is evidently a spiritual one. Though most of those, who became Protestant in the beginning, had then no deep convictions of the truth, five or six of them are now quite hopeful; & one of them, their Headman, seems already like a truly converted man. I was delighted with his spirit, & could not but rejoice that one of such principles should be at the head of the community. The prospects are very encouraging. I invited them to come & hear a sermon the evening before I left. I had an audience of 25 or 30, & they listened with special interest. I felt it to be a great privilege to preach Christ to them. They manifested a degree of interest in religious truth, which is truly encouraging; &

by the continued & faithful application of the means of grace, with the divine blessing, most favorable results may be anticipated. Several ~~adults~~ adults have begun to read & there is a school of 10 or 12 pupils. Considerable friendliness towards the truth is manifested by the Armenians. One of them was ready to be enrolled as a Protestant while I was there. Their priest himself is friendly rather than otherwise. As is frequent in such communities, the people are simple minded & honest hearted. It is no unfounded hope, that ultimately the whole Armenian population may become Protestant. On the whole, I left the place grateful that we had been providentially directed to commence labor there. It does seem as though the Lord had a people to be gathered to himself in that place.

A new Helper has just gone thither. I was much delighted to find what a pleasant & favorable impression the one before him had made. Every one spoke of him in the highest terms. One of them, in allusion to his amiable disposition, in true oriental hyperbole, said "Why, he would make even the very stones laugh!"

From Siblun I rode to Biredjik in 6 1/2 hours, & here I spent 4 days including a Sabbath. I preached once during the week, & twice on the Lord's day, & the message of salvation was listened to with much interest. The audience was not as large as usual, a number of the regular hearers being absent on business at this season of the year. It often rises to 70 & 80 persons. They have a very pleasant S. School, with some 60 pupils. The children have learned some of the S. School hymns, such as, "There is a happy land", "I want to be an angel", etc, & sing them well, considering the opportunities they have enjoyed. The whole community numbers about 100, all counted. Considerable inquiry exists among the Armenians, & a goodly number of them are, in heart, convinced of the truth, & may soon join the Protestants. They are ~~now~~ termed Nicodemuses. The Church consists of about a dozen members, & in the day school there are towards 30, when all the children attend. Though nothing specially interesting can be reported from this place, the general condition of the work is favorable, & the prospect encouraging. There is every reason to hope for future enlargement.

One of our licenciates is now moving his family thither, with the hope of final settlement. The Church & Community have not yet given him a call, but they probably will do so in due time, & he is disposed to accept it. The settlement of a Pastor over them will be an auspicious era in their history, & we cannot but hope that this desirable period is near at hand.

The teacher of the school, a young man from our Church, has made a very favorable impression on the people. Both he & his pious wife are doing good. It gave me much comfort to reflect, that a family of such a Christian spirit was located in that place.

We are all in usual health.

Affectionately Yours,

B. Ielmenar

P. S. I will merely remark, that our people have become, considerably interested in the work of aiding the Board in its present embarrassment. Mr. Gars will give you an account of it before long, & it is, therefore, not necessary that I should dwell upon it now.

Rintah Oct. 16. 1861.
Rec'd Nov. 29.
Ack'd Feb. 14.

76

Aintab, Nov. 20, 1861

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

All my children, except the youngest, Edward, have been in America for some years. He is now in his sixteenth year, & the time has come for him to go likewise. There is no school here of any kind to which we can send him. All the instruction which he can receive must come from us. But, as is very obvious, our labors & cares at this Station are so numerous & various, that we have not the time to devote to his education, which his age now requires. He has already suffered for the want of the discipline of a regular school; & that privilege ought not to be denied to him any longer. We have kept him with us as long as we possibly could, feeling loth to send him away from parental influence; but a proper regard to his welfare impels us now seriously to contemplate that step

As you will infer, my object in writing is to inquire, whether the Committee will not allow him to come home, sometime during the next year; say in the spring? I suppose there will be no objection; & yet it is proper to propose the matter for their approbation. We shall embrace the first opportunity in 1862 to send him that may offer; & therefore, a reply as soon as may be convenient, would be acceptable.

The report of the Meeting of the Board in Cleveland has just come. Its tone is quite refreshing to us. May its influence long be felt.

We are all well, & our work moves on prosperously

Affectionately Yours
B. Schneider

Pr. Com.

Rev. B. Schneider
Aintab, Nov. 20, 1861
Rec'd Jan 2, 1862.
Ans. Jan. 16.

Aintab, May 5, 1862

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother.

¶ We have recently had examinations of our High School, & a school for boys & another for girls both of a higher order than common schools. They were protracted & thorough, & in the highest degree satisfactory. Large audiences of our people were present; & they were highly delighted with the progress their children had made in the several branches of study. Their answers to questions in Astronomy & Geography, & the readiness with which they solved arithmetical problems on the black board, & the promptness with which they went through various other exercises, were highly creditable to both teachers & pupils. The semicircle of bright, intelligent looking girls, seated in front of the suspended Maps, & correctly replying to various questions, was very interesting & attractive. The Missionaries were particularly interested in the examination of the Class in Mental Philosophy in the High School. There was a degree of promptness & complete familiarity with the whole subject, that was remarkable;

& we can say without exaggeration, that we have not witnessed any examination on this subject in any American College, superior to this. The same remark may be made respecting their performance in Logic. Parents, teachers & the Missionaries were all highly gratified, & we cannot ~~doubt~~ hesitate to believe, that the influence of the whole was very salutary in giving the people a higher appreciation of the value of education. You are aware that they defray the expenses of educating their own children.

Miss Proctor's School had been examined three weeks previously, in the presence of some of the Missionaries & many of the natives, & proved highly satisfactory to all.

A Committee, appointed by the Mission for the purpose, examined 4 members of our Theological Class for licensure. The examination was full & extended, & our brethren were not only well satisfied but even highly gratified with the familiar acquaintance of the candidates with the great doctrines of the Bible; & they cordially licenced them to preach. Another Theological Class of 8 members is now being formed, whose instruction will soon commence.

Last Sabbath was a day of special interest among our people. We had communion, & 52 were received to the Church, 24 males & 28 females. This is the largest number ever admitted at one time. The examination of candidates had been commenced by the Pastor & the Church Session during our absence at the Annual Meeting, & were almost completed. But as the number was unusually large, & we had not been able to take part in the examinations, we expressed a desire to examine them also, that we might be satisfied as to their suitableness. To this the Pastor & Church Session consented. Accordingly, the Pastor & we missionaries examined all of them, except a few, such as we felt satisfied with by acquaintance with them. The result was highly satisfactory. We were most happily disappointed, in finding so much evidence of the Spirit's work in their hearts. Though we knew there were some, who were entitled to the privileges of the ~~gospel~~ Church, we had not supposed there were so many. We were both surprised & delighted with the evidence we found of a spiritual work, & could not but feel that the Lord had been in this place & we knew it not.

There are two reasons for this large number. One is, that many of them ought to have been received at previous communions; but from some mistaken notion, or some other insufficient reason, they had stood aloof; but now came forward to be examined. Another reason is, that the Lord has been secretly at work in the hearts of men, to a much greater extent than we had supposed. This became very evident during ~~the~~ our examination. While there has been no open demonstration, & the Church have not been in a lively state, a work has been quietly progressing in many a heart. Nor is this strange: for the gospel has been faithfully & earnestly preached, & it has pleased the great Head of the Church to accompany it with his blessing. We rejoice in these tokens of his favor, & praise his holy name for these displays of his grace. //

You will observe, in reading the Minutes of our last Annual Meeting, that a vote was passed, asking permission of the Prudential Committee, to use so much of the appropriations for Miss Proctor's School for the present year as may not be expended, towards procuring a house for her School. Be so kind as to send us the decision of the Committee, as soon as may be; as we must proceed in the matter of procuring a house without delay.

My son Edward was to leave Beyroot for the U. States on the 24th of April, in company with Miss Temple & Miss M. Thompson. As there were to be no vessels from Smyrna to Boston this summer, which would take passengers, there was no other way than to send him by this opportunity & by steam. I think, too, that it will be very little, if any, more expensive by this route, than if he had gone first to Smyrna, at a cost of some $30.00 from Scanderoon, & then $125.00 more from there to Boston. From Aleppo he went to Beyroot in company with the Brethren Calhoun & Goodell, who both were present at our Meeting; & I was most happy to have him enjoy the company of Miss Temple on his voyage to America. Will there be any objection to his brother James' being his Guardian? If not, please let him be considered as the individual. He is now Principal Assistant in the Normal School, Bridgewater, Mass.

I ought, perhaps, to say, that in connection with the examinations for Church membership, we had some conversation with our Pastor & Church Session on the subject of their tendency to proceed too independently of us Missionaries in many things. As they support their own Pastor & Schools, & in fact all their own Institutions, they are, in fact, independent of us. I myself do not think they are so strongly inclined to independence, as some of our Mis. brethren thinks; & every thing, which, to a little too sensitive a mind, sometimes has the appearance of independence, does really not proceed from such a source. But not to enter into that subject, I felt that they ought to have waited for our return & for our advice, in receiving so many to the Church; & therefore I spoke to them on the general subject & pointed out some instances in which they ought to have acted more in concert with us. This lead to a discussion of the matter, & I told them freely our views. The result has been most favorable. We now understand each other better; & particularly they have been lead to consider the nature of our relations to them more fully. At first, there was some danger that they would think we designed to lord it over them. But on this point I was glad to be able to say, they could not refer to a single instance (as they could not) in which I had exercised any improper authority over them; & from the fact, that we approved of most of the persons whom they had proposed as candidates, as we could, indeed do, they have not received that impression. They feel that our only object was to satisfy ourselves of their fitness, of which we were most happy to be persuaded. The Pastor & the Church Session feel most heartily satisfied with the result. None but the most pleasant & cordial feelings exist between us & them; & I feel sure they will try to avoid any thing, in future, like the appearance of too much independence. I am very glad to have had those conversations with them; they have done much good. Mr. White, & Dr. Goodale of Marash, who happened to be here at the time, as well as Mr. Goss, took part in most of our conversations. It is proper, also to state, that every thing, which from certain points appeared out of the way, was not so designed; & others, if so, were the result of the want of reflection more than any design. Our Pastor manifested a most excellent spirit in the whole matter. I anticipate nothing but harmony in the future. There has really been no want of it, & no clashing, in the past; there was merely a want of a proper understanding of our relations to each other. This being now secured, there is no cause for any special apprehension. I feel greatly cheered by the issue. To God be all the praise.

You remember that our friend Mons. Edmond Boissier of Geneva, Switzerland, in former days sent us twice, the sum of $500.00 & more. Recently, without any solicitation on our part, he sent me again about $575.00 cts, to be appropriated in any way I might deem best to the cause. I sent him occasional accounts of the progress of our work, & he is very much interested in it. Some 15 years or more since, he travelled in the region of Antioch & Kessab, etc, examining the botany of the country. I have spent a small part of this sum, & the rest will be used as occasion may require, & in such ways as the deavor will approve, & perhaps, generally to such objects as the Board may not wish to favor, as the purchasing of houses of worship, etc, & which are yet necessary to our work. It will not be employed in any way that will diminish the liberality of our Churches & Congregations, or their efforts at self support.

An anonymous friend in England has promised us £60 to support 8 pupils in our Theological Class. This will diminish the expenses of that Class just so much.

We are in usual health.

With the kindest regards to all in the Missionary House

I am Yours most truly
B. Schneider

Rev. B. Schneider
Aintab, May 6, 1862.
Rec'd June 13.
Aug 7
Ans'd Dec. 29, 1862
× Ref. to [illegible]
[illegible]
[illegible] for the Spec. Objs.

Rev. Benj. Schneider,
Aintab

Rev. R. Anderson D.D. — Aintab, May 26, 1862
Sec. A. B. C. F. M.

My dear Brother:

There are some remarks, in your last letter to our Mission, in reference to Aintab, to which I wish to call attention. They are contained in the following sentences; Viz

"The reasoning against, continuing the Theological Training School at Constantinople, must have some application to Aintab, which has a sort of Metropolitan rank & feeling in your district. I should expect to find there, more conformity to the world than at Marash; more of pride & love of show, more of dress & furniture, more of parade & feasts at weddings, & less of spirituality & consecration to Christ; & as a consequence of all, more wish & endeavor to please & conciliate the old Church, by relaxing the fundamental principles of Evangelical Protestantism. Is there, along with this, any tendency in the Aintab Community, with their beautiful Church on the hill, to assume a sort of Metropolitan authority over other Churches & Communities?"

"Such developments, if they exist, would be a strong reason for removing the Theol. Training School to Marash;"

&c. &c. "Not to speak of the economy of a removal to Marash, there must needs be a higher tone of piety, greater Christian self-denial, & a better supply of pious & hopeful young men", &c. &c.*

"Even with the School there, it would seem that the native Pastor would be less inclined to mingle with civil affairs, if he had more of pastoral responsibility thrown upon him", &c. &c.

These extracts seem to me to imply impressions on your mind in regard to Aintab, which I am sure are incorrect. True, you speak somewhat hypothetically; but it is in a way to show, that what you speak of as possible or probable, you think may really be true of our Church & Community. As, in my opinion, this is quite an unjust implication, & as you, doubtless, wish for correct impressions, I consider something in reply called for. I shall speak freely, but in the kindest spirit. Things ought to be understood as they really are.

You seem to set out with the supposition, that what is true of Constantinople applies to Aintab *equally*; & perhaps it is the sad experience in the Capital that leads you to speak thus of Aintab. But it does not follow logically, that because a worldly spirit, & a desire to rule & domineer has characterized one of the Churches in Constantinople, that therefore the same is true of Aintab; *nor is it so in fact.*

+ Dr. Pratt intimated some of these things. R.A.

The supposition that Aintab has a Metropolitan feeling, or even such, is wholly unfounded. There is not a single fact to substantiate it. Nothing has ever occurred, that can be interpreted in that light. Had there been, it would have been produced & held up, as such; but as this has never been even attempted, it is simply because there has been no exhibition of such a feeling. That Aintab has an influence, & a powerful one, is natural from the fact, that this is the Mother Church & Community of those in the vicinity, & from this place has gone out the influence, which has resulted in the Stations of Diarbekir, Oorfa, Marash, Antioch, & Adana & their Out-Stations. You have not forgotten, that the foundation of the work in all these places was laid, & the work carried on for a long time, wholly by the members of this Church; & to some extent is so still. In these circumstances, it is unavoidable that Aintab have a great influence. But that it wishes to exercise a Metropolitan authority over other Churches & Communities has never been pretended, nor can any proof be brought to that effect.

In reference to there being "more of conformity to the world, more pride & love of show, & more of dress & furniture", it must be said, that society here is a little in advance of what it is in Marash; but that there is really more love of show & more of dress, & more pride, I have never heard stated before; while in regard to dress, there is really more disposition among the Protestants of Marash to adopt the Frank style than in Aintab; & the proportion of those who dress in broadcloth is quite as large in M. as in A., if not larger.

As to spirituality & consecration to Christ, it may be said truly that much of the difference, so far as there is any, is perhaps, more in appearance than reality. The whole subject of religion is more new & fresh there than here, & there is therefore more demonstration of interest. In the earlier part of the work here, there was naturally more lively interest felt, for the same reason; & a few years hence there may not be that liveliness of feeling in Marash; & if there should not be, it would be a natural result. When you receive my letter of the 6th inst, & learn that after a more than ordinarily thorough examination, 52 were received to the Church at one time, you will see that gracious influences still prevail. Carefully compare the gifts of Aintab & Marash for 1861, as given in the Reports of the two Stations at our recent Meeting, & you will find, that while Marash has given 14.500 Piastres, Aintab gave 32.000 for precisely the same objects, the number of Protestants being there about one half of what they are here. While it is granted that there is more wealth here than there, the gifts here are also more in proportion to the number.

As to there being more of parade & feasts at weddings, I have never heard this remark made before by any one. My opinion is that there is not much, if any, difference, on this point in the two places.

The implication, that as a consequence of this supposed state of things, there is a wish to please & conciliate the old Church, & to relax the fundamental principles of the gospel, is so wide of the truth, that I confess, I felt grieved by the statement. We may boldly call for the first fact that even looks in that direction. The very thought of it is so repugnant to my feelings, & so unfounded in fact, that I do not love to entertain it for a moment.

You seem to take it for granted, that the students here will imbibe a spirit such as they have received in Constantinople. But what are the facts in the case? The complaint has never yet been made of any single student of ours, that he was unwilling to go to any of the surrounding villages or mountain districts, & mingle with their rude & uncultivated inhabitants; nor have the people of any of those places ever hinted, that they felt themselves above them. These are the simple facts. Of the 13 young men, who have been licenced or ordained, as the fruit of our Theol. Training School, all but two are laboring in the vicinity; one of these is hindred by peculiar domestic circumstances, & the other by his worldly & unconverted Wife (he was married before he became a Protestant), who refuses to go where he can find work: he may, possibly, yet persuade her. The difficulty is with her & not with him.

As to the comparative expense of students at Aintab & Marash, the simple fact is, that the students receive no more here, than they would there. No member of the Mission pretends that the school would cost less there than here.

As to the supply of pious, hopeful young men there & here it is difficult to make a comparison. They have them there; & we have them here. After supplying our own present wants, we could send a half a dozen, at least, to the Western Mission for education, at once, if that were expedient; & in another year, we could, probably, send them as many more. That the young men, students, of Marash are more pious & hopeful, & actually make better laborers than ours, I have not heard mentioned before. They are excellent & promising men; & so are those of Aintab.

If our Pastor has mingled in civil affairs, it has been by a pressure from his people, influenced by habits acquired before they became Protestants. But this is not any thing peculiar to Aintab. All Protestant Communities, in the beginning, until they are taught differently, expect & wish their Preachers to aid them in civil matters. I do not think that our Pastor has done more in this direction from others. We have spoken to him on this subject, & a year or so since, he preached a sermon on this very topic to his people, shewing them that his work was wholly spiritual, & that he could not & would not, give his time to their temporal matters; & I know him to have sent away many, who came to him with such affairs; & that at the risk of offending them. To shew you how often wrong reports, on this & other points, gain circulation, let me mention a fact. One of our Missionaries wrote me that he heard, that our Pastor had sent a note to our Governor, requesting him to imprison a man, who refused to pay his taxes. The facts were these; viz. The Pastor, as being more able to draw up a request of this kind, was asked to prepare such a note, by the Select Men of our Community, to whom all such matters pertain; & he did so; but in their name & signed by them only & not by him. And yet, though he acted simply as their amanuensis, he was charged with being the author of the note. This is a very fair specimen of other things of this kind.

I wish you distinctly to understand, that in speaking thus, I am not arguing in favor of the continuance of the Theol. Training School in Aintab. If the Mission wish to remove it to Marash or elsewhere, I do not object. But if it be done let it be *on just* & *true grounds*; & not on a misapprehended state of things in Aintab.

I must say, that in reading the above extract from your letter, I cannot resist the inference that some prejudiced mind has given you wrong impressions. It is obvious (though I am grieved to be obliged to say so) that in certain quarters there is a disposition to make the most of any thing & every thing in Aintab, that bears an unfavorable construction, while the very same things in other Stations are passed over in silence.

I have written thus, not because I wish to apologize for Aintab. I am willing, quite willing, to have it judged by its fruits. All I plead for is fairness & impartiality. I know that our people are not what they ought to be; but I honestly feel, that there is no such deficiency, as seems implied. Had a mere passing notice been made, I should have said nothing; but when it comes up formally & occupies a good portion of a letter, I feel that some reply should be made.

Nor do I wish to give you any unfavorable impression of Marash. I rejoice in all the good accomplished there. If I may be allowed to refer to myself, I had the privilege of being the favored Missionary, whom the Lord used to open that field, & I had the principal instrumentality of forming the Church, & have since then spent a little time there. I cannot but feel interested in its prosperity. My aim has been simply to correct what is an erroneous estimate of things in Aintab; & I repeat it, that I have done it with the kindest of feelings.

When Mrs Schneider & I left America, it was with the understanding, that if she & her Mother lived three years from that time, Mrs S. should make her a visit. It was a very serious question whether she should leave her aged Mother at all. But in view of all the circumstances, she felt it to be her duty to come, hoping, that if she could make her a visit, it might be some compensation to her for the departure from her of her only remaining child, on whom she was so very dependent. She is now considering the subject. Should she come to America, it would be entirely at her own expense, going & returning, & I should not think of accompanying her. It is now nearly four years since we left the U. States. I hope our son Edward will reach our native land about these days.

I ought to have said, that Mrs S.'s plans, in regard to a visit to her Mother, are by no means definite & I do not think she will think of going this summer.

We are in usual health.

Affectionately Yours

B. Schneider

Rev. Benj. Schneider

Aintab May 26. 1862.

Rec'd July 17.

Ack'd Dec. 29, 1862.

Comparative view of
Aintab & Marash.

Had my reasons for writing
as I did. R.A

List

1.) Electrical Machine, with small battery; & other appurtenances necessary to make experiments. Many of these are small & not expensive, but necessary for illustrating important principles.

2.) Air pump; with Magdeburg hemispheres; & other appurtenances, usually found in connection with the Air pump.

3.) Orrery

4.) Barometer

5.) Microscope

6.) Telescope

7.) Instruments illustrating the Mechanical powers; pulleys &c., &c.

8.) Prism

9.) Lenses; one convex, & one concave, & several others of different forms

10.) Magnet or Loadstone

11.) Camera obscura.

I name no more, because I fear that all these may not be obtained for the $100 00. If others can still be added, let them be such as the makers or venders of such Apparatus may consider useful next in order to these. Nor need most of them to be particularly large (to avoid expense), but sufficiently so to illustrate the principles involved.

I know not that any further explanations are necessary.

Amitola, June 5/62

Aintab, June 5. 1862

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

You will observe, by referring to the Minutes of our last Meeting, that a vote was passed to the effect, that it be recommended to the Committee, to allow us to appropriate $100 out of the appropriation for our High School & Theological Class for 1862, towards the purchase of philosophical Apparatus.

We have long felt the need of apparatus of this kind; but on account of the pressure on your treasury, we have not asked for any money for this purpose. But as we have such liberal aid, this year, from a friend in England & from the Turkish Missions Aids Society, & thus a large part of what you have allowed us for the School is not needed, we thought it might be a suitable time to ask for something this year. As I have said, an Apparatus on a somewhat limited scale is much needed. If it had been on hand long since, it would have been better. The exercises of the School will thereby be made not only more interesting, but also more profitable.

I ought, perhaps, to say, that nearly a year since, I wrote to Rev. B. G. Northrop of Saxonville, Mass, & General Agent of Public Schools in Mass., requesting him, if he knew of any such Apparatus, or parts of one, that was no longer of any use to the owners & they were willing to present it as a donation to our School, to send it on to us. Nothing has yet come from him. Should he, by the time this reaches you, have forwarded any, of course, all such parts need not be forwarded the second time.

If the Committee approve of the recommendation of the Mission, will you be so kind as to send the different parts of our Apparatus, mentioned in the list herewith forwarded, & in the order in which they are named; until the $100.00 are consumed.

Affectionately Yours

B. Schneider

P.S. We are all in usual health. Kind remembrances to all the Gentlemen in the Mis. House.

Aintab June 5. 1862.
Rec'd July 17.
Pass [illegible]
Rec'd Dec 29 1862
$100 voted by P.C.

Aintab, Sep. 4, 1862

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

My son, Edward M., reached America last May. It is proper that I should say something in regard to the expenses of his voyage.

There was no opportunity to send him by sailing vessel, there being none to leave Smyrna that would take passengers. There was, therefore no other way of sending him except by steam. My direction to him was to take the second Cabin, & he fully designed to do so. But all his company, Mr. Thomson, his daughter & Miss Temple, took the first Cabin. Mr. T. advised Edward also to take the same, & he complied with his suggestion. In this way, his expenses were, of course, greater than they would otherwise have been. It was natural for him to take Mr. Thomson's advice. I was very glad to have him go in that company, as neither his Mother nor myself could go with him. I regret that it should have cost so much; but I could do no more than I had done to prevent it. If the Board have any rules, according to which it is unallowable to pay so much for the coming to America of a Missionary's child, Mr Gordon may please to charge me with the difference.

You have, probably, had intimations that we are contemplating a division of our Church & Congregation & the settlement of a second native Pastor. The first steps are being taken, & we feel strong in the hope that it will be accomplished in due time. Unexpected circumstances have impeded some of the necessary preliminary measures; but they cannot be long delayed. I shall inform you of the progress & result of the matter.

In one of my recent letters, I alluded to the possibility of Mrs Schneider's making a visit to her aged Mother, at her own expense. It did not occur to me at the time, that when a female Missionary wishes to visit America, at her own expense, it may be necessary to ask permission of the Committee. Perhaps, they have such a rule. If a formal request be necessary, I would hereby make it. The heat of a Syrian summer has been very prostrating to her this year, & I almost fear the effect of another warm season on her. Should she come to America, both to visit her Mother & to benefit her health at the same time, she would, probably, wish to leave here early next spring & return before the winter following, thus spending the summer in the U. States & avoiding the heat of our climate one season. It will be hard for us both to be thus seperated so long; but the state of our work would not allow of my absence, if I desired to go, & she does not wish to take me away from my appropriate business & work.

I wonder whether we are to have any new Missionary or Missionaries to our field this year. We are perplexed to know how to meet all its wants with the present number of men. I fear the condition of our country may not allow you to send us all the men & money which you would be glad to forward. Certainly the prospects just at this point of time seem not very favorable to the speedy termination of the war, or to a happy termination. But a month of time may bring about great changes. The Lord reigns, & this is our consolation.

We are in usual health. Mr Nutting will leave for Oorfa in a few days; & Mr Goss, according to the vote of our Mission, will remove thither in about a month; & thus I shall be left alone.

Yours most truly

B. Schneider

Rev. B. Schneider,
Aintab Sep. 4. 1862.
Rec'd Oct. 16.
Ansd Nov. 8, 1862.

Mr. S. &c
✓ Pd. line
✓ Mr Goodell
[illegible]

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Aintab, Oct. 13, 1862

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

As I intimated to you in my last letter, we have been making arrangements for the settlement of a second Pastor. I am happy to inform that yesterday this measure was completed. The announcement was made publicly to the Church & Congregation, that the Rev. Polat Avedis, to whom they had given a call, had accepted their invitation; & was, therefore associated with their present Pastor in all the duties & privileges of the pastoral office; it being understood, that as soon as ~~soon as~~ another church edifice could be erected, the church & congregation should be divided, & one of the two be Pastor of the one, & the other of the second, Church & Congregation.

On some accounts, it would have been better to make that division immediately. The only obstacle to it is the want of a second place of worship. Without this, it seemed premature; & yet the Church & Congregation are so large that the services of another Pastor are imperiously needed at the present time. We may hope, that within a year another Church may be erected, & then the final seperation may take place.

Rev. B. Schneider

Both the Church & Congregation have entered cordially into the measure, & some of them particularly so. The previous Pastor acted a noble part in reducing his salary one fifth, no one having suggested such a thing to him or thought of it, that it might be so much more easy for the people to support the second one. This one also consented to a salary considerably lower than that to which he had been accustomed to receive. For about one year, until the second Church is built, we have promised them some aid. But after that period, they are to support entirely both these Pastors, as they have hitherto done the other one. To this they have pledged themselves; & they will, no doubt, accomplish it. Thus, in the space of one year more there will be two selfsupporting churches in Aintab, as there was previously one.

In considering the increased expenses, thus incurred, the people took into view the entire expenses of the community; viz the support of the two Pastors, their Schools, the incidental expenses of the church, & all other expenses falling to them as a people, & made provision for them. And what was peculiarly gratifying to us was, that they laid it down as a fundamental principle, that it was the duty of every member of the community, according to his means, to contribute to the support of the Pastors & Schools, just as much as to that of his own family; —— contributions to these objects were not to be considered as a charity but an absolute duty. The sum total of these expenses is to be apportioned to the different members of the community according to each man's property; & a Committee of nine, appointed by themselves, are to make this apportionment. This seemed to us to place the matter on a sure foundation, & thus the support of Pastors & Schools is secured in much the same way as the payment of their taxes to the Government. We may justly rejoice in the spirit & readiness exhibited to support their own institutions. It will require an effort on their part; but it can, & I doubt not will be done.

We all regard the settlement of a second Pastor as another important step in advance. Rev. Polat Avedis is a man of uncommon talents & of a most excellent christian spirit & devotion to the work, & is in all respects admirably fitted to fill the place to which he has been chosen. There is, probably, no man in our whole field better suited to the position. Indeed, the whole of this movement, from first to last, seems to me to be peculiarly of the Lord. He has arranged every thing pertaining to it, & has so plainly prepared the way for it, that we have but followed the plain intimations of his will, in carrying out the plan. To him be all the praise, & may his blessing now crown the whole.

Another event has occurred here which deserves notice. An Armenian, while a lad of some 15 years or so, by flattering promises, was induced to become a Mohammedan. He soon repented of his rash act, but could not retrace his steps. He left Aintab & resided in a distant part of the country, hoping his case would be forgotten. After being absent some years he returned, professing to be a Christian. But he was soon recognized as the man, who had professed Islamism, & was brought before the Turkish Authorities with the charge of having abandoned the faith of Mohammed. He did not deny the charge, but boldly declared himself a Christian & no longer a believer in the pretended prophet. Hereupon, he was put in prison, though not badly treated. Representations were made to the Governor, that this was contrary to the laws of the Empire; but at first, he refused to release him. But after a few days delay & hesitation, the man was dismissed from prison, & came several times to our Church, & nothing has been said to him since. This is more than we had dared to hope for.

Affectionately Yours
B. Schneider

Oct. 29, 1862. Since commencing this letter, I have been to Oorfa & Biredjik & returned. I find that about $20.00 cts of the money charged to my son Edward's expenses to America, about which I recently wrote you, has been returned, & will be credited in Dr. Pratt's next bill to Mr. Gordon. His actual expenses will, therefore, be so much less.

Aintab Octr. 13, 1862.
Recd. Dec. 11.
Ackd Dec. 29/1862

Aintab, Dec. 4, 1862

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

You may have learned that the Bishop of Jerusalem ordained an Armenian man of Diarbekir, named Carabet, as Priest. Dr. Dwight, when in Jerusalem, became acquainted with this Carabet, & received a very unfavorable impression of his character. These impressions he communicated to Rev. Mr. Sandreczki, the Secretary of the Bishop, by letter, expecting that Mr. S. would impart them to the Bishop. I know that there was such a letter, because at Dr. D.'s ~~request~~, I despatched it by mail, & he, in conversation, gave me the substance of it, which was altogether unfavorable to the ordination of the man. But notwithstanding such testimony from such a source, he was ordained.

After his ordination, he proceeded to Constantinople, & then came to Aleppo & Aintab, on his way to Diarbekir, & my impression is that he passed through Killis also. Perhaps, I ought to say, that in a letter, given by Mr. Klein, connected with the Jerusalem Mission, it was stated, that the destination of this Carabet was, to the Episcopal Church in Diarbekir, &

to the Moslems & Christians of this city. Though I did not see the letter, I have it from one, who read it. But though such were his instructions, he evidently feels himself authorized to go into any Protestant community, to gather an Episcopal Church.

As you will be desirous of learning his proceedings in Aintab, I will briefly narrate them.

I ought to say in the outset, that for several years there has been a desire here, to a small extent, for an English church. But this movement has not sprung from any preference ~~for~~ of the Episcopal form of Church government to the one now existing. *Episcopacy, as such, has had nothing to do with it.* I make this remark *with special emphasis*, & I *know whereof I affirm*. It is natural for the ~~English~~ members of the English Church to infer, that as the form of Church government among the Armenians is Episcopal, many, at least, of the Protestant Armenians, would prefer that form to the one now prevailing generally. But this is a very great mistake. The sympathizers with the English church here never have mentioned that as a ground of their preference; — not even once have I heard it. What, then, is their motive? It is this. They have received the impression, that the English church will receive them to the communion & baptize their children, when we do not: this is the whole of it. As you well know, we receive no one, who gives no evidence of piety, & baptize only the children of Church members. This Biblical rule excludes many, who wish to be admitted; & because they are not received, & their children not baptized, they long for a church that will extend to them these privileges. I repeat it, this is the whole of the matter.

Let me now narrate the proceedings of the Priest Carabeer. You may rely on the correctness of the statements made. Soon after his arrival, he had the boldness to ask for our Church, to administer baptism & the Lord's supper. I was absent at that time; but our two Pastors refused. I soon returned, & he made the same request of me twice, by letter. I also refused, for these reasons. First: He ought never to have made the request. It was no more proper than it would be for an Independent in England to ask for the church edifice of some Churchmen to form a new church out of their members & administer to them the ordinances, because a half a dozen of the congregation were friendly to the principles of Independency. Would any member of the English church favor such a request? — Secondly: His object was not to preach Christ & his gospel, but simply to administer the ordinances; & the house he had was large enough for the baptisms & the admission of some 21 or 28 to the Lord's supper. It is true, there was a great crowd of spectators; but that was collected from curiosity. His object evidently was, to attract a great mass of people to make a deep impression in favor of his particular object. — Thirdly: It would have created very great dissatisfaction among our people. The great majority of them would have highly disapproved of such a step; & they have a right in the building as well as we. The Pastors had given him this reason; & he expressed himself satisfied with it; so much so, that he said to them, that if it had occurred to him he would not have asked for the church; & yet, only a few days afterwards, he twice urged me earnestly for the use of it.

2.) He received three of our excommunicated members; one in Aleppo & two here; & this without ever having inquired of us the reasons why we excommunicated them, & without their having been any substantial change in their conduct.

3. He twice urged an aged member of our Church, then sick & since dead, to receive from him the communion. This man was an excellent christian, in regular standing & always a regular communicant. He did not yield to the request.

4.) He said openly in conversation though not publicly, that our ordination was no ordination.

5.) He declared that our Church held three destructive errors; viz Ordination, Baptism (here he probably referred to rebaptism), & our strictness of examination for admission to the Church. Having made this declaration freely & fully, at an other time he said, we did not embrace any error.

6.) He professed, in some of his remarks, that his Church & ours were one; & yet, at other times, he pretended that we held dangerous errors.

7.) There is, at least, one witness to his saying, that he would cut up our Church by the roots.

8.) He baptizes ~~almost~~ any child that may be presented. He said he would even baptize the child of a Mussulman, if presented by one professing to be a Christian. Any one, who professes in general his belief in Christ & in the Bible as the Word of God, could have his child baptized.

9.) He admitted his communicants on very easy terms. There was no formal profession of faith. A general profession of a belief in the doctrines of the gospel, & an external general conformity to its principles, was all that was required. There was no inquiry, at all, after faith, repentance & a new heart; no seeking for religious experience. If an applicant for a quarrel, he was required first to be reconciled, & a formal reconciliation was effected. If ~~an applicant~~ he was guilty of some open sin, the promise of future reformation was considered sufficient. What ever examination took place, was wholly external. So far as I can learn his rules of admission to the church do not differ materially from those of the old Armenians; not so much so as to make it difficult for Armenians to be admitted. Indeed, he was ready to admit any Armenian, free from open & gross vice; a respectable external course of conduct being all that was required.

(Here a very serious question arises: viz. Can we fraternize with a Church, based on these principles? — I do not see how we can do so consistently. This man's course, condemning as it does, our very first principles; — declaring us to be in error in admitting to the Church only those who give evidence of faith & repentance — he assails us in the most vital & essential part of our system. If we fraternize with him, will not the unconverted but moral part of our congregation come to us & say, & justly too, "If you acknowledge this man's Church, as a sister Church, why do you not receive us, as he does all of our character in his community?" What consistent reply could we make? We cannot fraternize with the Armenian church: for we have come to reform it; & as he has assumed principles very little elevated above those of that Church, we must pursue much the same course towards him, as we do towards them. Is it not so? //

I do not think the impression he has made is a particularly favorable one. The more serious & considerate, even among the Armenians, did not seem to have been attracted toward him & his services. True; a large crowd attended some of them; —— several hundreds —— but it was purely from motives of curiosity. Doubtless, he will represent, that there is a great desire for an English Church, from the number who were present. But it is no true index of their feelings. Still a few have joined him. But now that he is gone, all the particular interest manifested, has disappeared.

I think none of our Protestants, with the exception of one youth, not including those few, who have long since declared themselves in favor of an English Church, have joined him;* & the great body of our people, though some of them went to witness his administration of the ordinances, have been unaffected. Indeed, I may say, they were unfavorably impressed by what they did see; & thus far no real harm has come to our cause. What the future will reveal, we cannot, of course, foreknow.

As to the character of the Curate, I may say, that his mental capacity is feeble, & not much is to be feared from that direction. As to his christian character, I could place no confidence in it. Not that there is any thing openly & grossly wrong; but I very much fear, that he knows nothing of experimental religion. This is the impression, which our Pastors &

* There is one other one I just learn.

one or more others, who became more intimately acquainted with him, have received.

(If an English movement must begin here, it is far better that it be through a man of this character, in his way, than by one of more ability or of an undoubted christian character.)

I write all this freely, not presuming that you will publish this letter. But you will wish to know the particulars of this movement; & you may desire to make use of the facts, here communicated, in some other form. You can judge what course to pursue, better than we.

In haste

Yours truly

B. Schneider

P. S. We are all well. — The Philosophical Apparatus, sent, has reached us in good order. Many thanks for it. — The settlement of a second Pastor works admirably.

I ought, perhaps, to have added, as I learn from a brother in Beyroot, that the Bishop was considerably influenced, in ordaining this man for Diarbekir, by the practice of rebaptism there.

Rev. B. Schneider
Aintab Dec. 4, 1862.
Rec'd. Jan. 16, 1863.
Ans. Apr 30
Extract of Diarbekir

Aintab, Jan. 15, 1863

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

In my letter of Dec. 4/62, in relation to priest Carabed, I stated that, among other things he had urged an aged member of our Church to receive the communion from him. I find, that he did not urge him to receive it from him; but simply asked whether he had partaken in his sickness, saying, that it was their practice to give it to the sick. As I wish to have facts stated as they really are, I hasten to make this correction.

He has visited, I think, all our Stations on his way to Diarbekir, tarrying at Biredjik, Oorfa & Severek, & laboring to gain adherents. He evidently feels at liberty to go into any of our Communities & form an English Church & Community, if he can do so. You will, probably, hear of his proceedings from other sources.

In your letter of Nov. 8, 62 to me, you inquire "What number of new missionaries, & for what places, does your Mission need?" I am not authorized to speak for the whole

Rev. B. Schneider

Mission. They will meet in about 3 months, & then give their written opinion. But at our last Meeting we asked for two men. Dr. Goodales health is such, that I have strong fears, that he will be obliged to leave for America soon; & when he is gone, there will actually be only one Missionary to each of our six Stations in our Mission. Mr. White has complained of considerable illness the past year; & I am not without apprehensions for him. I have my doubts as to its being wise to leave the work in such a precarious state. Suppose one of the six remaining men (not including Dr. G.) should be removed, what is to be done to fill his place? I think it is a serious question.

We observed the week of prayer, the meetings being held one hour before sunrise & one hour before sunset. It was a very pleasant season, & our people were interested. The weather was favorable & the attendance good, there being, some days, as many as 500 & 600 & even 700 present.

We are all in usual health. Our Appropriations came last evening.

Affectionately Yours
B. Schneider

Rev. Benj. Schneider
Aintab Jan. 15. 1863
Rec'd Feb. 23,
Ack. Apr. 30

Rev. Benj. Schneider

Aintab, Feb. 7, 1863

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

Dear Brother:

// Last Sabbath was a day of great interest to our Sabbath-School. You are aware that all the Classes, 87 in number, have each been formed into a Missionary Society. The design is to have the pupils bring their contributions every Sabbath, or once a month, to the Teacher, who acts as Treasurer. He keeps them, until the beginning of the year, when all the contributions, thus made, are collected into one sum. In connection with this gathering, we distribute a tract to each pupil & teacher. I had translated an interesting narrative of a pious little girl of 12 years of age for the children, & a tract entitled "The last days of Dr. Payson", for the Teachers & adults. As the name of each Class was read, its Teacher sent some one with a paper, on which was written the number of his pupils & the amount contributed by his Class; & then the pupil returned with the tracts, to be distributed among his fellow pupils & one for the Teacher. As the number of Classes is so large, it took about an hour to go through with this operation.

The eagerness & interest with which all, young & old, received their tracts, was very remarkable. The excitement among the children, especially, was intense; & it took some time for it to subside. All over the house, they began to read the tracts, & make remarks. It was a matter of no small interest, to see so many little hearts thus overflowing with joy.

At the close of the distribution, the sum total of all the contributions was announced, & it was found to be 3.039 piastres, which is nearly equal to $100.00 cts, & is one third more than was given last year. All were gratified with this result.

Another item of interest was a letter from Mr A. Grout of South Africa, which I translated to the School, in which he gives a very interesting description of the distribution in the S. School among his people of some Tract Primers, purchased by money sent by our S. School last year. The pleasure experienced by the dark children of the Zulus, by means of this love token of the Aintab S. School, as they called it, was quite equal to the interest manifested in our School; & it seemed very opportune, to receive the intelligence on this day. Altogether, it was one long to be remembered;

especially by the younger portion of them. There were present, in all, over 1500 persons.

9. I recently sent one of our native Pastors to Biredjik on the Euphrates to look after our work. He performed a marriage ceremony, & administered the ordinance of baptism & the Lord's supper. Two new members were received. He brings a very favorable report of the state & prospects of the work. The little band of Protestants have earned for themselves a very good name among the inhabitants, & their influence is very salutary. New hearers come to the Sabbath services. There is also a very friendly disposition towards the truth among the Armenians. They are very accessible, & our brethren have much profitable intercourse with them, often going to their houses, reading & talking with them, closing the interview with prayer. Every thing looks quite hopeful there.

10. Our Monthly Concert in Jan. was one of peculiar interest. We now hold it on Sabbath afternoon, when all our people can be present. Besides the intelligence from our immediate vicinity, I always give them the most recent news of the missionary work in different parts of the world, & they are ever much interested in it. On this occasion, I read to them the affecting account which Du Chaillu gives, in his African exploration, of the murder of three women in Goumbi,

through witchcraft. It is a very touching narrative; & it deeply affected our people, & especially the Pastor. It seemed to take strong hold of his benevolent feelings. The following Sabbath he preached a missionary sermon — & a more moving one I have not heard for a long time — in which he made a powerful appeal to his people. ~~During~~ the following week, he & his wife & all his children, came to my house, each bringing his gift with his own hand; even the youngest, a child at the breast, was not excluded, for the benefit of the benighted African. Their contribution amounted to $10.00 cts, which for them in their circumstances is very liberal. The second Church also added its gift of $4.40 cts. Some others have since added their mites & others will yet come. We trust the Lord will accept the gift & bless it to the enlightenment & salvation of some of those benighted people. Such generous, spontaneous developments, are pleasant & hopeful, especially in the spiritual [illegible] of our people //

Yours affectionately,
B. Schneider

P. S. The Ann. Meeting of our Mission is appointed to be held in Aintab, commencing on Mar. 2d

Rev. B. Schneider
Aintab Feb. 7. 1863.
Rec'd Apr. 1.
E. B. [illegible]

Aintab, July 1, 1863

Rev. S. Treat D.D.
Sec. A. B. C. F. M.

My dear Brother:

You will have been informed by Mr. Goss & Mr. Morgan of the recent ordination of four native Pastors; viz in Adana, Tarsus, Antioch & Bitias. I have just returned from the settlement of another Pastor in Killis, making the fifth ordination in our Mission within two months.

The Church & Congregation of that place had given a call to Shimas, Halfa, the individual just settled over them, a year since; but the matter was delayed on account of some difficulties that sprang up, & which were not arranged until recently. As soon as these obstacles were removed, the call was repeated & accepted. The way being thus fully prepared, the time of the ordination was fixed for June 28th. Letters of invitation were sent to the Churches of Marash, Aintab, & Aleppo. Dr. Pratt was expected from Marash; but sickness in his family & his own person prevented his

Rev. B. Schneider

coming; nor were there any delegates from that church.

The following Pastors & delegates were present; viz The Rev. Tharu Krikore & the Rev. Polat Avedis, Pastors of the Aintab church, with two delegates accompanying them; & the Rev. Makar Nazar, from the Aleppo Church, unaccompanied by any delegate. These five, in connection with myself, were all who constituted the Council. You will observe, that there was only one Missionary present. //It is a pleasing fact, that we have progressed so far in our work, that so important a matter as that of ordaining a man to the ministry, can be accomplished with the presence of only one Missionary. //

On the day previous to the ordination, the Pastors & delegates assembled in the church for the purpose of examining the candidate. After the singing of a hymn, reading of the Scriptures & a prayer, the Council, or examining body, was constituted & chose for Moderator the Missionary, who was present. He stated to those assembled the object of the occasion & the reasons for such an examination; & then it was commenced. // The young Pastors entered into it with great interest, taking an active ~~interest~~ part in it throughout. Their questions were appropriate, bringing to view the fundamental doctrines of the gospel. The examination continued nearly three hours. The setting of the sun admonished us that night was approaching, or it would have been protracted an hour or more longer. Such was the interest manifested that it was difficult to bring it to a close even then. The Council cheerfully & cordially decided to proceed to the ordination on the following day. There were many persons present, among whom were Armenians & others not Protestant, to witness the proceedings, & all seemed highly gratified with the result. All, doubtless, felt, as some one said, "This is the true way of inducting men into the office". A certain woman, not a Protestant, expressed the sentiments & feelings of others, when she remarked, "The man, who can answer the questions proposed here, must be able to feed the flock."

On the following day the ordination services took place. The church was crowded, & many females were unable to gain admittance. There were about 700 present & some estimates make the number even higher. The preaching of the sermon & ordaining prayer were allotted to myself. Rev. M. Nazar from Aleppo gave the charge to the Pastor. It was short but appropriate. The newly ordained Pastor was so much affected, that unable to stand upright any longer, he bowed himself to the ground & wept freely. After thus giving vent to his feelings for a short time, he recovered himself, & assumed an erect position. The duties of the preacher had been particularly urged in the sermon; & during the consecrating prayer, always a very solemn exercise, very many all over the church were in tears, & he himself was much moved. The fountain of feeling having thus been stirred within him, when formally addressed on the solemnity of his duties, he could no longer restrain his emotions, but was carried away by them, as by some irresistable torrent. Rev. J. H. Hintore gave the right hand of fellowship, & Rev. P. Avedis addressed the Church & Congregation. Both were appropriate & happy in their remarks. The benediction by the new Pastor closed the services.

The exercises were participated in by the large audience with deep interest from the beginning to the end. Very many of those present, have not been accustomed to listen quietly to religious services, & we feared that such a crowd would be restless, & thus create disturbance. But quiet & interested attention reigned. All seemed not only interested, but especially gratified. The impression of the whole scene was evidently highly favorable. Some of them were overheard to say, as they retired, "We came here merely to look on as spectators; but we have seen & heard won=

(deepest things." // I should not at all be surprised to learn at some future time, that some persons ~~had~~ received impressions, that finally resulted, with the divine blessing, in their salvation.

// The Pastor commences his labors under very (interesting circumstances. May the blessing of the Lord rest on the solemn & interesting connection thus formed. Both the Church & Community were filled with gratitude in having, at last, secured the long deferred desire of their hearts. They are to pay half the salary, besides supporting their two schools. //

This makes the present number of ordained native Pastors in our Mission eight; ~~a number~~ sufficient to form some ecclesiastical organization. There may be one or more ordinations before winter.

Affectionately Yours

B. Schneider

Rev. B. Schneider

Aintab July 1. 1863.

Rec'd Aug. 12.

Ack'd Sept 30

Aintab, Syria
July, 29 1863

Rev. S. B. Treat D.D
Sec. A. B. C. F. M.

My dear Brother:

Perhaps you are aware that the currency of this country is in a very unsatisfactory state. Many months since the value of the piastre fell 40 pr. cent. But while there has been this depreciation of the currency, the prices of almost every thing remain the same, so that it now takes 140 cents or dollars to purchase what formerly could be obtained for 100. We had hoped that in the course of time this inequality would disappear; but all hope of this has now failed. The consequence is that we shall be in debt at the end of the year, unless our allowance is increased. And the deficiency will be in the appropriation for our Theological Class & the Fem. Boarding School. By a careful calculation we find that our appropriations for these two objects will be deficient to the amount of about $310. 00cts. The actual allowance for them is $900.00

Rev. B. Schneider

An addition of 40 pr. cent to this sum would be $360.00; $50.00 more than our expected deficit.

My object in making this statement is to inquire, whether the Committee would be willing to add to our appropriations (the Appropriations for Aintab) for 1863, the sum of $300.00 cts? This would carry us through the year; otherwise we shall be so much in debt. Had we been able to foresee this depreciation of the currency, we should have added to our estimates for the above objects, $350.00 cts; & probably the Committee would have granted them.

Please remember that the Theological School & Female Boarding School, are Institutions of the whole Mission, & not of the Aintab Station: so that in making this request, I make it really for the Mission & not our Station. I may also state as a reason why such an allowance might be made, the fact, that in 1862, we spent $800.00 cts less than the appropriation for Aintab; & that sum must have reverted to the general funds of the Board. What I here ask for is $500.00 cts less than that sum.

Thinking that the Turkish Mis. Aid Society might be willing to aid us in this emergency, I have written to their Secretary, making a statement of the case. They may aid us & they may not be able to do so. If they should give us a special donation, we shall not require any thing further from the Board. But if they do not, will the Committee be so kind as to add the $300.00 cts to our appropriations for 1863?

What is the prospect of our receiving any reinforcements to our Mission? Mr White is becoming more & more feeble, & he will turn his face towards America, as soon as the heat abates to allow him to start. I do hope that one or more Missionaries will be on their way to us before the winter sets in. If they could leave America by the middle of Oct., they could reach our Mission before the rainy & cold weather of our winter commences. There is now a line of screw Steamers, plying between Liverpool & Scanderoon (the port of Aleppo), who take passengers for £15 to £18, & they are very good English Steamers. They leave Liverpool once in 15 or 20 days. Supposing the passage in a Steamer from N York to Liverpool is $75.00, as it was when I last came on, the whole passage to Scanderoon would be about $150.00 cts, which is less than it would cost to take a sailing vessel to Smyrna, & then take a steamer from there to Scander ary, the steamers in this country charging very high prices.

Several of our brethren, as well as myself, have written about the priest Carabet, ordained by the Bishop of Jerusalem, in regard to his course in our Protestant communities. I wonder whether the Committee have thought it best to take any step in the matter? It is certainly very discourteous, to say the least, for the Bishop to send this man to create trouble in all our communities. The man is pursuing a dishonest & unprincipled course, altogether unworthy of a christian Minister. is said to think, that many will be deluded by him into the idea that they are christians, while they are destitute of the true spirit of the gospel. His cause has made no special progress recently in this place, if indeed any at all; but in Marash & in Killis, there is quite a movement of some kind. But I have no room to enter into this subject.

I recently forwarded to you an account of the ordination at Killis. It was a very interesting & impressive occasion. Miss Proctor & myself are well.

Affectionately Yours
B. Schneider

Aintab, July 29. 1863.
Rec'd. Sept. 14

Aintab, Sep. 5, 1863

Rev S. B. Treat D.D
Sec. A. B. C. F. M.

My dear Brother:

While we were considering the question of a site for our second Church, Providence very kindly directed us to the proper spot. An Armenian, who often attends our services, but has not yet declared himself a Protestant, learning that we were designing to erect another church, made us a donation of his house & lot for the purpose. The property is worth $300. over here, but would be valued four or five times higher in America. As we previously had no more eligible spot, we had been thinking of our old place of worship, where we commenced preaching in Aintab 15 years since. But the proximity of a mosque to it, would have proved a most formidable, if not insuperable, obstacle, to securing a Firman for a church in that place: for according to Turkish law, no Church can be erected near a mosque. But as we had no better spot, I had just been to see the Governor in relation to that. On my return from him, I heard of this donation. It seemed so evident an indication of Providence to select that spot, that we at once put the matter into a shape to accord with Turkish law; & then purchased two small adjoining houses, necessary to furnish sufficient ground. This was all done before the Armenians had time to move in any measures to defeat the object, as they would have done, had it been in their power. Thus we have a most eligible site, in the midst of the Armenian population, free from any objections to be raised on the part of the Turks, & sufficiently removed from our present church, to make it suitable in this respect. We could not have desired a more suitable location. It is all of the Lord; & we praise his blessed name.

We had hoped to proceed with the building this summer. But we have not yet secured all the necessary funds; & the ravages of the locusts & the deranged condition of Turkish finances, have so much injured trade & business, that our people are not in a condition to give as much this year, as we hope they may be during the one to come. The Lord willing, we hope to commence the building the coming spring or summer.

I am happy to inform you, that the arrangements are about completed for the settlement of another native Pastor, in Biredjik on the Euphrates. Within a month, I hope he will be ordained. There seems also to exist a pleasing state of things in the congregation at that place. The preaching of the truth is listened to with marked interest. This will make the sixth Pastor settled within the bounds of our Mission since the month of May.

Aleppo, Oct. 10, 1863

Since dating the above, I have come to this place. I found here six of our Native Pastors, convened for the purpose of discussing various matters pertaining to their work, & of taking measures for forming some Ecclesiastical Organization. My coming here, at this particular date, was partly in compliance with their invitation, to give them any suggestions, of which they might feel themselves in need. What they have done, has been rather preparatory to some organization than any thing final. They invited me to participate in their proceedings; & all the measures they have proposed (none of them have yet been finally adopted) were presented for my opinion, which I gave them. As all that has been done has been merely preparatory to to future action, they will, probably, have another Meeting within six months; & it may be at the time of our next Ann. Meeting, & at the same place.

Yours truly
B. Schneider

P.S. I may say, privately, that these native brethren have no suspicions, such as seem to exist in the region of Constantinople, towards us Missionaries. With the utmost freedom & frankness, they asked for my advice & opinion; — in the language of their Secretary, — "as sons would approach their Father, they wished to come to me for advice & direction"; — & this was said with all sincerity. They are very willing to be guided & directed by us.

Aintab, Sep. 5. 1863.
Rec'd. Nov. 17.
Ack'd Apr. 16. 1864.

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Aintab, Sep. 10, 1863

Rev S. B. Treat D.D.
Sec. A. B. C. F. M.

My dear Brother:

I have time to write merely a word; & that is in reference to Mr & Mrs Montgomery's route in coming to our Mission. I will give you the facts in the case & then you can decide as to the best course for them to take.

If they come by sailing vessel to Smyrna, they will have to pay for their passage on the Steamer to Alexandretta, at least $25.00 a piece, & it may be from $30. to 35.00. That added to the passage across the Atlantic, at $100.00, or $125.00, would make their expenses to Scanderoon from $125.00 to $160.00 a piece.

Mr Eddy paid for himself & Wife each $60.00 in gold to Liverpool, & from L. to Beyroot £16 (equal to $76.80), making in all about $137.00 cts, & had a very excellent Steamer. They were detained in England 10 days; but the delay there, he says, is never more than that. They

Aintab Feb 5 1863.

were 18 sailing days from Liverpool to Beyroot, coming by way of Alexandria. They must have been some 45 days from Boston to Beyroot. Ordinarily, it would not take more time than that.

If Mr & Mrs Montgomery should come by this route, Mr Morgan would meet them at Lattakeia, & then see them safely on their way from Kessab towards Aintab, where they will, probably, spend the winter, & then their final destination will be decided upon at our next Annual Meeting. By taking this route, they could reach Aintab, before the rainy season sets in earnestly, when travelling is very unpleasant in this region.

If they come by the way of Smyrna, supposing them to sail from Boston by the 1st of Nov, they would be very likely to meet the rainy season on their land journey from the sea coast. — These are the facts.

Were it my case, I should prefer the route by way of Beyroot, to save time, & avoid the rainy season; & there might be a slight gain (no loss) in addition. But there may be reasons in America against this route, that I am ignorant of. — Mr & Mrs White are here on their way to America; leave us tomorrow.

In haste Yours truly

B. Schneider

P. S. I am fully sympathizing with you in the drafting of your two sons for the army as my son James, whom I had hoped to see out here as a Missionary, has also been drafted.

Aintab Sep. 10. 1863.
Rec'd Oct. 20
Ans'd Ap. 16. 1864

Aintab, Nov. 5, 1863

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

I recently wrote to Dr. Treat, that we had another ordination in prospect. I am happy to inform you, that ~~the event~~ same has taken place.

The Church & Congregation at Biredjik, on the Euphrates, having given a regular call to Carabed Papazyian, a graduate of the Aintab Theological Class, & he having accepted it, invitations were extended to the neighboring Churches & their Pastors, to participate in his ordination on the 1st of November. Dr. Pratt from Marash, with two delegates from that church; one of the Pastors of this church, with two delegates, & myself, were all that responded to the call.

The examination was held on the evening previous, in the presence of a large part of the Church & people. It continued two hours & a half, & as a whole, was very well sustained; & the Council readily declared themselves prepared to proceed with the ordination on the following day. At the appointed hour, the exercises commenced; Mr. Schneider preaching the sermon & offering the ordaining prayer; Dr. Pratt giving the charge to the Pastor; & the Aintab Pastor giving the right hand of fellowship & delivering the address to the Church & Congregation. The candidate was deeply moved during the latter part of the sermon & the prayer, as also while he received his charge, & very many in the assembly sympathized in these emotions. There were about 140 present, a number of whom were new hearers; & all of them were evidently interested in ~~all~~ the exercises, giving very good attention to the end. The whole scene was to them new, & one bearing directly on their highest & best interests. The impression of the whole was evidently happy; & all concerned seemed delighted with the bond thus formed between them & the new Pastor. In the evening, all the male members of the Church in town came to meet us, & took special pains to express their gratitude, first to God, for having done so much towards furnishing them with the gospel, & especially for now giving them a spiritual guide; & secondly, towards our Board, & to us their agents, for their part in the work. It was very gratifying to witness this expression of gratitude on so proper an occasion.

As the place was comparatively near Aintab, nine of the twelve members of our present Theological

Class went to witness the exercises. They were all very deeply interested, & came back delighted & highly gratified with what they beheld & enjoyed. I trust some salutary impressions were made upon their minds. As aspirants to the sacred office, it was one of the very best lessons they could have received.

The Church numbers 20 members, & there are in all, about 100 souls in the community. The number being thus small, they cannot bear the entire burden of the support of the Pastor, but assume two fifths of it, with the distinct understanding, that as soon as they are able they will pay the whole of it. May the blessing of the Lord rest on the new & interesting relation thus formed.

This makes the sixth Pastor settled in the bounds of our Mission since May; & in all, there are, now nine. //

Mrs Proctor & myself are well; & so are Dr. Pratt & his family.

Affectionately Yours

B. Schneider.

Rev. B. Schneider DD.

Aintab, Nov. 5, 1863

Recd. Dec. 14, 1863

Ack'd Ap. 16. '64.

ordination
of the Pastor

Paris (France)
Jan. 9, 1864

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

Lest you may not have heard of it, I would inform you, that I have been requested to go to England, this year, as Delegate from our Mission to the Turk. Mis. Aid Society, & have arrived at this City on my way to London. I hope to spend to-morrow, the Sabbath, here, & then, D.V., on Monday morning leave here & reach that city in the evening.

I left Aintab Dec. 16th. All were well. I met Mr & Mrs Montgomery in Aleppo. They must have reached Aintab on the 22d of Dec.

I presume I shall remain in England about two months, & think I shall leave there about the 10th of March. My expectation is to be back to Aintab by the time of our Annual Meeting, so as to be present on that occasion. I am very anxious to be there; & the Meeting will be, probably, so late (about the 20th of April), so that I may be present.

Before I leave England, Mrs Schneider will join me, & then we shall return together. My coming thus far to meet her, will be quite a convenience to her, in the matter of her coming back to Aintab.

I hope my visit may not be in vain. I trust the friends of the cause will be interested to hear what the Lord has done in our part of the field, & be excited to more prayer & liberality, in its behalf.

In haste

Yours truly

B. Schneider

Paris Jan. 9. 1864
Rec'd. Jan. 30.
Ack'd. Ap. 16.

Alexandria, Apr. 4, 1864

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

I wrote you from Paris, I think, on my way to England; & now that my visit is finished, & I am thus far on my way back to my home, it may be well for me to say a word in relation to it.

I arrived in London on the 11th of Jan., & left it on Mar. 23d, having been in the country a little more than two months.

I visited Bath, Bristol, Clifton, Weston, Clevedon, Taunton, Tiverton, Torquay, Plymouth, Cheltenham, Birmingham, Manchester, Warrington, Liverpool, York & Bradford, in England; & in Ireland, Dublin, Newry & Belfast; & in Scotland, Glasgow & Edinburgh. In almost all of these places there are Auxiliaries to the Turk. M. A. Society; & in Dublin & its vicinity, several of them; & in all of these places, there were meetings in behalf of the Society either of a public nature, or of a more private kind, in the form of what is there called, Drawing Rooms, the Meeting being in some Gentleman's Drawing room, with a select audience, varying from 15 to 35 or more individuals.

// I was every where received with the greatest kindness & cordiality, both by Dissenters & Clergymen of the established Church; & the christian fellowship I enjoyed was very refreshing to my heart.// I found some most excellent ministers & private christians in the church of England; — men & women possessing the true spirit of the gospel.

// Our meetings were, in no case, very large, though often quite respectable as to numbers.// The great variety of charitable objects before the English Christian public, & the difficulty of Churchmen & Dissenters laboring together for the same object, had their influence in this respect. Feelings of alienation on the part of Churchmen, revived by the late centenary celebrations of the Dissenters, & the influence of the American war on many minds, also made themselves felt.

// But I am happy to say, that in every instance, the people who did meet together, were not only interested, but deeply interested in the report of the work among the Armenians: especially were they delighted to find such an extensive & so rapidly established a work as that of Aintab, Marash, & the whole of our Mission to Central Turkey. They had not been aware, that so great a work had been accomplished in so short a time & tending so rapidly to the point of self support. To some there, who evidently had not been particularly conversant with the history of our Mission, it seemed almost fabulous. I preached in the church of Dr Guthrie & Dr Hanna in Edinburgh. A gentleman of some rank, formerly connected with the English army, was present, & what he heard seemed to him so extraordinary, that at the close, among other things he said, he put this question to Dr Hanna, "Is it all true?" And yet I had only given a simple history of the work in Aintab.

The interest thus manifested everywhere was, of course, gratifying.//

With one thing I was deeply impressed; & that is, that a yearly deputation from one of our three Missions is absolutely indispensable to the successful working of the Turk. M. A. Society. I would make this remark with great emphasis. Without such a deputation, the interest in the operations of the Society would soon flag, & I fear, ultimately wholly fall through.

You will have heard of the death of Mr Birch. It is a great loss to the Society, for he managed its affairs with much discretion & ability. Their Committee have elected the Rev. H. Jones, formerly travelling Secretary, into his place, leaving Mr J.'s post unfilled. It is understood, that he often make visits to the country, & while he is absent from the office, Dr. H. Jules & another one of the Committee are to act as honorary Secretaries, receiving no compensation for their labors. It was the best thing that could be done under the circumstances.

In conclusion I would say, that the visit has been a very delightful one to me. I have made many very pleasant & desirable acquaintances, & feel refreshed in mind & heart. I now return to Aintab with renewed delight & interest in my work. More than ever, it seems to me the most noble & desirable work on earth; — the only one worthy of a man's efforts & energies; & more than ever I wish to devote myself to it, body, mind & heart.

Indirectly I also solicited aid in the building of our 2d Church in Aintab, & succeeded in obtaining £200, & of this, Mr Henderson of Glasgow gave me £100.

You will understand that Mrs Schneider is with me; & in good health. We are both rejoiced with the prospect of being soon permitted, D. V. to return to our Eastern home.

Yours truly

B. Schneider.

B. Schneider
Alexandria Apr. 4, 1864
Rec'd May
Ans'd Dec 20. 1864

Aintab, May 24, 1864

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

At the recent Meeting of our Mission, Dr Pratt, Mr Montgomery & myself, together with the two Pastor of the Church, were appointed a Committee, to examine our Theological Class for licensure. This duty was performed on the 5th instant. Eight of the twelve, who had been members of the Class, were examined. The time devoted to study by these men has been three & four years. The remaining four had not completed the full course of study. The examination continued through the whole day. As a whole it was well sustained, & on many points was quite satisfactory. The religious experience of most of them was striking, shewing how they had been awakened by some particular sermon or been specially aided by the reading of some good book, as the Pilgrims Progress.

The Committee, after free & full consultation, felt themselves fully authorized to give a licence to all of them, though it was supposed that one of them would spend most of his time in teaching at Adana; & thus eight additional native preachers have been sent forth. In consequence of an earnest solicitation from the Western Mission, two of these men are to labor within their bounds, one of them in connection with the Broosa field, & the other one at Marsovan. Two are to supply the wants of the Adana Station at Tarsus & Nigdeh. One has received & accepted a call from the second Church in Marash, & another is to teach in Marash a year or so, preaching occasionally meanwhile, & then to be settled as Pastor somewhere. Another one may go to an Out Station of Aintab, or possibly to Kessab; & the other, as intimated, will teach in Adana for the present. Another one, who has been a member of the Class for a season but not yet formally licensed, is also to spend a year or so in the Broosa field. All of them will thus be immediately employed.

Their names are these, viz; Avedis Constanyian, Simon Bogosyian, Yozia Giulesseryian, Moorad Giulesseryean, Hatcher Guizelimyan, Manook Nigogosyian, Avedis Asdooryean, & Tarnestu Carabed. Our warmest wishes & most fervent prayers accompany them to their several fields of labor.

These eight, added to thirteen others, previously licensed, makes twenty one native Preachers, who have been sent forth from this place. Nine of these have been settled as Pastors; though one of these has recently resigned his pastoral office & entered secular business, & two other licentiates do not preach. There are, then, still eighteen Preachers & Pastors left, which is more than sufficient to give one Pastor to each of the ~~fourteen~~ fifteen churches in our Mission

The Theological Class were also examined in secular & classical studies, & the examination was said to have been very satisfactory, though I was not present.

The examination of our two higher schools, one for boys & the other for girls, also took place recently, & all acquitted themselves most satisfactorily.

We are all well.

Yours truly

B. Schneider

P. S. I did not return from England in time to be present at the late Meeting of our Mission at Oorfa, on account of indisposition of Mrs Schneider on the road, from Alexandretta to Aleppo, by which we were delayed. I cannot say that my judgement approves of all the doings of the Meeting.

We started from England fully with the intention of my reaching Corfu in time; but our plans were frustrated by this illness

Aintab, May 24. 1864.
Rec'd July 8.
Ansd Dec. 22, 1864
Lientaly.

Mr Merwin writes;

"Edward M. youngest son of Dr Schneider, died on Sabbath morning the 19th inst. (He does not say where) He was wounded in the battle of Petersburg on the 17th inst."

New York June 27th

Death of Edwd M. Schneider

Rec'd June 28. 1864

Aintab, Aug. 17, 1864

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

I have recently returned from a visit to Killis. Several matters of importance required attention. One of these was the payment of half the salary of their Pastor, which the church & people had assumed, but which had been neglected. I am happy to say, that such measures have been taken, as will secure the payment in due time. I had felt anxiety on this point; but am now much relieved.

Another cause of concern was the fact, that four or five members of the church felt dissatisfied with our principles of admission to church privileges, & were creating uneasiness in some minds. With these individuals, the Pastor & myself had free & full interviews; & as is frequently the case, when their complaints came to be investigated, they proved groundless; & their objections were all founded on a misapprehension of facts. After full explanation they were satisfied, & I left them wholly reconciled. The entire church & community were highly gratified with this result. The

Pastor, too, felt much relieved, & renewedly strengthened & encouraged in his work.

I have been more & more impressed with the adaptation of the Pastor to his work. He is not only a man of sound piety; but has excellent administrative talents. I have been delighted with the tact & wisdom, which he has displayed in trying & difficult circumstances; & cannot but feel grateful, that he has been placed in a position, where such qualities are often called into requisition.

While there is nothing of special interest in the work there, its general condition is encouraging.

We have nothing particularly new to communicate from Aintab. The funds necessary for building our 2d church are nearly all collected. But we are experiencing special difficulties from our local Turkish Authorities. According to Turkish law, no church can be built without a Report from the local Authorities, in regard to the nature of the site of the proposed Church. This Report, in the present case, has been granted; but it is unfavorable in its tone; & hence the Pasha, in answer to the petition of our people on the subject, refers them to Constantinople. Whether we shall succeed in our representations to the Capital, in the present state of affairs there, remains to be seen. If we fail in regard to this site, we must choose another. But the delay thus occasioned will probably prevent us from building this summer, as we had designed; & thus the division of our Church & Congregation must also be deferred till next summer.

You will have noticed, that the Mission, at its late Meeting voted, that after a year Aintab, be left without a Missionary. Without entering into any discussion on the subject, I will simply observe, that I think the time has not fully come for such a step, though it is near; & that when the Missionary does leave, there should not be a sudden & total severance of his relations to them; but he be absent a part of the time, say during the winter for a year or two, still exercising a superintendance. Thus the responsibilities would be assumed by the people & Pastors gradually; & this would be much better than for me to leave altogether & at once: at least, so it strikes me.

As you may have learned, the Classis, with which I am connected, recommend to our Synod at their next meeting to consider the expediency of taking steps to form a Classis in connection with Aintab. But when they find, as they will by the letter I forward to them by the post that takes this, that an Ecclesiastical body has been formed here, which contemplates independance from such bodies in America, they will, I think, see that there is no occasion for action on their part.

I am at work at collecting the arrearages due to our Pastors; & we are making progress. The business is not yet finished; but my hope is, that by the end of the year, there will be very little left unpaid. The times are very hard in Aintab, & the business of the middle classes, who are always most to be depended upon, has been much prostrated. Had I not been absent on my visit to England, & had not another prominent individual, who has had much to do with this business, been absent at the same time, there would not have been this delinquency.

Your kind letter of sympathy of July 1st has come to hand. Many thanks for it. We are, indeed, greatly afflicted in the death of our two sons. But the firm conviction, that God can make no mistake, & that all he does is in love to us, gives us support. Our dear boys, too, were prepared to go: & this assurance gives us inexpressible consolation. They have but gone before us, & we shall all soon follow them. Often I feel a pang of sorrow, when I think of their loss which the Missionary work has sustained in the death of James; but I am instantly checked by the recollection that God can easily raise up a dozen men, better qualified for the work than he was; & that He loves his cause infinitely better than I can.

But O! when is this terrible war to cease! How many more such costly sacrifices are to be offered! The Lord hasten the end, & make it glorious, when it does come. And may he spare your son to you.

Affectionately Yours
B. Schneider

P.S. If we do not soon obtain a Firman to build the Church, we may raise a temporary structure, & divide the Church & Congregation, according to our plan, & build our church edifice subsequently.

By the last mail I gave Dr. Wood an account of the formation of an Ecclesiastical Association in our Mission. I presume you will have seen that letter.

Rev. B. Schneider

Aintab, Aug 17th/64.

Rec'd Oct. 3.

Ans'd Dec. 20, 1864

Aintab, Oct. 13, 1864.

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

I intended to have sent you a brief notice of the closing exercises of our Female Boarding School at an earlier date. They occurred in the early part of last month. The impression of the occasion was most favorable on all present. Though many of the pupils had been quite unwell during the latter part of the closing term, & thus had been unable to give much attention to many of their lessons, the examination proved highly satisfactory; hardly ever more so. Especially was I delighted with the knowledge of the Bible, which they developed. Particular prominence is given to the Scriptures as a subject of study, & persevering efforts are made to imbue them deeply with its spirit. Of the 8, who have been graduated, 3 are hopefully pious, & several of the remainder give pleasing evidence, that they are not far from the kingdom of heaven. Though no definite arrangements have yet been made, there are indications, that several of them may become usefully employed as teachers.

At the closing exercises, there were about 150 present, & all manifested the most lively interest. Indeed, the performances were not only interesting but even quite touching, in some of their parts. At the conclusion, some addresses were made, one of which by one of the Pastors, was particularly expressive of gratitude for such a school; & as the crowd dispersed, many came to us Missionaries & expressed their thanks for the opportunities thus offered to their daughters. It was pleasant to witness these marks of gratitude.

Since my last date, the English Priest Carabed has been here; but nothing worthy of special notice transpired during his visit.

We are, in usual health. We have just been cheered by the refreshing intelligence, that the financial year closes without a debt to the Board. In the circumstances, this is certainly remarkable & full of encouragement.

Mrs Schneider joins me in kind regards to yourself & Mrs Anderson, & all the gentlemen in the Missionary House.

Yours truly
B. Schneider

Aintab, Oct. 13. 1864.
Rec'd Nov. 26.
Ans'd Dec. 20. 1864

(Copy.) 96

— "Aintab, Syria."

Mar. 14. 1865.

"Rev. B. C. Wolff, D.D.
Lancaster, Pa.

My Dear Brother,

Your letter of Dec 2. 1864, reached me sometime since. I was then absent at Marash, engaged in missionary work for five weeks. Since then I have been very busily occupied; so that your letter has remained unanswered to the present time. The subject, too, is one of so much importance, that I wished time for consideration.

It is natural that there should be an increasing desire in our Church to engage in Foreign Missions on an independent basis; for the probability is strong, that more interest would be felt in, and more funds contributed for, the object, than at present. Whether, on the whole, the time has arrived for that step, you at home can judge best. The main thing is to secure the necessary means. That there is money enough among our people, if they would only contribute it, there can be no doubt; but how to induce them to give with sufficient liberality and perseverance, is the main point to be secured. The financial state of the country, during this war is so uncertain and unfavorable; and should peace be soon restored, may continue so for a considerable period, or even become worse, that to engage in an enterprise, requiring a large amount of money to begin with, and then a large annual sum to sustain it naturally demands mature deliberation. I must confess to some doubt in regard to it; and yet I would not be understood to discourage it. The time for the measure may have come; but I cannot so well judge in regard to that point. Might it not be well to wait until the war is closed (and all the indications go to show that it cannot be far distant) to see what will be the effect on the finances of the country. Some persons anticipate great disasters in this respect.

It would afford me real pleasure to aid in bringing our Church up more fully to the measure of her duty on this subject. But there are some grave considerations, which seem to look in the direction of remaining in my present relations:-

1. I am now in my 32d year of Missionary life, and verging towards 60 years of age. My relations to the Armenians of this region are many and extensive. Providentially, it has so happened, that I have had more or less to do with the work at all the Stations of this Mission; and I could remove to almost any one of them and labor there, without the feelings of a stranger, and without being unknown to the people themselves. These existing relations have been forming for 17 years past. Now, if I were to leave the work in this region to aid in forming a new Mission, (however pleasant in itself that might be) I must of course sever all these relations and lose the advantages springing from them and begin anew. At my time

of life is this wise and expedient?

2. If I were to aid in forming a new Mission, it ought to be where I can use the Turkish language, in which I have thus far labored, but I see no place where I could use it, unless it were in laboring for the Turks. But the American Board already have a Mission to that people, and so have the Church Missionary Society of England, and I have an impression that the Propagation Society of England also have a Missionary to the Turks. It seems hardly wise to attempt another Mission among a people where three already exist. Besides, were I to labor henceforth for the Turks, my past experience among the Armenians would be, in a measure lost to me, and I should be obliged to enter on a new course of study and reading, to be prepared for such a work: for not only a knowledge of the language of any people, but an intimate acquaintance with their religious faith and life, become necessary to a Missionary.

3. My acquaintance with the Modern Greek is such, that I could soon be prepared to preach in it; but I would not advise any Board to commence a Mission among the Greeks. Of all the Oriental churches, they are the least promising. Missionary labors for more than 30 years among them, have produced very few, tangible results. As the first 5 years of my Missionary life were devoted to them (without any visible effects), I have become acquainted with the features of the Greek mind: and my impressions are against a Mission among them.

4. If there were a field among the Armenians in Turkey, which we could occupy, without interfering with existing Missions the way would be opened. But no such portion seems left. The American Board have occupied all the important points in the country, having Stations at 24 different places— all the central points of the Armenian people in the land. You know

there is a kind of understanding between different Miss. Societies, that where the ground is preoccupied by one, it shall not be interfered with by any other; and it is a wise arrangement. The world is wide enough for all to have free scope, without interference.

5. While I may leave Aintab before long, things are not quite ready, as I regard it, for the work to be wholly left to the native Pastors. Things are fast tending to this point; but my opinion is, that after the 2d Church is built, and the church and community are finally divided, I should be so situated for some time, as still to exercise a superintendance over the work here. The removal of all Missionary influence should be gradual and not sudden, lest the shock of such a sudden change should endanger the precious interests, to which so many years of labor and so much money have been devoted. But this would imply a residence near Aintab, for some time to come.

6. Nor do I now see, that any other of the Oriental churches are left for a Mission. The Nestorian Church has long been occupied by the Amer. Board; the Jacobites, or Syrian Christians, are a small body, and at the points, where they are somewhat numerous, as at Oorfa, Diarbekir, Mardin and Mosul, the Missionaries of the Am. Board, while laboring for the Armenians, also include them in their efforts; the Coptic church in Egypt (and there the Arabic language would be required, which I should not wish to undertake at my age) have Missionaries among them; and so are there Missionaries from Europe among the Abyssinian Christians; the field among the Bulgarians is occupied by Missionaries of the Am. Board and the Methodist church of America, one of them being south, and the other north of the Balkan Mountains, so as to prevent interference; in Palestine is the Mission of the Bishop of Jerusalem, laboring among the Jews

and nominal christians in the holy land; and in Syria, the Missionaries of the Am. Board labor among the Maronite, Greek and Catholic sects, and the Druses. Thus, there seems to be no other Oriental sect left, unless it be the Greeks; but, as I said, I would not advise to a Mission among them; nor should I myself prefer to labor for them. These considerations seem adverse to an independant Mission to any people in this empire, and to my having any part in such an enterprise. It is proper here to state, that the foreign Secretary of the Am. Board has advised, that our Mission, to meet here next month, together with myself, consider the subject, and advise you, if in our united opinion there be room for another Mission in this empire. Should we come to such a conclusion, I will inform you, though I hardly anticipate such a result.

In regard to the best mode of commencing such a Mission, my opinion and advice would be this. When the financial state of the country shall warrant it, and your Board of Missions think that our Church can be induced to contribute the necessary funds, let several young men come forward, as two of them did so nobly at the last meeting of Synod, and say to the Church, "Here we are; we have devoted ourselves to the work of preaching the gospel among the heathen; we wait for you to send and support us among them". Then let the Board appoint them, and appeal to the churches for the funds, and let the men themselves appear before the churches, and plead the cause; and if under any circumstances the means could be secured, they would be forthcoming then. Missionary Board's have found by experience, that when they have the men, waiting to be sent forth, they can usually obtain the funds. I think I wrote our mutual friend, R. F. Kelker Esq. much in this strain; and my decided opinion is, that in no other way can the means be so readily secured. The appeal coming in this form would be a powerful one. I am rejoiced to find that those two young men have offered themselves for this service; and I hope, that in some way the desires of their hearts may be gratified.

In commencing such a Mission, it must be well considered, that the expenses of sending forth the Missionaries, and of locating and establishing them, would not be light, and that a considerable period must elapse before any fruits can be expected; so that an interest must be awakened sufficient to carry the enterprise forward for several years, without the stimulating effect produced by marked success. This success does not always come immediately; generally it is very gradual; and some good people even, not having duly considered the circumstances, suffer their interest to decline, and withhold their contributions, simply because there have not been immediate results. However unreasonable it may be, such is often the fact. Now, I make these remarks, not to discourage such an effort; but to awaken due consideration and prevent any disappointment, in case the undertaking is commenced, and all the promised or anticipated funds are not realized.

Supposing there is no field for such a Mission in this empire, where shall it be commenced? This is a vital question. While I am acquainted with the state of this country, I am not so familiar with the condition of other parts of the world; but India, with its 120.000.000, and China with its 300.000.000 and more, afford ample scope for many laborers. The Secretaries of Miss. Boards must be acquainted with the condition of heathen nations generally; and would it not be well, that some of these be consulted on the subject? Suppose yourself and Mr. Kelker, or some other members of the Board, make a special journey to N. York and Boston to advise with the Secretaries of the Presbyt. Board in N. York and those of the Am. Board in Boston? I am sure you would be received most cordially, and they would give you any information desired; and farther, could give you suggestions on various points of great practical importance, in commencing and conducting a Mission. Especially, could you thus best satisfy yourselves by conference with them, as to the best country and people for locating a Mission, when it is commenced.

These are thoughts that have occurred to me in reflecting on this subject. You can take them for what they are worth. May the Lord graciously guide in a matter of such importance, and lead to such results as he himself will approve and bless.

Affectionately Yours,
B. Schneider. "

Aintab, March 14, 1865.
Rec'd April 20.
Ans'd June 8.

Used at Park St. July 2

1 97

Aintab, May 4, 1865

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

Dear Brother:

The Annual Meeting of the Mission to Central Turkey is in session here, & the writing of the letter to the Missionary House has been assigned to me.

The first thing to be noticed is the fewness of our number. We are almost reduced to a point so low, as to be unable to transact business, having hardly a sufficiency to organize the Meeting, certainly not enough to attempt the usual routine & form of business. Though the time of the Meeting was several times changed, to secure the greatest possible number, we have only five brethren at our gathering.

// While we are thankful for the arrival of Mr & Mrs Adams, we cannot but urge, & that in the most earnest language, the necessity of further reinforcements. Dr Pratt's temporary absence & Dr Nutting's visit to America, leave us with only three Missionaries, having a full command of the language. Should death or prostration of health, contingencies always to be kept in view, diminish our strength still further, the work at some of the Stations must be wholly neglected, while with our present forces even, it cannot be properly cared for. We have six Stations, & only five laboring men. Adana is wholly unprovided for; Aleppo needs, at least, one man; & to put the Theological School into operation at Marash, two men, with full command of the language, are required. Though we have a comparatively large number of Pastors, the presence & influence of Missionaries are needed still, until the relations of Pastors & their people to each other are properly understood, & the matter of selfsupport is placed upon a secure & immoveable foundation. Were there an abundance of funds & a good supply of men in our native land, we should ask for six men more; but in view of the scarcity in these respects we would be satisfied with four; but this is the lowest number, with which our work can possibly be properly prosecuted; & we would, in the most urgent tones ask for them to be forwarded with the least possible delay. Are there no young men, who will come to our aid? Are there none, whose love to Christ & his cause will induce them to make the sacrifice of leaving home & friends, to take part with us in this ministry? We can assure them from experience, that if they enter upon it with all their hearts, it will, with all its trials, be to them most delightful work; — work that will fill them with joy & peace. We wait for a response from some of them.

In reviewing the year, while some undesirable things are observed, on the whole, there is much to encourage. At most of the Stations there has not only been progress, but it has been marked & decided. Additions to the Communities & Churches have been cheering; & in Oorfa there has existed an unusual state of seriousness for a considerable period, & many were inquiring after the way of salvation. You will rejoice to learn, that a member of the last Theological Class was settled over the second Church in Marash, a few days since, under very favorable circumstances. The first Church in that place have just given a call to another member of that Class, who spent the last year in labors in Kessab, & we hope it will be accepted by him. Arrangements are also nearly completed for an ordination at Adiaman; & a call from the church at Kessab has recently been accepted by another of our helpers, thus holding out the prospect of his speedy settlement in that place. When these prospects shall be fully realized, we shall have twelve native Pastors within the bounds of our Mission. We would be sincerely grateful for the progress made in this (direction. //

The Mission have advised Dr Pratt to spend some 6 months in Constantinople & that vicinity, with the hope that the benefit thus secured to his health may avoid the necessity of a visit to America. Should this respite prove insufficient, he can, as the last resort, subsequently repair to his native land.

The Mission have, also, given their recommendation for a visit to America by Dr Nutting, because they consider it necessary; & all the more so since his recent dangerous illness. True, it leaves us without any good medical aid; but we see not how we could do otherwise with a due regard to himself & family.

The state of Mrs Morgan's health seems to require a residence in her native land of two years or so; & were not our Mission so very weak, we should recommend that she & her husband make such a visit now. In the circumstances, we advise that he take her home soon after making out his next semi-annual bill; & after remaining a few weeks, he return to his work, leaving Mrs M. & the children with their relatives. At the end of a year or so after separating from them, he would be expected to return to them & make his visit to America, thus giving Mrs M. the benefit of some two years residence in her native land. The objection to this plan is, that it involves the expense of two visits on the part of Mrs M. to the U. States. But the extremities of our work justifies the expenditure. We cannot dispense with the services of another of our men for two years to come.

You observe that we recommend the appointment of an Associate to Miss Proctor in her School, in the person of Miss Mary Bliss, daughter of the Rev. E. E. Bliss of Constantinople. We are well aware of the financial pressure of the Board, & heartily sympathize with them in this respect. But the conviction has been yearly deepening in our minds, that, though the expenses of the School will be somewhat increased, a proper regard to Miss P.'s health, as well as the prospective enlarged benefit of the Institution, demand this course. The care of the constant oversight of the girls, & the instruction & superintendance of the School, constitute a burden too heavy for one individual. Though it has been borne thus far without any serious consequences, we think it unsafe to run any further risk in this direction. An Associate teacher will obviate the necessity of a native Teacher; & thus the additional expense will not be more than about $200. ords.

The Mission is unanimous & very cordial in this recommendation, & we presume it will meet with a cheerful response from Mr. & Mrs Bliss.

(House)

We also feel constrained to recommend the purchase of premises for repairing & building a house. The reasons are these: viz, First: The present house is not sufficiently large, the number of rooms being too small. Second: It is too damp a great part of the year, & its position is not in a healthy part of the city. Quite a number of the pupils have been unwell the past year, mainly, as we suppose, from these causes. When we rented this house, we had some apprehensions, that it might not prove healthy. But we had no alternative. Third: No suitable house, in a proper position, can be rented. None of the native houses are built with any reference to such an Institution; & only large mansions of Turks could be used for it. But the proprietors, naturally wishing to occupy them themselves, would be unwilling to rent them; & even if they could be obtained, they are always situated in the midst of a Mussulman quarter of the town, where our School could not be located. We seem to be compelled to purchase. The property, which we propose to obtain, is near Mr Schneider's house, in a most eligible & healthy situation; & the probability is strong, that its value, instead of diminishing will increase, with the progress of time. We are well aware that the Board are averse to such purchases; & we ourselves hesitated for a long time. But there seems to be no other way to meet the demands of the School. It is only because we feel compelled to it, that we make this recommendation. As it is desirable to build this season, it will be well to have the answer of the Committee as soon as possible.

The matter of selfsupport has been prosecuted with more or less success, at all our Stations; & as a whole, there has been advance. Kessab now stands pledged for the support of its own Institutions. But experience has developed various difficulties, which require much thought & labor. Many of these difficulties have grown out of the deranged & prostrate state of business; while others result from the fact, that these people are yet to be trained to the habit of supporting Pastors. Before becoming Protestants, they had been accustomed to contributions to the poor & some other benevolent objects, but not for Pastors. Hence this is a new object; & it will require some time to create such a deep & abiding conviction of duty on the subject, as will lead to systematic & conscientious giving. Experience, too, shews that a Church & Community, in the joy & delight of possessing a Pastor from their own number rather than a foreigner, are often zealous in his support in the beginning; but after the lapse of time this ardor cools down, & they fail to contribute their proper quota. It should, also, be remembered, that this is the last stage of our work; so that when we are fully through with this, our object is accomplished, & we may retire. If some difficulties are experienced, it is not, therefore, a matter of surprise: the work of planting gospel institutions among a people, & making them wholly selfsupporting & propagating is the work of years; & ordinarily of a much longer period than the 18 years that have transpired, since the gospel first began to be preached within our field. This is not said by way of apology for any remissness; but it is a consideration, which should be taken into account, in our reflections on the whole subject.

There is a small item of expense, incurred in attempts to discover & arrest the second murderer of Mr Coffing, which we would recommend to be paid out of the fund received by the Board, as a compensation for Mr Morgan's services as Dragoman. The sum is only 286 piastres (a little more than $12.50 cts,) & as it was incurred in connection with that case, it seems proper that it should be defrayed by any funds realized in the prosecution of it.

As the case of Thilkish Artin, whom the Council, called for the purpose last fall, declined to ordain over the Oorfa Church on account of some apprehended deficiency of doctrinal views, required some action, the Missionaries (though not in the capacity of a Mission), & some members of an Ecclesiastical body of native Pastors, assembled in this city, were constituted a Council, to take it into consideration. As he is a native, & expected to become Pastor of one of our native churches, it seemed altogether proper, that they should participate in its proceedings; & it gave us pleasure thus to unite with them in these deliberations. The result to which this Council came you will see in the Minutes of the Meeting.

At the close of the religious exercises preceding one of our Sessions, came the news of the surrender of the Confederate Generals Lee & Johnston with their armies; — a virtual termination of the war, by which our beloved land has so long been desolated. You can hardly imagine the interest & enthusiasm with which this intelligence was received. Our regular business was suspended for awhile, until our minds could fully take in the import of this intelligence. Spontaneously & almost instantly we sang with full & feeling hearts, some being unable to restrain their tears, the doxology, "Praise God from whom all blessings flow." Though we have long been absent from our beloved land, our interest in its welfare has not a whit abated. Many have been our thoughts & anxieties respecting it, & many have been the prayers, which we have offered for it;— for its President & his Cabinet; for our armies & navies & those who directed them; & especially for the poor soldiers, exposed to fatigue, suffering, danger & death in so many forms. One of our number had given two promising sons to his country, more or less known to all present, the younger of whom surrendered his life near the very spot, where the last, closing scenes of the struggle took place. In such circumstances, how could we fail to be deeply moved. May God now enable the country to improve the victory to the glory of his name, fully recognizing his hand in the success.

In behalf of the Mission
Yours truly,
B. Schneider

P. S. Mr. Morgan was appointed to write a letter in regard to the case of Mr. Nutting. You will, doubtless, receive this communication about the time this reaches you.

Aintab, May 4. 1865.
Rec'd June 20.
Ans'd in part June 28.
Ans'd July 18.
Ack'd Aug. 3, 1865
Appointed for Mr. Pratt
Ans'd Oct. 25/65
V. Morse —
$12.50

Aintab, Mar. 15, 1865

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

At the commencement of the year, I had designed to give you a general account of our work; but as Dr. Pratt is wholly disabled for all effort, I went to aid them in Marash, spending there five weeks with Mrs. S., & was thus prevented from fulfilling my intention. The time of our Ann. Meeting is now so near at hand, that the Ann. Report of this Station will naturally embrace what I should then have written. But, there are a few items which I will now communicate.

// Considerable interest has been manifested in the Armeno-Turkish religious newspaper, the Avedaper, which has been commenced this year. We have obtained 85 subscribers for it in this city; & those secured in Aleppo & Kilis, swells the whole number to about 150. This is more than we had dared to anticipate. Its contents are read with great eagerness by the people, & its influence must be very salutary.

The first part of the Pilgrims Progress, in Armeno-Turkish, reached us towards the close of the last year, Many copies were sold & read with much interest. As many, however, could not procure it, & others could not read, we concluded to have it read, as a regular exercise, once a week. The audience have listened to it with evident delight, & I trust, with profit. The book is peculiarly adapted to the character of the oriental mind, which delights in figures & allegories. I cannot doubt that many very valuable & important views of Christian duty & experience, will thus be obtained.

As the teacher of the High School has more than usual leisure this winter, he has been giving a course of simple lectures to our people on Natural Philosophy. He has large audiences, who listen with great pleasure to his exposition of Gods wonderful works in nature. Many Armenians are often present. A stimulus is thus given to mind & thought, which is not in vain.

For some five or six months past sickness has prevailed to an unusual degree. Many of our most useful men in the Community & Church have been called away; & we have thus sustained very serious losses. Some of these were persons of excellent Christian character.

One of them was Parmaksis among the very first Protestants, & for many years a member of the Church, & the civil Head of the nation. In this latter capacity, though it often required much of his time, & occasioned him great perplexity & many trials, he served gratuitously. He was ever ready to aid the poor & oppressed; & nothing gave him so much disgust & often indignation, as the fraud & injustice, so often practiced in this country, under the garb of law.

He was a man of great honesty & simplicity. His attachment to his old Church was strong & sincere; & when the gospel in its purity first reached his mind, he manifested much hostility. But the same honest sincerity, which attached him so much to his former errors, soon lead him to reject them & embrace the truth; & from that time to the day of his death, he was a firm supporter of all that is good.

Though not one of the most wealthy men in our Community, he possessed, comparatively, considerable property. Of this he contributed liberally to the support of gospel institutions & benevolent objects. On his death bed he devised the interest of a certain sum as an annual gift to the church & community, & also a respectable sum towards the erection of our 2d Church.

The kindness of his heart was manifested under the following circumstances. In the year 1853, Mrs Pratt & myself, accompanied by him, fell into the hands of robbers, on our way to Marash. The cruel ruffians began to beat us furiously with heavy cudgels. When he saw them beating me, he cried out to them, "O! don't strike him, he can't bear it; but you beat me as much as you please." Accordingly, they ceased their violence on me & dealt the blows all the more freely on him. But he bore it all patiently rather than see a Messenger of Christ maltreated.

His illness was rather protracted; but he bore it with great patience. He was in a very calm & peaceful state of mind. His renunciation of all self-dependance was complete, & his trust in Christ most ~~[illegible]~~ sincere & entire. "I have nothing, absolutely nothing, on which to rely; all my hopes are centered in him," & expressions of a similar import frequently fell from his lips. He was not only ready to depart, but often expressed a desire to go, if it were the Lord's will. It was good to be by his side. His sweet & peaceful trust in Christ gave such an air of cheerfulness to his last hours, as to be in striking contrast with deathbed scenes often witnessed in this country. I doubt not that many a person, who came to see him, retired with the secret prayer, "Let me die the death of the righteous, & let my last end be like his."

Such results of gospel labors are very cheering. Other instances of a similar nature might be given, but time & space forbid.

My spare hours, for several months, have been devoted to translating Baxter's Call. The translation is being corrected & revised, & will be ready for the press in a few ~~longer~~ weeks.

We are glad to hear of Mr. Adams' coming. I trust you will be able to send another laborer, before the end of the year. We certainly need not only one, but several more. It is certain that Dr. Pratt will have to leave for America or some other place, & my impression is, that it will be a long time, before he can resume his labors again. Our number has dwindled to a very low figure. I hardly know, what is to be the end of all these things.

Our Ann. Meeting is to be here this year & to begin Apr. 24th.

We are all well at this Station

Yours truly

B. Schneider

P. S. With this, I inclose my letter to Dr. Wolff, on the subject of their forming an independent Mission & my proposed connection with it. Please, after you have read it, send it on to Rudolph F. Kelker Esq. Harrisburg, Pa. The views, therein expressed, I had entertained on the subject, before your letter to our Mission arrived.

Rev. Benj. Schneider

Aintab, March 15. 1865.

Rec'd April 20,

Ans^d June 8.

M. C.

Aintab, Aug. 31, 1865

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

Your letters of June 28th, & the one of July , 1865, in relation to a grant for a house for the F. Boarding School, have both been received.

We are, of course, somewhat disappointed; & yet the decision was not wholly unexpected: for we were aware of the state of the treasury of the Board. We sympathize with the Committee in the want of funds; & we always feel assured they grant us all in their power. We must, of course, make known our wants; & they meet them, as far as the means at their disposal allow them to do so. In regard to the School, we shall do the best we can; but the prospect is that we shall be obliged to pay an enormous rent for the coming year.

The sum on hand, towards such a building, is between $500.00 & $600.00cts. This, with the grant of $1.000.00cts, which we had asked for, would have made the whole cost of the house between $1.500.00 & $1.600.00 cts.

In the course of your letter, you allude to my house, as suitable for the School, when I leave Aintab. With a small addition to it, which would cost about $300.00 cts, it would answer. The whole cost of my house was $1.437.45 cts. Of this sum, I paid from private funds, $787.45 cts, & received from the Board $650.00 cts. This latter sum I was to refund, by paying every year a sum equal to the rent of the house, out of my salary. By the end of this year, I shall have refunded $390.00 cts ($65.00 pr. year) leaving $260.00 cts to be returned. The understanding with the Committee was, that when this money, thus advanced, was wholly returned, the house should be at the disposal of the Board: viz, if they wished to own it, they were to satisfy me for the money I had invested; or, if they felt disposed to do so, to let me have it as my own, as I shall in reality have paid for the whole of it, when the $650.00 cts are all refunded. Of course, the interest of this sum would also be taken into the account. When I leave, I shall be glad to dispose of my share in the house.

But as the supposition is, that some Missionary be here, while the F. B. School continues here, a second house will always be needed for that Missionary. Probably, however, a house for a Missionary could be found more easily than for the School.

We are all well. The cholera has not yet appeared here, though it is in our vicinity. We are expecting it in our city daily.

Affectionately Yours
B. Schneider

P. S. I cannot lay my hand on the final reply of the Committee, in regard to the house, but I think the substance of it is as I have represented above

Rev. B. Schneider

Aintab, Aug. 31. 1865.

Rec'd Sep. 30.

ans'd Oct. 28, 1865

Grant for school
house?

✓ P. Com

Copy of Dr. Schneider's Letter to Dr. Pratt

100

Aintab, Sept. 18. 1865.

My Dear Bro. Pratt

The news of Bro. Morgan's death, the particulars of which have not yet reached us, came upon us with stunning effect. What do all these things mean? We were already very weak; and now we are reduced still more. We are, in fact, in danger of becoming extinct, as a Mission. But the Lord knows his own work, and the agents necessary to carry it on. We must put our trust and confidence in Him.

How sad I feel for Mrs. Morgan! With what heaviness of heart, she must pursue her journey, to her native land! And then, the parents of Mrs. Morgan, how will they be sustained under this heavy blow! It will, I fear almost crush them. And poor Harry whose heart was so much bound up in his Father, how will he endure his loss! In all respects it is very sad; but God makes no mistake. However mysterious these things are to us, he has wise reasons for all his proceedings.

By this unexpected event you, too, are prevented from coming home, as soon as you had expected. But this voyage home and back again may be a great help to you. At least we will hope so. I suppose you will labor to be back in time to make out the Mission Accts. at the end of the year. You will naturally be our Mission Treasurer in the future.

We have been anxiously waiting to hear from the Miss. House in regard to Mr. Nutting's case; but nothing has come, except the indefinite expression in a short letter to the Mission, viz. "Mr. G. B. Nutting speaks as if he were coming home, as a consequence of our late correspondence." This is neither satisfactory to Mr. Nutting nor to us; nor to very many of our people: for, after the great excitement and agitation on this subject, which has existed here, they have been anxiously waiting to hear what our Committee would say in regard to the matter.

I hope you will not fail to let me hear, by the first mail, how Mr. N's views are regarded at the Miss House. It is to us a most serious matter; and the future peace and harmony of our churches will be very much affected by it.

Let me now give you a very brief outline of the course of things here the past few months. Mr. N. leaving his family here, went to Oorfa, after the Meeting, and on his return brought with him B. Y. & O. Artin, Ovagem, Bedros, and Giragos - 4 of his disciples and students deeply imbued with his own sentiments. As was natural, many of our people went to Mr N. and his disciples to talk with them and draw out their peculiar views. They hesitated not to express them, both he and they; and especially, were his disciples active in spreading them. In this way quite a number of our people, and among them some of our church members, began to be inclined to them and really to embrace them. As these views in my opinion, most dangerous in their tendency, were gradually spreading and as in our S. School lessons which I am now weekly preparing from Hebrews, the subject of the Atonement came up, I treated it at length; and gave our views at large; and these of course, were in conflict with those of Mr. N. Thus a great excitement was produced and the agitation continued for a long time and is not yet at an end. Since I began this letter, three men have been to me, in great perplexity of mind on this subject, and many others are, and have been in the same state; and I have many discussions; and many explanations to make. The excitement has been extraordinary. Very many feel, that the explanations of the Atonement, which Mr. N. and his followers give, tend to do away this fundamental doctrine, and they are alarmed; while others say that he gives a true exposition of it, and defend him; and thus there is endless discussion and agitation.

Some of the particular points which they maintain are the following. Mr. N. often rejects them, when we talk with him, or at least some of them. But whatever may be his real sentiments, those who sympathize with him maintain these points, *and they have all received these impressions from him.*

1. // They will not allow, that Christ's sufferings were *vicarious*; viz. they object to the term *bedel* (substitute) — *bedel dgeza* (substitute for penalty) — and though they will confess that Christ died for us in a general view, yet that he fully suffered for us, we cannot make them say. // I am

inclined however, to think that they mean only to say, that Christ did not suffer *in degree*, as sinners deserved to: a position, which we have never taken. But many of them, and churchmembers, too, have been really perplexed on this all important point. I pressed one of our church with the question Did Christ die for your sins on the cross?" — and after I repeated the question *five* or *six times* and *urged it upon him earnestly* his only reply was Shashdum "I am confounded." Others have been disturbed in the same way

2. // They give the impression to many that Christ's work was mainly to bear testimony: — it was like that of prophets in kind only higher in degree. Whatever may be Mr. N's real ~~reasons~~ views on this point this is the impression that is received. I have heard it again and again."

3. They do not say that the Old Testament saints were saved, through or in consequence of the Atonement. As they did not understand (as they maintain) this Atonement they could not believe in it; and hence could not be saved by it. They were saved simply by believing in God, and by that faith, without any reference in the mind of God to the atonement, they were saved.

I myself, once pressed Mr. N. on this point, and after pressing him on the subject, and after repeating the question many times, whether or not, the Old Testament saints were saved, on the ground of an Atonement though future, as we are saved on the ground of one now passed. – on the ground of such an atonement in the mind of God, although those ancient believers may not have understood the nature of that atonement as fully as we do now — to this plain question I could not obtain an affirmative answer from Mr. N. though Mr. Montgomery says (he was here recently), that to him Mr. N. did give an affirmative answer to the question.

4. // Some one, in conversation with one of Mr. N's pupils said to him, "Is, then, the life, and teachings and testimony of Christ sufficient to save sinners?" This disciple of Mr. N's replied, "Yes, only the death of Christ makes it better."

I had not the least idea that Mr. N. would accept such sentiments, and in a conversation with him, I repeated the expression, as illustrating the wrong impression given by his teachings; and to my utter amazement he replied, "Yes; and I say so too." // On my expressing the greatest surprise and even grief that he should express such sentiments he began to enter into explanations; but neither I nor the two Pastors, who were present, could see the bearing of them on the case in hand. I must say, that this announcement astounded me. If Christs life and teachings were sufficient, the next and unavoidable conclusion is, that he would not, and did not die *for the sinner*, whatever other ends there might have been in it. These are some of the main ideas, though there are others connected with and growing out of these, which have greatly disturbed our community.

I wish this to be *distinctly understood*, that though Mr. N. may not himself accept all these views he has, *in some way, given them to his disciples*; and *every person here*, in Aintab, regards them as his (Mr. N's), views.

We (the rest of us Missionaries)

stand in direct opposition to Mr. N. or what is the same thing he in opposition to us. This is evident to all; — we are understood to be at variance with each other. If Mr. N. continues in these views I know not what may be the result. At present I feel that I can have no ministerial intercourse with him. I do not want him to preach for me; and hence I could not even if asked to do so preach for him. I shall always treat him as a brother; for I have [no doubt of his piety; but I cannot conscientiously do anything to countenance these errors.]

On the whole this has been a trying summer to us. Ever since Mr. N. & family have been here, this unpleasant subject has been up in some form; & sometimes the excitement has been very great. It has been trying to Mr. & Mrs. N. as well as to us.

He felt very sore, that we did

not ask him to preach. Finally, he *demanded* that he be allowed to preach, etc. etc. We heeded none of these demands except the preaching part. The Pastors and I agreed (and we came to the same conclusive independently) that he might preach, *provided* he did not bring into views any of the sentiments in regard to which we differed. This was the express stipulation. Although we were loth to have him appear in the pulpit, as we had refused to ordain, and did not renew license to the young man, whose views he avows as his own, yet lest we might seem to persecute him, we gave our consent. He preached twice — on the law; and none of his peculiar views came out. Many, however say, that he only prepared the way for his own views. Both Mr. Morgan & Mr. Montgomery, whom I consulted said; they would not ask him to preach, were they in my place. Is it not a strange pass to which we have come, when one missionary cannot invite his brother to preach. I should say here, that Mr. N., within a few days seems to be coming round to our views. Notwithstanding the vote of our mission, to which he assented as expressing the true difference between us, he now seems to be shifting his ground. What it will amount to in the end I cannot say.

He has been waiting as well as we for something definite from the Miss. House. The intimation that he was expected home — or was thinking of coming home — seems not to please him. But he has not yet decided on any thing. My impression is, that he will return to Oorfa, before long. If he does, he will try to have B. Y Artin preach there, and again called. This he has several times said. His determination is to have Artin settled there; and has said to me once, that if we would not ordain him, in case the church call him again (of which I have doubts,) he would send to Kharpoot and Diarbekir and have help from there to ordain him.* How he will be received in Oorfa I do not know. There is a strong party against him; and what course they will take I cannot say— possibly, they may separate and form another congregation. But this is mere surmise. I cannot predict what may be the consequences.

I have made these statements, knowing that you will be interested to know, the progress of affairs. I feel that they should know at the Miss. House, what are the effects of Mr. N's teachings; and yet I feel a kind of hesitation in writing formally about it lest he should charge me with laboring to get him out of the field. You can communicate as much of this to Dr. Anderson as you please. Doubtless he will inquire of you in relation to the subject.

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*He said so then, but whether he has the same intentions now or not, I do not know.

We have just (after so long a time) got the Maz batta and shall proceed to a division of our church and congregation at once. Cholera is here; but seems mild and there have been only a few cases; and as the weather is becoming cool, we have hope that it will pass over our city lightly.

Mrs. S. and I intend to spend the winter in Adana; that is if Mr & Mrs. Adams come to spend the winter here, to be company to Miss Proctor, and nothing else comes in the way.

I hope you will go to see our children in Englewood, before you come back. They will be very glad to see you. Mrs. S. joins me in very kind regards to yourself and mother and sister. Miss P. has gone to Marash.

Yours truly
B. Schneider.

P. S. My deepest sympathies to Mrs. Morgan. I shall write her soon. We have suspended Nazar from the functions of the Ministry until signs of penitence are satisfactory. I shall send Yegya there for the present.

Dr. Schneider's letter
to Dr. Pratt,

Aintab, Sept. 18, 1865,

(Copy)

Rev. S. B. Nutting's case

✓ Rd. Cd.

(Copy.) 101

Aintab, Sept. 26. 1865.

My Dear Brother,

Your note from Smyrna, with the sad details of Bro. Morgan's death, reached us on the 23d inst. It has made us all feel very, very sad; and did we not know that infinite wisdom and love have ordered it all, we might be led to great despondency. How much I pity Mrs. M. and the children, and his poor, bereaved parents! The Lord comfort them all!

The cholera is here now, and there have been several deaths in our community, though the disease does not seem to be violent, and as yet, has not much prevailed. As the cool weather has commenced, we hope it may pass over us lightly, though time only can determine this.

I send this to America, not feeling certain that you are going thither.

On the 18th. inst, I wrote you a long letter, in regard to Mr Nutting's case, sending it to America, to the care of the Miss. House. In that communication, I spoke of the impressions of his views, given to the people here, saying that while he says, that he does not really entertain such views, the people have received such impressions, and this I can abundantly prove. At the close of the letter I also remarked, that he seemed to be coming round to our views of late. // You will be surprised to hear, that he [Mr Nutting] has now come wholly round, and accepts our views of the Atonement; our definitions and terms of that doctrine. He drew up a paper, in which is every thing, that we ever contended for; and if he really accepts these definitions there is no difference between him and us. The only difficulty is, how he can say, *as he does*, that there has been no change in him, though he does accept this paper. You will see from it, that if language means anything, and if he uses it in its ordinary acceptation, there must have been a change in his views. If he has always had the same sentiments as we, what mean the discussions we have had with him and his disciples for nearly a year?" Is it nothing but misunderstanding. If he had really our views and nothing more, why did he not say so? Why not adopt the explanations of the Atonement, which he now proposes, at the time of the proposed ordination in Oorfa? Why all this trouble and division of feeling in the Oorfa church and congregation, and the excitement and agitation here in Aintab, since he has been here? Why has he obliged us, openly and publicly, to oppose him? Why has everybody received the impression, as they have, that he and the rest of the missionaries and the pastors were at varience? All this might have been avoided. It will not answer for him to say, that we have not understood him. If we have not comprehended his meaning, it is simply and purely, because he has used language in a sense never assigned to particular words— in a sense, in which no one has ever used them, or was ever expected to understand them; and hence if this is the real cause of the difficulty, the responsibility of the whole rests on him, and on him only; and I told him so. But I cannot yet persuade myself that, this is the real cause. He must have changed his views, though he may not be conscious of it; or if he has not, then he may ascribe to the language in this paper a meaning different from common usage. But as he says he accepts it, we must and do take his word for it, though apparently he involves himself in inconsistency. The explanation of that rests on him.

// At his suggestion, the paper was read to our people last Sabbath; and we shall send it to the Oorfa people. I suppose he will now leave for Oorfa very soon. Though Dr. Anderson, in his recent letter, intimates that he talks of coming home; he has apparently no intention of doing so, at present." //

The case of B. Y. Artin has not yet been acted upon; but I suppose he must be examined by a Council first (according to the action of the mixed Council at the time of our An. Meeting,) before he can regularly preach. He professes also to accept the views in this paper, as I am told.

If you have showed my last

letter (Sep. 18th) to Dr. Anderson, you ought also to show him this paper of Agreement. In any case you ought to show it to him, that he may understand, the present position of matters. I think, also, he ought to know what has transpired in Aintab this summer as described in my letter of Sep. 18th. I am glad, that we have been able to come to this agreement. At the same time, I am desirous of seeing how matters will work in the future.

The whole affair, in the course it has taken here, has been a very painful one to me; – especially, that I have been obliged (as the Pastors have also) to oppose a brother Missionary, and that in so open and public a manner. But there was no other course left. We must either do that, or else suffer views so dangerous, to spread among our people. To a certain class of minds, they are very captivating; and without being able to see, whether they will finally and logically lead, they feel strongly inclined to them. I sincerely believe, that if we had not opposed them, they would have spread quite considerably among our people. As it is, I think as soon as Mr. N. shall leave, things will quiet down, pretty much into their former state. But I cannot but ask "What use of all this agitation?" Who has received any benefit? And in many respects, the influence of it has been unhappy. I hope I may be spared another siege of this kind, in the future.

My present plan is to send Soovakdgi Yegyia to Aleppo, for the present. Would it not be well for Serkis of Antioch to be removed to Aleppo, as there are only some six or ten persons in Ant. to whom he can preach? Some feebler man might take his place.

Mrs. S. joins me in kindest regards to you.

Yours truly,
B. Schneider.

P. S. The phraseology in the paper herewith forwarded is not, in all respects what I should have chosen; but as Mr. N. chose it, I assented to it.

P. S. Sep. 28. 1865. Hakim Nercees wants you to get a pump for him, 20 or 23 Arshuns long. Also 20 bottles of quinine; 20 bottles of sulphate of zinc ~~synch~~; 10 drachms of sulphate of morphine; and 15 drachms of sulphate of valerian. Before you leave America you must call on our children in Englewood, N. J.

Paper of Agreement between Mr. Nutting and the Missionaries and native Pastors.

Aintab. Sept. 23. 1865.

Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us. (Westminster Catechism.)

By the expression, "His once offering up of himself," we mean, the humiliation and sufferings to which he, of his own free will, delivered himself up to endure, them, from his birth to his crucifixion.

By the expression "divine Justice", we understand this, viz. "Justice is a benevolent disposition on his part to maintain

by the requisite means his authority as the necessary condition of the highest happiness of his kingdom."
(Taylor)

"By the expression, "To satisfy divine justice," we understand, The fulfilling of the demands of Justice; viz. "A declaration in the most public manner, that God was worthy of all that love, honor and obedience, which his law required; and that sin was as great an evil as the punishment threatened, supposed." (Bellany):* so that in the sight of God, the death and sufferings of Christ took the place of the merited punishment of sinners, and was a substitute for it.

By the expression "To reconcile us to God" we understand, that he makes us to be satisfied with the character and authority of God.

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* This paragraph was not in Mr. N's original draft; but I insisted on having it introduced, and he finally consented.

By the expression, "In making continual intercession for us," we mean, "That Christ constantly indicates (both in heaven and earth) that he does not, nay, cannot, desire any favor to be shown to sinners under a notion that the law is too severe; but only as being considered holy, just, good and glorious, worthy to be magnified and made honorable by his blood." (Bellamy)

We believe, that whatever other views there may be in regard to the Atonement, all that are necessary to believe and to be preached are these.

(Signed by)

G. B. Nutting, G. F. Montgomery and B. Schneider – Missionaries – and by Pastors Kara Krecore, & Polat Avedis.

Rev. B. Schneider to Dr.

Aintab, Sep. 26. 1865.

Rec'd. Nov. 2.

(Copy.)

Case of Mr. Nutting.

Terms of Agreement

✓ Pd. Cd.

Dr. Schneider to Dr. Pratt 102

Nutting Aintab, Sep. 29 60

My dear Brother:

Rec'd Nov. 13.

Your note from Smyrna, with the sad details of Bro. Morgan's death, reached us on the 23d inst. It has made us all feel very, very sad; & did we not know that infinite wisdom & love have ordered it all, we might be lead to great despondency. How much I pity Mrs. M., & the children, & his poor bereaved parents! The Lord comfort them all!

[illegible]e cholera is here now & there have been several deaths in our Community, though the disease does not seem to be violent, & as yet has not much prevailed. As the cool weather has commenced, we hope it may pass over us lightly, though time only can determine this.

I send this to America, not feeling certain that you are going thither. On the 18th inst., I wrote you a long letter, in regard to Mr. Nutting's case, sending it to America to the care of the Miss. House. In that communication, I spoke of the impressions of his sermons, given to other people.

Rev. B. Schneider to Dr. Pratt

here, saying that while he says that he does not really entertain such views, the people have received such impression & this I am abundantly [illegible]. At the close of the letter I also remarked, that he seemed to be coming round to our views, of late. You will be surprised to hear, that he has now come wholly round, & accepts our views of the Atonement; our definitions & terms of that doctrine. He drew up a paper, in which is every thing, that we ever contended for; & if he really accepts these definitions there is no difference between him & us. The only difficulty is, how he can say, as he does, that there has been no change in him, though he does accept this paper. You will see from it, that if language means any thing, & if he uses it in its ordinary acceptation, there must have been a change in his views. If he has always had the same sentiments as we, what mean the discussions we have had with him & his disciples for nearly a year? Is it nothing but misunderstanding? If he had really

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our views & nothing more, why did he not say so? Why not adopt the explanations of the Atonement, which he now proposes, at the time of the proposed ordination in Oorfa? Why all this trouble & division of feeling in the Oorfa Church & Congregation, & the excitement & agitation here in Aintab, since he has been here? Why has he obliged us, openly & publicly, to oppose him? Why has every body received the impression, as they have, that he & the rest of the Missionaries & the Pastors were at variance? All this might have been avoided. It will not answer for him to say, that we have not understood him. If we have not comprehended his meaning, it is simply & purely, because he has used language in a sense never assigned ~~to~~ particular words in a sense, in which no one has ever used them, or was ever expected to understand them: & hence if this is the real cause of the difficulty the responsibility of the whole rests on him, & on him only; & I told him so. But I cannot yet persuade myself that this is the real cause. He must have changed his views, though he may not be conscious of it; or if he has not, then he ~~[illegible]~~ may ascribe to the language in this paper a meaning different from common usage. But as he says he accepts it, we must ~~so~~ take his word for it, though apparently he involves himself in inconsistency. The explanation of this rests on him.

At his suggestion, the paper was read to our people last Sabbath; & we shall send it to the Oorfa people. I suppose he will now leave for Oorfa very soon. Though Dr. Anderson, in his recent letter, intimates that he talks of coming home, he has apparently no intention of doing so, at present.

The case of B. J. Aston has not yet been acted upon, but I suppose he must be examined by a Council first (according to the action of the mixed Council at the time of our Ann. Meeting) before he can regularly preach. He professes also to accept the views in this paper, as I am told.

If you have obtained my last letter (Sep. 18th) to Dr. Anderson, you ought also to show him this paper of Agreement. In any case you ought to show it to him, that he may understand the present position of matters. I think, also he ought to know what has transpired in Aintab this summer as described in my letter of Sep. 18th. I am glad that we have been able to come to this agreement. At the same time, I am desirous of seeing how matters will work in the future.

The whole affair, in the course it has taken here, has been a very painful one to me; — especially that I have been obliged (as the Pastors have also) to oppose a brother Missionary & that in so open & public a manner. But there was no other course left. We must either do that, or else suffer views so dangerous to spread among our people. To a certain class of minds, they are very captivating; & without being able to see whether they will fairly & logically bear, they feel strongly inclined to them. I sincerely believe that if we had not opposed them, they would have spread quite considerably among our people. As it is, I think as soon as Mr. N. shall leave, things will quiet down, pretty much into their former state. But

I cannot but ask, "What use of all this agitation?" Who has received any benefit? And in many respects, the influence of it has been unhappy. I hope I may be spared another siege of this kind, in the future.

My present plan is to send Goordgi Jeggeen to Aleppo, for the present. Would it not be well for Serkis of Antioch to be removed to Aleppo, as there are only some six or ten persons in Ant. to whom he can preach? Some feebler man might take his place.

Mrs S. joins me in kindest regards to you.

Yours truly

B. Schneider

P.S. The phraseology in the paper herew forwarded is not, in all respects wha I should have chosen; but as Mr. N. chose it, I consented to it.

P.S. Sep. 28/65. Hakim Nerces wants you to get a pump for him, 20 or 23 Ars long. Also, 20 bottles of quinine; 20 bottles of halfpote of sypchrania; 10 drachms of sulphate of morphine; & 15 drachms of sulphate of valerian. — Before you leave America, you must call on our children in Englewood, N. Jersey

Aintab, Sep. 27, 1865

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

Among the many letters you receive, some are freighted with sad intelligence. The present one, in part, at least, is of this nature.

The Pastor settled over the church in Aleppo, Nazar Makarzian by name, has fallen under church censure. Before his conversion he had been addicted to strong drink; indeed he had been suffering from delirium tremens, & was considered by all as irrecoverably ruined. But the gospel made him not only a sober man; but to all human appearance, a genuine christian also. But having formerly been such a sot, there was always some ~~temptation~~ danger, lest he should fall into temptation.

Possessing a weakly constitution, he often required medicine; & as this was a mixture, often containing some strong drink, his taste for it was revived. This lead him occasionally to drink; & having once begun, he several times drank to excess; & on a recent occasion, in the gardens surrounding Aleppo, in the presence of four individuals, he drank so freely as to begin to sing a song, & indulge in other acts, which indicated the exhilaration of liquor. At first he denied the whole; but finally, aroused to it by his conscience, as he says, he made a full & free confession. A matter of so grave a character, could, of course, not be overlooked, & accordingly a Council was formed to investigate it.

This Council consisted of three Missionaries, viz Rev. G. B. Nutting, Rev. G. F. Montgomery & myself, & of the two native Pastors of Aintab, Rev. K. Krikore, & Rev. P. Avedis, & a delegate of the Aintab Church. As the facts in the case, as stated by his church & congregation, were confessed by himself, the course to be pursued by the Council seemed plain. The unanimous decision was, *That he be suspended from the functions of the ministry, until satisfactory signs of repentance appeared.*

Painful as was the necessity to come to this result, the interests of the cause required nothing less. We sincerely mourn over this fall, & the diminution of our strength thus occasioned. But the Lord can overrule it all for good.

The Turkish Government are now engaged in reducing the Mountain regions, west & north west of Aintab, which have been in virtual rebellion for many years. They have made such satisfactory progress thus far, that the prospect of entire success is very fair. They have already apprehended most of the Chiefs & gained possession of their territories. It is said, that when the work in those Mountains is completed, they intend to proceed against Zeitoun & subdue that, also. Whatever may be the result in reference to this latter place, it seems certain, that the remainder of those mountainous regions will be brought into full subjection; & thus they will be opened to the gospel. Hadjin, with its 30.000 Armenians, & other Armenian villages, scattered through the Mountains, will thus be accessible; & if Zeitoun is also conquered, the extent of this new field will be so much greater. From these regions will come another call for more laborers, both foreign & native; & it will be an earnest one.

I have often alluded to the difficulties we have encountered in building our 2d Church; & I need not repeat them here. I am happy to say that we have, at length, obtained from the local, Turkish Authorities, a Mazbatta (Certificate), in reference to the site of the site of the Church, by which we hope to secure a Firman. This, we presume, will reach us in time to begin to build early next spring. But as it will be nearly or quite a year from the present time, before the edific can be completed, we propose to enter upon the division of the Church & Congregation forthwith, fitting up a common house, as a temporary place of worship, until the church is built. This measure we should have adopted long since, had not the hope of being soon permitted to build, been constantly before us.

// The sudden & unexpected death of Mr. Morgan is another great loss to us. Since the organization of our Mission, we have lost one man every year. As we are now only five men, in the field & absent, at the same rate of decrease, we shall be extinct, as a Mission, in five years, unless we have reinforcements. And with the dubious promise of such reinforcements, our prospects for continuance, as a Mission, is truly painfully uncertain. I doubt not, this state of things gives you, as it does us, much anxiety. Do send us help, as soon & as fast, as you possibly can. We shall do all in our power, to raise up native Preachers & Pastors; but to do this effectually, our own number must be more full & kept so// Whether, or when, we can, in our present feebleness, resume our Theological School, is a matter of uncertainty; & yet it is the most important branch of our labors. If we cannot raise up more helpers, we shall soon be in the condition of the Mission to Western Turkey, having many open fields, without any laborers to occupy them.

Affectionately Yours,
B. Schneider

P. S. Cholera has appeared in Aintab — has been here nearly 4 weeks — but thus far it has been mild, & not prevailed extensively. And as the weather has begun to be cool, we hope it will pass over our city lightly. But time alone can prove this. Thus far we are all well.

Sep. 28, 1865

B. Schneider

Rev. B. Schneider.

Aintab, Sep. 27. 1865.

S.c Rec'd. Nov. 2.

Ack'd Nov. 9.

Aintab Sep. 18/65

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

Please forward this letter, herewith inclosed, to Dr. Pratt, wherever he may be in America. But in case he has already left the country, before this reaches you; or in case he did not come ~~to~~ America with Mrs. Morgan & her children, (as possibly he may - having returned to his field from Liverpool) I authorize you to open & read this letter. As it relates to Mr. Nutting, you may be interested to read it; though at the same time I do not address it to you officially. If Dr. Pratt has not come to America please to return the letter to me. But if you please you can take a copy of the Paper of agreement between both sides. This whole matter has given us no little inconvenience & anxiety; but I cannot now enter upon it

Yours truly

B. Schroeder

Rev. Benj. Schneider

Aintab, Sept. 28, 1865.

Rec'd. Nov. 2.

Ack'd Nov. 9.

Reasons for declining to aid in licensing B. Haralson to preach the Gospel.

1st.

1st. I strongly object to the use of the word Testimony for the work of Christ or His atonement as Aiken uses it.

1st. It gives wrong impressions, even if he understands the atonement as we do.

2nd. It is a use of the word not sanctioned by any divine, Theological School or employed by Christians.

3rd. For his use of this term, so contrary to all usage, there is just ground for the apprehension, that he uses other terms in a different sense from what we now suppose him, to employ them.

2nd,

From the manner in which he speaks of the salvation of saints before Christ, the inference is natural & fair, that he regards the means used before our Lord's coming, as of the same efficacy, though not in degree, as the atonement of Christ and as being indeed a part of that atonement, though a slight one.

3rd

From his answer to the question "By believing in whom, and in what is man saved?" and from other remarks made by him, it is plain tha he does not give Christ, that prominent place in his system which the N. Testament and the Apostles in their preaching gave it.
Christ was the great central theme with them - "Believe in Christ and thou shall be saved" - bu Arton says a man is saved by believing in God as revealed in Christ. In this language the idea of a special trust and reliance on Christ as an atoning sacrifice and hope of the sinner, so fully brought out in the Gospel is to say the leas left out of sight; and the impression is give that a mere assent to Christs testimony in regard to God's character is sufficient.

4th,

While I would not say that Arton does not believe in the atonement in any sense yet he gives such explanations of it, that I cannot avoid the fear that he divests it of much of its force, & impressiveness, and thus unconsciously it may be to himself, gives the impression, that the atonement has not the importance, which the Bible attaches to it.

For these reasons, I decline to renew the license of R. Artin. But as our Council is so small in number, and the matter in its bearings, is very important, I should prefer to have the case committed to a larger Council.

It is not only proper in itself, but due to us to say, that it is with feelings of deepest sorrow & pain, that we have come to these conclusions. But painful as is the duty, we cannot conscientiously give our sanction to expressions from which such dangerous inferences may be drawn.

Copy.

Aintab, Oct 12, 1865 B. Schneid

Rev. Benj. Schneider

Aintab Oct. 12. 1865.

Rec'd Nov. 16.

Objections to renewing license to Artun. Ans Dec. 25

Pru. Com

Mr Mullings Case -

1 106 Aintab, Oct. 17, 1855

Rev. R. Anderson D. D.
Sec. A. B. C. F. M.

My dear Brother:

Your letter of Sep. 9, in relation to Mr. Nutting's case, reached me yesterday. I have hitherto written nothing to you on this subject, because much of what I should say would have an unfavorable bearing upon Bro. Nutting; & I might seem to have be laboring to drive him out of the field. As, however, you say, "we have no time in writing me, & with the utmost freedom", it becomes my duty to write.

Let me say in the beginning, that I am sure that I have no unkind, personal feelings against Mr. N. While I am not, & have not been for a long time, satisfied with some of his doctrinal views, I have been actuated, from the first, by strictly conscientious motives in this most painful case. The course I have felt myself obliged to take out of a simple regard to the interests of truth, has been one of the most trying duties to which I have ever been called, & most gladly would I have been excused from it. But being providentially placed in these circum-

Rev. Benj. Schneider

stances, I was compelled to act. And now in the review, I do not see how I could have acted differently in any important particular.

I will begin with the case from the time after the Ann. Meeting, & give an ~~[illegible]~~ unvarnished history of it from that period to the present time. And as preliminary to it, I will say, that the action of the Aintab church, in asking Mr. N., & two of his disciples not to commune, was a mistake; & this has been confessed to him. I objected to it, in the church Session, when action was taken on it. But Mr. N. had expressed some of his views so strongly to one of the Pastors, & he felt so deeply on the points, that they came to such a conclusion. At the same time, from the standpoint from which the Session viewed the matter, there was some ground for their action. Still, that action is to be regretted. It had no reference to Mr. N's Christian character, whatever; but was done to avoid trouble in the church & community.

Some days after the close of the Meeting, Mr. N. went to Oorfa (leaving his family here), & on the 16th of June returned, bringing with him two of his pupils: these two, with one already here & the native Preacher, whom the Council declined to ordain last fall, made *four* pupils, to whom he gave lessons during the summer.

As was natural, some of our people went to Mr. N., & his pupils & made inquiries as to their views on the atonement & subjects connected with them; & they refrained not from communicating them. In this way they began to spread, & a number of our people, either embraced them or became more or less inclined to them. This went on for several weeks. I hesitated in saying any thing on the subject in public, knowing that such a step would tend to increase the agitation. But to my sorrow I found, that Mr. N-s pupils were zealous in advocating these views & he himself stated them to [illegible] such as called on him, & in this way erroneous & dangerous impressions were increasingly spreading in our church & community. As the subject of the atonement came up regularly in our Sabbath School lessons from Hebrews, which I prepare, I dwelt on that subject for four or five Sabbaths, giving what I regard as the true exposition of the subject. This naturally produced no small degree of excitement: for the more the subject was discussed in the S. School, the more earnest became Mr. N-s pupils & those of our people who were in any way favorable to these views; & the excitement, at one time, was very great. But I felt not only justified in this course, but compelled to it. It was a necessary step to hinder the spread of what both the Pastors & myself, & many of our people also, regarded as very injurious to soundness of doctrine; & notwithstanding the excitement, this open combatting of error was a good thing, in the circumstances.

If Mr. N. says to you, as he has done, that my not having read the resolutions of our last Meeting, to our people, in which the difference between him & us was expressed, was ~~say~~ the reason why he labored to spread his views, by way of self defence, my reply is that this is unjust to me. He several times introduced the matter & proposed the reading of those resolutions; but in the conversation that followed, I expressed the opinion, really entertained by me, that the reading of them would make an unfavorable impression against him; & as in each case he silently consented to what I said, I understood, that he did not care to have them read. Had he, after hearing what I said, still insisted on his request, I should have read them earlier than I did.

Before I mention the particular impressions made by Mr. N. & his pupils, I must say that he disclaims them; & insists on it that he does not teach nor hold them. But however it comes to pass, whether by inferences from what they say, or from their peculiar use of language, the following impressions have been made by Mr. N. & his pupils; & however much they may repudiate them, nevertheless it is a fact, *established by many witnesses here in Aintab*, & elsewhere, that these impressions are received from them. He says, that *we* have ascribed them to him erroneously & spread them as his. Our reply is, that we have not done so; except so far as his language has implied them; just as experience has proved that the people, from their intercourse with him & his pupils have received these same impressions, as being his peculiar views. As such they are known here, defended by some & condemned by others. I have heard them stated as such by half a dozen or more voices, at once, in my lessons to the S. School teachers; & here was obliged to combat them. They are such as the following, viz.

(1.) *That Christ's work was to bear testimony, rather than to suffer for sinners.* This was openly avowed in the meeting of the S. S. Teachers. No doubt Mr. N's *persistent use* of the word testimony for the work & atonement of Christ has lead to this: for he still uses that term in this sense, although we have strongly protested against this unwarrantable use of language. No divine or school has ever used the word testimony for Christ's work of salvation.

//2} That Christs sufferings & death were not vicarious. //Some one in the S. School even went so far as to say, that it was a sin to ~~believe~~ declare, that Christ suffered for others. This idea has been much urged by some. On one occasion I pressed one of our Church members, (who is also a member of the Church Session), with the question, "Did Christ suffer for your sins on the cross?" He could not answer. I repeated the question four or five times, & waited for a reply; but he could not say, "Yes". Finally, as I continued to press him, he said, "I am confounded", not knowing what to say. Remember, this was a church member. Though for years he had been reposing his confidence in Christ, he seemed now to be almost moved from this sure foundation. As you may well suppose, this developement greatly alarmed me.

//3.} That the prophets & other instrumentalities under the O. Testament dispensation were of the same influence in kind though less in degree, as the work of Christ, in procuring salvation. ///As the great work of Christ was (according to Mr. N.) to bear testimony, & as these prophets bore testimony also, their work was of the same nature as that of Christ; & hence they shared in the work of salvation, though comparatively in a low degree. The young man whom the Council refused to ordain last fall, in a recent thorough examination, expressed these views definitely, deliberately & *precisely*.

4.) One individual said to one of Mr. N—'s former pupils, "Are, then, the life, doctrine & testimony of Christ sufficient to save a sinner, without his death?" "Yes," replied his disciple, but added, "Only his sufferings & death make it better." I had not the least idea, that Mr. N. would, in any sense, accept this statement; but I mentioned it to him one day, as an illustration of the *impressions*, which were being made. To my utter ~~surpr~~ astonishment he replied, "Yes; & I say so too;" & then went on to explain what he meant. I was unable to discover the pertinency of his explanation, & I expressed to him my great surprise. Now I cannot think, that Mr. N. really believes all that is fairly & justly implied in that statement; yet as long as he deliberately adopts it as his own, how can he complain of any wrong impressions being received?

5.) That the O. Testament ~~saints~~ were saved ~~by~~ simply on the ground of their believing in God; God having accepted them, not on the ground of Christ's atonement then future, but simply because they believed in God, thus excluding wholly the influence of the atonement from their salvation. In a conversation with Mr. N., I asked him the question plainly whether or not, though those saints did not possess all the light on the atonement which we possess, "*God accepted them on the ground of the atonement.*" He would not, though I pressed him for an explicit answer, give me any such reply; & I could not avoid the inference, that he was not on the right ground on that subject.

6.} One of Mr. N.'s warmest friends & adherents in our Community, & one who has had more conversation with him than any other person since he has been here, told me recently of his own accord, "*That for two months during this summer he thought Mr. Nutting did not receive the atonement*". Now, if one of his most thorough sympathisers had this impression for so long a period, received from repeated conversations with him, is it at all strange that others have received the impression, that his views were *defective* on this doctrine?

Now such being the impressions made, could we have been justified in silent acquiescence? Can any fault be found with us for endeavoring to combat them? (I do not think that Mr. N. intends to reject the atonement; but as long as by his statements he gives impressions like the above, he cannot complain, if we take ground against him—we are compelled to that course.

¶ We did not ask 3 Mr. 9 Nutting to preach for some time after his return from Oorfa. The reason was this; we had refused to ordain the young man in Oorfa; & a mixed Council of the Missionaries & native Pastors at the time of our Ann. Meeting had refused to renew his licence; but Mr. Nutting had openly espoused the sentiments of this young ~~man~~ & persistently advocated them. As all the Missionaries & ~~a~~ a number of the Pastors had thus condemned the sentiments, which Mr. N. had adopted & maintained, *consistency* seemed to require, that he should not be asked to preach. The Pastor & myself did not, however, take this step without the advice of the other members of our Mission. Both Mr. Montgomery & Mr. Morgan advised us, & the latter quite decidedly, not to ask him to preach: Dr. Pratt was away at Constantinople. Mr. N. ~~finally~~ became very restive under this, & finally *formally* *demanded* the privilege of preaching here. The Pastor & myself, independently of each other, came to the conclusion that we would consent, *on the condition*, that he should not discuss any of the subjects on which we differed. At first he objected to such a condition; but finally accepted it, & preached two successive Sabbaths on the law. But it is proper to say, that though on that subject, it was really the foundation of the full exposition of his views, which he afterwards made, as you will see in the sequel. Not long after this he prepared that paper of agreement, a copy of which I sent you, inclosed to Dr. Pratt, Sep. 25/65, for your perusal. As you have seen it, I do not herewith send you a copy. After we had accepted that paper, we invited him to our pulpit again, & he preached ~~3~~ three sermons on the Atonement. As we had come to an agreement, I hoped he would not preach on that subject, to avoid further agitation in our community, though I had not requested him to do so; but he did; & then at the close of the last Sermon, not only without having asked & obtained consent from the Pastor & myself, but contrary to the implied request of one of them, he appointed ~~6~~ six successive meetings in our church for our people, on week days, to explain his views on the atonement. At the end of the ~~4th~~ first Sermon, he requested any, who might wish to do so, to ask him any questions in writing, & he would answer them, thus provoking discussion. All this we considered a bold & open violation of christian courtesy, — thus to appoint services in other men's pulpits without their consent, to preach on topics they did not wish to have agitated any further, — & I sent him a note to that effect. But notwithstanding that note, he appointed another meeting & preached. He had ~~6~~ six different meetings of this kind besides the ~~5~~ five Sermons on the

Sabbath; eleven occasions in all, every one of which had a bearing on the atonement, the two first quite indirectly, as being merely preparatory. We purposely avoided making mention of this improper conduct in public, & suffered him to proceed in this course. But we do protest against such a line of conduct.

As a proof of what I have said in regard to his use of language, I would mention, that though he adopted that Paper of Agreement, he says there has been no change in his sentiments, & he believes just as he always has. I had supposed that some change must have occurred in him, though perhaps unconsciously to himself. You yourself say, that in stating his agreement with Mr Barnes, "he takes new ground." So I think, too, if he will really preach Mr Barnes' views. I did not hear all his sermons on the atonement; but in what I did hear, there was, to my mind, a sad deficiency of the name of Christ, as our Mediator. There were many places, in which a passing mention of him, at least, was to be expected; & any man, as I view it, with our ideas of Christ & his work, would have spoken of him many times, before he came to his 10th or 11th Sermon, on the atonement, as Mr. N. did. Though not present at all the meetings, I always inquired of those who heard Mr. N.

As an illustration of what I mean, I would mention, that after one of his week day sermons, one of our Church members came to one of our Pastors & said, "This man preaches up the law continually; but says nothing of Christ. I had been accustomed to put my trust in him; I am made uneasy by this preaching".

A few minds have been captivated by what they regard as Mr. N's views; & in feeling the foundation of a division has been laid; & I have told him so. If he leaves soon, as he is now contemplating a return to Corfu, I hope nothing permanently serious will result, though we shall have some trouble for some time to come. But if he is to spend the next summer here, & pursues the same course he has this year, I am apprehensive of the result. At one time, when the excitement was at its highth, a division was actually spoken of. This summer has been a very trying one; nothing could be more painful than to be obliged to take such a stand against a brother Missionary; & I hope to be spared the sorrow of another such a summer. Nothing but a most conscientious regard for truth & the good of our cause in the end, could have induced me to take the part I have.

As you may have been informed, a Council consisting of the Missionaries at our last Ann. Meeting, & four native

Pastors, decided not to renew the licence of the young man, who was not ordained in Oorfa last fall; but as this decision was based on his written statements of doctrine, ~~and he~~ as he himself was not present, that Council recommended, that there be another Council called, before which he could appear & make any statements he pleased. Such a Council was formed in Aintab recently, & consisted of Mr. Nutting, Mr. Montgomery, myself, our two Pastors & a delegate from this Church. The Council would have been larger; but the prevalence of Cholera in the vicinity made it impracticable to collect a larger number. But Mr. Nutting gave his consent to the Council, as thus constituted, before they proceeded to business.

Before this Council, Artin (sometimes spoken Hard-toon), the person above referred to, appeared; & after four regular Sessions, in which his views were elicited & canvassed, the Council came to the following conclusion, Mr. Nutting only dissenting: viz.

That Artin's licence be not renewed for the present, but as the subject is important, & has many serious bearings, & the Council is rather small in number, it was resolved, that the case be committed for final decision to a larger Council, to be convened at some future time.—

The Council could not approve of the sentiments of the young man; & yet, as the decision virtually involved the case of Mr. Nutting, he constantly defending the young man, & implicitly expressing the same views, they did not feel like assuming so great a responsibility; but preferred to have it borne by a larger body. I forward you copies of the reasons of Mr. Montgomery & myself for our decision in the case. Those of the Pastors & the delegate are substantially the same. Mr. N., as a matter of course, differed from us, & read a protest against the decision of the majority.

At Mr. Nutting's suggestion, & rather to gratify him than any other reason, this decision was thus altered; viz, That all the questions to the candidate with his answers, & his Confession of Faith at Oorfa last fall, & his answers to the questions then proposed to him — copies of all these documents — to be sent to the Missionaries at Constantinople, Beyroot, & Kharpoot. If those brethren felt able to come to any decision on the ground of these papers, they were to send them on; & if not, a Council was to be formed in connection with our next Ann. Meeting. To me, this does not seem to be a suitable way to secure a proper decision of the question: for those who are to decide, will wish to ask further questions. But lest my motives should not be understood, I did not wish to oppose the measure.

Such is a brief history of the case thus far.

I now quote from Mr. Barnes' Sermon. We accept that extract, as Mr. N. also professes to do. In fact, those two Sermons, XVI & XVII, in "The Way of Salvation", by Mr. B., we accept, & he also adopts them as containing his views. But the fact is, that while he professes to accept Mr. B.'s views, he does not accept the whole of what he says. Mr. B. says, page 209, near the bottom, "There existed ~~with~~ obstacles to the pardon of the guilty, *lying in eternal justice* (the italicing is mine), & the necessity of maintaining the authority of law; & until these were removed, God could not consistently make a proclamation of mercy; & to remove them, he gave his Son to die," &c, &c. But Mr. N. has never ~~been~~ been willing to admit *that there* is any *difficulty* on *the part* of God, such as Mr. B. here speaks of. Mr. B., of course, does not intend to contradict in one sermon, what he has said in another on the same subject. I mention this simply to show, that // while Mr. N. professes to accept Mr. B.'s views, he rejects a part of them. If he would accept the whole, as we do, & then *give that impression*, there would be no difficulty. But just here is the great difficulty: *he accepts our language*, & then gives such definitions & explanations of it, as to give it a meaning different from what we, & ordinary usage, attach to it. I repeat it here is the great difficulty: he often uses language in a sense not ascribed to it. His subscribing to this Paper of Agreement is evidence. It contains essentially every thing, we have ever contended for, if language means any thing; & yet he says that his views are unchanged. His use of the word Testimonary for the Atonement & Work of Christ, as already said, is also proof of the same... //What divine, or common Christian even, ever gave it that meaning? And yet he, & his disciples, as he now says, have for a year or more past, used it with this signification; & that without giving us any intimation of it. I discovered this point incidentally.

With Mr. N., the atonement is merely an exhibition of God's character, as a righteous, holy & sin-hating moral Governor, to the intelligent Universe; & nothing more. We admit that it is such an exhibition. But we further believe, as Bellamy says, that there is a fitness in itself that sin be punished, & that God's nature will lead him to do so; but while his nature & character, & the fitness of things, will lead him thus to act, he at the same time makes such an exhibition of himself to the moral Universe. Now, though Mr. N. accepts only one of these views (that of an exhibition of the divine character & not the other) //If he really admits a real vicariousness, in the sufferings of Christ, I, for one, have no controversy with him. //

The main point is to have the atonement a vicarious suffering for sin, such as is an ~~equivalent~~ equivalent in the sight of God, for the sufferings of sinners. But if while he admits all this, he then makes such representations as to give the impressions ~~stated~~ above stated, what shall we do?

// "In conclusion, I want to say, that if Mr. P. will really accept that paragraph you have quoted, & teach & preach accordingly, & give no different impressions, I have nothing more to say. And I will say further, that notwithstanding all that has ~~transpired~~ transpired here this summer, if he will in future give us such impressions, as are mentioned above, whatever may be his speculative belief on the Atonement, I have no difficulty with him. But if, while he professes to believe as Barnes & other Authors do, & then gives impressions so contrary to their real sentiments, & thus lays the foundation for divisions in these churches, what can we do? What would you have us do?" //

I am glad to have him go back to Oorfa; & if he will really preach, as the generality of Christians accept the vicarious nature of Christs sufferings & death, no one will rejoice more than I. I have none but kind feelings towards him. He regards our proceedings as injustice & wrong done to him, & has more than once expressed such feelings, & laid this charge against us. I am sorry he should regard our actions in this light. May the Lord bring good out of all these things. //

Cholera continues very mild. We are all well.

Affectionately Yours
B. Schneider.

Aintab, Oct. 17. 1865.
Rec'd Nov. 16.

P. S. // Mr. Nutting has several pupils under his instruction; & I presume hopes ultimately to see many if not all of them, introduced into the ministry. If they continue to cherish these same sentiments, which they now have ~~cherish~~, I do not think, that our Mission or any body of native Pastors, will license one of them. I merely mention this, as a part of the general subject; but it is no unimportant one. // Mr. N. discourages the idea of our having a Theological School; & probably will not consent to one of his pupils coming to such an Institution. He would have all training of natives done by the Missionary at his Station.

// I must mention one thing more. Though the Council have refused to renew the licence of Artin, as above noticed, Mr. N. has decided to send him to Bahchejik to preach, saying, that he will assume the responsibility of this irregularity. You will readily see the bearings of such disregard to the action of his brethren. //

Rev. B. Schneider D.D.

Aintab, Oct. 17. 1865.

Recd. Nov. 16 –

Ans. Dec. 25.

Mr. Nutting's case.

✓ Prud. Com.

Aintab, Nov. 28, 1865

Rev. R. Anderson D. D.
Sec. A. B. C. F. M.

My dear Brother:

//A long wished for event in our work has just occurred. Our large Church & Congregation have been divided, & are now formally, what they have been for three years virtually, two seperate churches, each with its own Pastor & complete organization.

As soon as we obtained a Mazbatta (A Report from the local Authorities approving of our site, & absolutely indispensable to our purpose), & thus it became highly probable that we could obtain a Firman for a Church, we began to take the necessary measures. The circumstances were such, that without this Mazbatta, there was every reason to fear, that the Authorities would not permit us even to fit up a temporary building in the only spot, where we could procure one sufficiently large for this second church until the new edifice is erected. The result has proved the correctness of these fears. The next day after we had worshipped there once, the neighboring Mussulmans rose up in great anger, & presented a strong petition to the Authorities to the effect, that they would not consent to have christian worship in their neighborhood. But a Mazbatta having been secured for a church in another spot, the Governor quieted them, for the moment, by the assurance, that the church was to be built in another place. But they have since continued their opposition, & the case is not yet formally decided, though we hope the Authorities will put an end to the matter speedily. Persons in America can form no conception of the obstacles which Mussulman bigotry, in every possible way, raises to the building of Christian churches in this land.

It took some time to complete the division. The original Pastor, in order to leave the members of the Church & Congregation perfectly free to choose their own spiritual guide, proposed that each head of a family choose one of the two Pastors as his own; & then they would arrange themselves accordingly, one going to the new church, & the other remaining with the old. In this way the first Pastor, Kara Kricore, has fallen to the new church, & Pastor Avedis remains with the old. The church members have fallen ~~short~~ equally to each church, there being in the old one 147 & in the new one the same number, besides some 40, who are not yet distributed. The whole number of souls, small & great, in each Congregation is between 800 & 900. The spontaneous movements of the people has thus made the division nearly equal, the preponderance being slightly in favor of the first Church & Congregation. // More of wealth remains also with this body; while a large part of the energy & enterprise of the whole, has gone with the new enterprise. Perhaps this is as it should be.

The preliminary arrangements were so far completed, that // Sabbath before last, the formal seperation took place. At noon, the seperating Church & Congregation being seated in one part of the house, & the remaining one in a different one, the customary services were exchanged for addresses, suited to the occasion, by the Pastor & myself. All manifested a lively interest, though it was evident, that the idea of seperation from those with whom they had worshipped in this house nearly ten years, was in some respects painful; & though some tears were shed, on the whole all seemed gratified at the prospects opening before them. The separating party seemed full of joy & hope; & though their present place of worship is in many respects inconvenient, they make the sacrifice cheerfully. //

In the afternoon, the new Church & Congregation assembled in the place hastily prepared for them. As was expected, it was crowded to its utmost capacity. But though uncomfortably crowded, interest & joy seemed depicted on every countenance, & all rejoiced in the new scenes by which they were surrounded. The Confession of Faith & the Covenant were read & adopted anew as the basis of this church, all the members standing. At the close of these exercises, they were addressed on subjects appropriate to their circumstances, with the view to prompt them to new zeal & activity, as they are entering on this new stage of their work. When all was over, little groups, all over the house, were engaged in lively conversation, it being obvious that all were especially interested in what had transpired.

We cannot but rejoice in this happy consummation; & our most earnest hope & prayer is, that God will smile upon both these Churches & cause them to grow in numbers & grace. //

Providence permitting Mrs Schneider & myself expect soon to leave for Adana, where we expect to spend the winter. We hope to return early in the spring.

Miss Proctor writes you by this mail, in reference to an Associate the School. I am more & more convinced, that she needs an Assistant, & I hope she may soon obtain one. The responsibility & care are too great for one person.

We are all well. Cholera has about ceased here & in Marash

Yours truly

B. Schneider

Aintab, Nov. 29, 1865.
Recd Jan. 5th 1866.
Ack Mch 1st [illegible] Hall

Adana, Jan. 12, 1866

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

Mrs. Schneider & myself left Aintab Dec. 7th, & arrived here on the 22d, having had the pleasure of meeting Dr. Pratt, on his return, at Alexandretta. I took a very severe cold on the way & on our arrival, which has so prostrated me for three weeks, that I have, as yet, been unable to preach, or do any thing of consequence. I never have suffered so much from a cold in my life. There seems to be something in the climate of Adana in the winter, peculiarly favorable to the developement of colds. I should have written you earlier, had I not been so much prostrated. The Lord willing, I hope to preach next Sabbath. I reserve an account of the work here to a future time, when I shall have more strength, contenting myself with a few notices of Aintab & Aleppo.

(The division of the Church & Congregation at Aintab, of which I notified you, has thus far proved very favorable. The churches, their Pastors, & officers, & the members generally, have manifested an increasing interest in the cause of Christ; & the attendance on the weekly means of grace, has much increased. We cannot but hope for the best results in the future.

The Turks have manifested a most determined opposition to the new Church's worshipping in the place temporarily fitted up for them. Large numbers protested formally to the local Authorities, & repeatedly & in different forms have they exhibited this hostility. When in Aleppo, I mentioned the matter to the Pasha, & he promised to write [illegible] a letter, to restrain them from this course. I do not think they will succeed in their object, but most assuredly it will not be for the want of determination on their part.

There is another matter, connected with this division, which gives me no little concern. The place where the [illegible] new church worships, is not only rude & inconvenient, but too small to accommodate the congregation: It is, therefore, of the utmost importance, that a church edifice be erected with the least possible delay. We have obtained a Mazbatta (Report) in relation to the site of the proposed church; & while it is not unfavorable in its tone, it is not as decided, as we could have wished. The Turkish Authorities were determined to say nothing favorable, except as the circumstances compelled them to do so: evidently, they design not to favor the object. In my interview with the Pasha, in Aleppo, I laid the whole matter before him, presenting to ~~[illegible]~~ him the exact state of the case, the absolute necessity for the church, & the unobjectionableness of the proposed site, even according to Turkish custom & law. I am sorry to say, that although he could not deny the force of what I said, he seemed to raise frivolous & unnecessary objections; & I received the decided impression, that he looked with disfavour on the subject. As he probably, will not do any thing to advance our object, we shall take the matter out of his hands, as soon as it can be done properly, & forward our papers to Constantinople; & as there is really no just ground of objection, according to Turkish usage, to the spot selected, I hope we shall ultimately succeed. But time must show, how much of Turkish prejudice & oppositime, we may have to contend with; & I shall not be surprised, if quite a struggle is before us in this respect.

I am happy to say, that a pleasant & favorable state of things exists in the little Church & Community at Aleppo. The seeds of discord, which have so long hindered the progress of the work, have been happily removed; & both the members of the Church & Community seemed animated with a new & strong desire for a more rapid developement of the work. The new Preacher, a member of our last Theological Class in Aintab, who has recently been sent thither, has been received with much favor; & his prospects of usefulness are quite flattering. A new place of worship, in the midst of the Armenian population, & in all other respects a most favorable location, has just been rented. For years past, we have sought such a situation, but hitherto in vain. On the whole, things look quite hopeful in this place.

In coming hither, we passed over the ground where Mr. Coffing was murdered by highway robbers. The mountains in this vicinity have been entirely reduced to subjection by the Government; & caravans pass & repass through them with perfect safety.

The regions of Hadjin & Sis have thus been opened to the gospel; & by many in Hadjin, there is a strong desire expressed for a Protestant preacher or Missionary. While I am here, Providence permitting, we shall examine into the feasibility of soon occupying that region; & you shall be informed of the result in due time.

Affectionately Yours
B. Schneider

P. S. Our design is to remain here till the end of March, going ~~from here~~ to the Annual on our way home. The Meeting will, doubtless, be in Marash; & we now think of going from here across the mountains, taking Hadjin on our way. All this, if the Lord will. Before we thus visit the place, I am thinking of sending the native Pastor of this church, thoroughly to explore both Hadjin & Sis & their vicinities, spending more time than we may be able to spare. At our next Meeting, I think, definite action will be taken in regard to the occupancy of that field. Looking at present indications, I cannot doubt, that a vote will be taken to enter it forthwith. The time seems to have fully come for such a step

Adana, Jan. 12. 1866.
Rec'd Feb. 22.
S. Ack'd May 11, 1866

new church

Adana, Feb. 1, 1866

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

My dear Brother:

As no Missionary has been resident here for nearly two years, to report the state of the work, it is proper that I should give some account of its present condition.

While the progress made has not been very marked, it has been perceptible. The Pastor, Rev. Carabed Makargian, settled over this church nearly three years since, has been abundant in labors & is respected by his people. His sermons are full of thought, calculated to instruct his hearers. Unaided, as he has been, by the counsel of any Missionary, most of the time since his settlement, he has sustained himself well, & proved himself a prudent & useful Pastor. He is studious & always comes before his people with well prepared matter.

The church contains 30 members. Of these eight were added the past year, & two or three are to be ~~added~~ received at the next communion. A few cases of discipline have occurred, & several are now under church censure. Some difficulties have also existed in the community for some time past, which are now in the way of being settled. The whole number of souls, small & great, is about 200; & on the Sabbath the audience ranges from 150 towards 200. There are generally some new hearers every Sabbath. The number of taxpayers is about 45; but this comprises only such of the community, as are permanent residents. The school contains 70 or 80 children, many of whom are those of Armenian parents. They need a school of a higher order, & perhaps we may soon establish one.

In the matter of selfsupport they have done well. Though they are only 30 families, they give in all about $300.00 cts, which amounts to about one half of the expenses of the Pastor, the school & community. But in this connection it should be remarked, that it is less difficult for them to support their Institutions, than for any other community in our whole Mission. While in most places within our limits, business, if not actually prostrate, is yet dull; here it is in a very flourishing condition. This is proved by the fact, that there is not a poor, dependent man in this whole community. The poorest individual, & even the widow, can earn more than their absolute wants require. The least sum a man earns, if diligent, is 40 cents per day; which is three times more than the same class can earn in Aintab; & though the expense of living here is higher, yet not proportionally larger than the income. Hence, in general terms, it is said, that there are no dependant poor in Adana. Much cotton is raised here & in the vicinity; & it is this article, which furnishes almost every family, male & female, with work. But while this state of things is favorable in some respects, it gives a degree of worldliness to the people, which is unfavorable to the spread of the truth. Go into whatever family you may, & you will find some or most of its members, engaged with cotton.

As labor is so well compensated, a very large number of strangers are attracted hither. They come from Caesarea, Kharpoot, Palu, Diarbekir, Albistan, Marash & their regions, & from many other places; & after remaining a year or several, they return to their homes; while a few of them settle here permanently. About one half of the Protestant community actually consists of such strangers. This gives a degree of fluctuation to the congregation, some leaving while others take their place. While, this circumstance is unfavorable to the permanency of this congregation, it operates favorably in another respect. Many of these strangers, who would never have come near the preached Word at home through fear of their friends, do approach it here; while others, who never had an opportunity to hear it, are brought under its influence here; & all such, on their return to their homes, will carry the gospel with them; & perhaps, it may thus be introduced, for the first time, into their own village or town. This is a feature peculiar to this Station, & gives it special importance.

Though there is not at present, any specially active spirit of inquiry among the Armenians; yet a very extensive impression, favorable to the truth, has been made upon them. The conviction is general among them, that the truth is with us, & they & their church are in error. Friendly mention of Protestantism has even been made ~~even~~ in the Armenian church; & open & violent opposition has entirely ceased. It needs only a divine influence to draw them to the truth & lead them to embrace it.

The females here seem to be in a much lower condition, intellectually, than in many other places, &

hardly any of them have yet learned to read. Mrs Schneider labors among them & has succeeded in stimulating a number of them to take lessons in reading. We hope this department of the work will be fully inaugurated before we return to Aintab.

Since recovering from my indisposition, Mrs S. & I spend our evenings in visiting among the people, & we universally received with the greatest cordiality. The visits are mostly religious & always concluded with prayer, & seem to leave a very happy impression.

The week of prayer was observed; but I was too much indisposed to be present except on one occasion. The attendance was good.

In my opinion, the work at this Station should be vigorously prosecuted. The 10.000 Armenians of the city afford a large field of themselves; but if the regions of Hadjin & Sis are also added to it, as I have hardly any doubt that they soon will be, there will be abundant scope for earnest effort. Two Mission families should be assigned here, as soon as the men can be found. The heat of the summer need not occasion their absence more than 4 months in the year; & if Hadjin is occupied, that may become the summer

Station, while this place will ~~become~~ be the winter residence.

I hope soon to visit Tarsus, & will give you the result of my observations there.

Nutting, letter

Your letter to Mr. Nutting, & a copy of it to our Mission, reached me on the 25th ult. I have forwarded to him the original. I cannot refrain from expressing my admiration for that communication. While it is very plain & outspoken, its tone & spirit are so eminently kind & christian, that I see not how any fault can be found with it. It seems to me to be precisely what the present stage of the affair requires, & its effect must be salutary.

Mr. N. has a sentence in one of the extracts from his letter, as given by you, which I cannot suffer to pass unnoticed. He says, "In this way all the leading, influential & more spiritual men in the church are convinced that they have been in error, & say, 'Whatever answer comes from America, or even if they banish Mr. N., we cannot abandon these new connections'. Pastor Gregore seems more than half convinced, & talks with P. Avedis, though from fear of Mr. Schneider, he does not come to me". This remark in regard to "all the leading influential & more spiritual men in the church" is entirely unfounded in fact; & I wonder how Mr. N. could make such a sweeping remark. I should rather say, that the great majority of the persons he mentioned, stood aloof from him; or if any such went to hear him, it was simply to hear what he had to say, & not because they were inclined to his views." It is rather the unstable & fickleminded of the church, & not many of the most spiritually minded, who manifested a leaning towards him. The most devoted of all his followers is a member, who has been under church censure for several years, & by the instability of his character, has given us more trouble than almost any other.

In reference to the doings of the Council in Oorfa your remark, "Even were those necessary acts performed in not the best manner possible, that would not justify your proceedings in Aintab." In reference to this sentence I would remark, that the spirit of the Council was eminently kind & christian. In all our discussions with Mr. N., there was not one improper word spoken by any one, though he himself became excited several times & made some strong remarks. I have always considered it a matter of thankfulness to God, that while we felt obliged to oppose him, we were enabled, every one of us, to do it in a spirit of kindness. He cannot possibly find any fault here.

In one of my letters I remarked, that he said he would send Artin to Beruth, even if we refused to licence him. This determination he carried into effect. He is now in that place preaching, according to Mr. N-'s directions, though licence was refused him, by a regular Council.

// "While in Aintab Mr. N. wrote to Mr. Calhoun requesting his opinion of his (Mr. N-'s) views. In reply, Mr. C. in a rather lengthy communication, strongly condemned these sentiments, & in one place even pronounced them as subversive of the christian system. This letter of Mr. C. was read to his Missionary brethren (all who were then at home), & by them was approved & endorsed: so that not only Mr. C. but his Mission, cherish the same views in regard to Mr. N-'s sentiments, as our Mission does." // I make these statements with no unkind feelings to Mr. N. whatever, but simply, because they appertain to the subject.)

Mrs. S. joins me in the kindest regards to yourself & family, & all the Gentlemen of the Missionary House.

Affectionately Yours

B. Schneider

Adana, Feb. 1. 1866.
Recd March 6.
Ack. May 14

Constantinople, June 8, 1866

Rev. R. Anderson D.D.
Rev. N. G. Clark D.D.

Dear Brethren:

The Minutes of the Annual Meeting of the Mission to Central Turkey & the general letter accompanying them, will acquaint you with the reason of my being here. Immediately after the close of the Ann. Meeting of this Mission, to which I was Delegate, I commenced the business of printing & it is now under way. My aim is to complete all the work assigned me by the end of October. While attending to this business I expect to preach every Sabbath, & to perform other missionary work during the week, as I may have time & strength. I shall thus be fully occupied.

In the Minutes of the Mission to Western Turkey, you will notice a recommendation, that I remain here till next spring, & then go to Marsovan, to give Theological instruction till the fall of 1868, when the present class will complete their course. This is nothing of my seeking; the suggestion came wholly from the brethren of this Mission. Our Mission is so weak, that I should not have entertained the thought, but for considerations of health. The summer heat of Aintab

(& it is the coolest Station in our Mission) prostrates Mrs Schneider so much, that for some time past, we have been seriously debating the question of a change of location. My attachments to Aintab & the whole work in that region are very strong, & I am very loth to leave a place, where I have so much enjoyed the preaching of the gospel. Still, the conviction has been growing upon me, that sooner or later, on her account, we might be obliged to leave Aintab & the Mission. I had planned for myself other work for this summer; but to secure to her the benefit of this cool climate, I was the more willing to comply with the request of the Mission, & come hither for awhile.

In the weakness of our Missionary forces, I should hardly think it best for me to remain away from Aintab from this time to the fall of 1868. My plan would be, to return thither this fall, & then come & spend the summers of 1867 & 1868 in Marsovan, returning to Aintab in the fall of each year, spending 5 full months of each year in Marsovan. By giving two Lectures a day, if need be, the whole ground of systematic Theology could be gone over, in that period. Thus I could help them in Marsovan & still be in our Mission. The only objection to this plan is the amount of travelling & expense thus incurred. But if, by giving Mrs S.

the benefit of three successive cool summers, we can be ~~saved~~ spared the necessity of travelling for her health in some other direction, or of her going to America, it will be great economy in the end; & we can remain in our work; which we should greatly prefer to a visit to our native land or any where else.

This is what I shall substantially propose to our Mission; & if they think favorably of it, it may go into effect. As the means of securing the above mentioned results, it might seem a providential arrangement.

As you may have learned, Mr. Barnum & Mr. Walker have been to Oorfa & effected a reconciliation between the two parties in that Church & Community. They will also have labored to persuade Mr. Nutting to return to America. I hope they may be successful in these efforts. In view of such a possibility, but without any authority from our Mission & wholly on my own responsibility, I would suggest for your consideration the expediency of waiting before carrying out the recommendation of our Mission for his recall, until it can be known whether these brethren were able to persuade him to go (as they designed to do) voluntarily, in accordance with your invitation. Obviously, it would be much better for him to go in this way, than to be recalled in consequence of the vote of our Mission. My object is not to annul this our action; but only to have it delayed until the effects of the labors of these two brethren can be known; & it will not be long.

Affectionately Yours

B. Schneider

Constantinople, June 8. 1866.

Rec'd. July 3.

Ack'd Oct. 23d/66

& Prud. Com.

Relating to Western Turkey mission & Mr. Nutting's case.

Adana, Mar. 30th 1866

Rev. R. Anderson, D.D.
Rev. N. G. Clark, D.D.

Beloved Brethren:

The native Pastor of this place has returned from Sis & Hadjin, whither I had sent him on a tour of observation. His report is quite as favorable as was anticipated, having been kindly received at both places.

At Sis there are 500 houses of which 150 are Mussulman & 350 Armenian. The people are uncommonly ignorant, even for these regions. The Armenians have a school; but it seems to be quite inefficient, as there are extremely few readers among them. Though Sis is now, & has been for many years past, the seat of one of the two Catholicoses, or spiritual Heads of the Armenian nation, & contains a Monastery, no civilizing or spiritualizing influences seem to have gone out from these establishments on the people. They are even more ignorant & uncivilized than other Armenian communities —— a sad commentary this on the care of the Catholicos for his spiitual flock.

There are a few partially enlightened Armenians here, who are ready to listen to conversation on religious topics; but none who were ~~ready~~ willing to declare themselves open Protestants. While no special desire was manifested to learn the truth, neither was there any disposition to hinder its spread.

At Hadgin, according to a census carefully made by the Turkish Government since their authority has been established, there are 12.000 Armenians. This is less, by 8.000 than has usually been assigned to that place. There are, however, some Armenian villages in the vicinity. The inhabitants, though still mountaineers, are much in advance of their brethren at Sis in civilization & intelligence. A respectable number of them are able to read. They have a large school, crowded with children. The Pastor gave a few tracts to some children. At first, they were all returned, the little receivers fearing the teacher would punish them for ~~receiving~~ accepting them; but after he had examined them & pronounced them good, a large number of them came & wanted some. The Pastor took with him ten N. Testaments & three Bibles, presuming that no more would be called for; but they

, they were all sold within four hours; & many came for copies, who could not be supplied. The only copy which he had with him for his own use was disposed of in the following way. He told them, that whoever should first come for it on the morning of the day of his departure, might have it. Accordingly, early that morning, before he had risen from his slumbers, some one knocked at his door & wanted that book; & though it was somewhat injured, he was glad to purchase it. This thirst for the Word of Life is a very hopeful sign.

The Pastor had free & unrestrained intercourse with the people. Some of them visited him in the khan, & he often went to the markets & talked with them, a little crowd always gathering around him to hear what he had to say. There was no objection made by any one to his proceedings, & no signs of opposition appeared; there was not even an unkind word uttered; but he was treated in a civil & friendly manner by all. The Turkish Governor was very polite & offered to afford him any assistance he desired.

The authority of the Government is now completely established, & there is, probably, more thorough submission on the part of the inhabitants than in other places of the empire. The former rulers, who were independent of the Government, & practiced much oppression & extortion at their will, have all been removed & replaced by men loyal to the Sultan. This order of things, being entirely new, inspires the people with fear, & they submit unhesitatingly. Such being the state of things, persecution, such as Mr & Mrs Coffing experienced, when they went there, is now out of the question. The Chiefs of the Armenians would not now attempt to excite the Authorities to such acts of violence, nor would the latter allow themselves to be employed as their tools. For aught we can see, there is now as much prospect of liberty & full protection to preachers of the gospel in Hadjin, even though they be natives, as in any other part of the kingdom. The Authorities would not allow any open violation of the principles of toleration. Of course there will be persecution, in such forms as the law cannot reach, when the gospel begins to take root there; but this can be overcome by faith & patient endurance.

As the way seems thus to be open I am making arrangements to have the place occupied. As there are no Missionaries that can be spared for the purpose, we must employ native Agency, & accordingly, I propose to send some one from Aintab. This mode of entrance may be perhaps as wise &

Adams - 30 M.

safe as any other, as it will naturally attract less attention than the presence of a foreigner.

I may add that I have recently received a letter from the Pastor at Hilleh, which gives an encouraging account of the state of things there. While there have been a number of deaths from the cholera, there have also been additions from without. The movement for an English church, started by priest Carabet of Diarbekir, has been entirely abandoned, & all who continued to adhere to it, have joined the Protestant community; & apparently from thorough conviction. The week of prayer was observed, & the meetings morning & evenings were attended with much interest & by a goodly number. Interest & attention to the divine Word, as spoken in the house of God or in other places, is an encouraging sign. The Community & Church are in a peaceful & harmonious state. (The contributions of the people to their own Institutions, to the poor, & other benevolent objects have been liberal, the total being almost $40.00. Considering the size of the Community, this is quite commendable.

The native Pastor is not only a man of an excellent spirit, but is very active, & wide awake to all the interests of his people. I am highly gratified with his course as a Pastor.)

Affectionately Yours

B. Schrader

Adana, March 30/1866.

G. Rec'd. May 2.

Ack'd June 14th

Remarks on Hadjin.

Revival Condition at

Killis, a

failure.

Adana, Apr. 2, 1866

Rev. R. Anderson D.D.
Rev. Nt. G. Clarke D.D.

Dear Brethren:

I recently made a visit to Tarsus to examine the state of our work there. I am not able to report any progress. The number of Protestants & hearers on the Sabbath are much the same as they were three years since. A number of untoward events have apparently lead to this result. One of these is the death of the excellent young man, who was stationed there as Preacher, two years this spring. His removal was succeeded by two different laborers; & these changes, with intervals of longer or shorter duration between them, have had an unfavorable effect. To this must be added the want of harmony between two prominent members of the congregation, whose gen general conduct & the strife between them, prejudiced many minds against the truth. The want of a Missionary on the ground to superintend the work also had its effect.

At present there is harmony among the little band of Protestants. A new laborer, who enjoys the respect

& confidence of the community, has been placed there; & same degree of interest is manifested. I labored particularly to impress upon them the necessity of their making special efforts to spread a knowledge of the truth around them.

The number of church members is nine or ten. On the Sabbath there is an average audience of 25; [illegible] & the whole number of Protestants, small & great, is about forty. We cannot but hope, that brighter days are about to dawn upon the work there. It seems an object &c greatly to be desired, that in the birthplace of Saul of Tarsus, there should be a speedy revival of his christian spirit. For this we earnestly long & pray.

Providence permitting, we expect to leave here on the 3d or 4th inst., returning to Aintab by way of Sis & Hadjin, & attending the Annual Meeting of our Mission at Marash, appointed to commence on the 11th of April. Our residence here has amounted to nearly three & a half months; & we have been pleasantly engaged in labors for the people; especially have some of our evening visits to them been peculiarly interesting. May the seed thus sown in families, as well as on the Sabbath, spring up & bear fruit abundantly.

A great desideratum for several years past has been a suitable place of worship. The present one is both small & inconvenient, & moreover the lease for it is expiring & it can no longer be rented. After many fruitless efforts, a house has just been purchased, in a central part of the town, & of such a size as to accommodate the congregation for several years. There is also room for further enlargement, in case of necessity; & when the time comes for a large church, additional purchases can be easily made in the vicinity. In every point of view, the property is a very suitable one; & the securing of it at this particular juncture a matter of special gratitude to God; & all rejoice at the propitious event. The money for the purchase is contributed, in part, by the congregation, their portion amounting to about $450.00 cts, while the rest is a sum on hand at this Station, & voted by the Mission for this purpose. This consists of $460.00 cts, deposited some years since for the house used as a place of worship, & about $648.00 cts, the avails of Dr. Goodale's medical practice with interest on it. For this sum of $1.108.00 cts papers are given by the chief men of the community, giving the Board a property right in this house to the above amount. Property, as well as every thing else, is very high in this place.

We are in the midst of

journey, hope, D.V., to start

Affectio

l of our preparations for our
start on the 4th inst.

ffectionately Yours

B. Schneider

Adana, Apr. 2. 1866.
Rec'd. May 2.
9. Ack'd June 14/66

Purchase of a house

Rev. N. G. Clark DD
Sec. A. B. C. F. M.

My da

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Broosa Asia Minor
Sep. 10, 1866

dear Brother:

A visit to this
e going to Aintab, presents a stre-
the past & present.
ent five months alone in Ain-
to Broosa, I left it with my fam-
w scene of labor in May.
here, no church had yet been
audience of 12 or 15 natives, &
8 of them. No community had
-established. Those were days of
in Broosa & the work was just
Capital itself. While many were
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almost none were ready to
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ng upon them.
this is passed. Now the Protes-
community, formally acknowl-
e. There is a church of 50 mem-
f 160 souls, with a Sabbath

audience of 150 hearers. They have a beautiful Chapel, capable of holding 250 persons, & a day school of 35 pupils. Their Pastor is one of the first Protestants, who amidst much violent persecution, embraced the truth, & has proved himself a useful laborer. The church & community consist chiefly of young men of enterprising & active habits, possessing the esteem, & commanding the respect, of all around them. This is a very hopeful feature; & one which particularly strikes ~~one~~ a person coming from Aintab, where there are so many, whose thick & silvery beards give them an air of age & venerableness. Protestantism is now an established fact here, & no one dares to intimate, that it has not a right to exist, & few ~~who~~ are so bold as to deny that it has any claims on their acceptance of it. At least half of the Armenian population are convinced of its truth, & nothing but an influence from on high is needed to persuade them to embrace it. While the progress is not all that could have been desired, it is still very cheering & encouraging in view of the former condition of things.

But not only in the city itself, but in the vicinity also there is much to encourage. In eight different places the truth has found a lodgement, & there are 45 church members, & communities amounting to over 200 persons. These are so many different points, in which the gospel is not only destined to grow & expand, but from whence it is to spread to other places.

I feel greatly encouraged by what I see & hear of in this field where fifteen of the best years of my life were spent. We must thank God & take courage. Nothing is more certain than the final triumph of this cause, & I never felt more deeply than now, after nearly thirty three years of experience, that this blessed work is infinitely worthy of the highest & best efforts of man; & I do most cheerfully consecrate to it all the remaining energies of my life.

Affectionately Yours
B. Schneider

P.S. You may have heard that Bro. Richardson & family have very wisely as I think, been directed to tarry here till their next Ann. Meeting. Bro. Greene & family are absent in Edinjik, mostly for the benefit of his health. We are feeling anxious for him, as his system seems to have become quite prostrate. The breaking down of the health of Missionaries in these Missions is really alarming.

But the Lord knows the wants of his work, & in some way or other, & in his own chosen time he will supply them.

Constantinople
Sep. 13, 1866

We are safely returned to this city. — A letter to one of the Missionaries here from Mr. Nutting of Oorfa has just come. He seems, in that letter to imply that he has no intention of going to America. I know not, whether any thing from the Prud. Committee has gone to him or not. All our Mission, & most of the Missionaries in Turkey, feel much anxiety on this subject — certainly, we of the Central Mission are much concerned about this matter. It is a very serious one in its bearings on our work. You must have heard, that our Preacher at Aleppo, licensed several years ago, has been dismissed from the work, because he has embraced Mr. N's views. We cannot employ men as preachers, who will disseminate those views; & for the reason, that *we* know, that they are *not* *the views of our* *supporters* *in* *America*. I allude to the subject as I have just read that letter of Mr. N.

Yours B. Schneider

Broosa, Sep. 10. 1866.
Rec'd Oct. 12.
Ans'd Apr. 4 '67

Dardanelles

Rev. N. G. Clark D.D. Nov. 1, 1866
Sec. A. B. C. F. M.

My dear Brother:

The work, for which I spent the summer in Constantinople, being completed, Mrs G. & myself are now on our way home. We remained there 5½ months. This is a few weeks longer than we had expected. But as all the printing was done by natives, who are much less systematic & efficient than Europeans, the work was somewhat retarded. I did my utmost to hasten it, as far as possible.

The works printed are a Grammer of the Modern Armenian in Armeno-Turkish; an Arithmetic in Armeno-Turkish; & a new edition of our Hymn Book in Armeno-Turkish, with a supplement of hymns for children & for Sabbath Schools. I have also made arrangements for printing some School cards, in large type, for the smaller children of our Schools. As this latter does not require much care or time, I did not prolong my sojourn on this account, but left the matter in Bro. Riggs' hands.

We had also designed to print a Grammer of the

Turkish language in the Armeno-Turkish. It is a work originally prepared by Fuad Pasha, the recent Prime Minister of the Porte, whose formal permission we had obtained through our Minister, Mr Morris, to print it. But Dr Pratt, who has undertaken to transfer the work from the Arabic character into the Armeno-Turkish, was unable to complete his task in time; & so the printing was not undertaken.

The hope of our Mission, in regard to the benefit Mrs Schneider would receive from residing in a cooler climate, has been realized. We have felt that it was a providential escape from the heat of Aintab, which has been unusual the past summer.

We are very anxious to reach home, as Mrs Adams seems to be fast hastening to her end, from consumption. Mr Ball of Adrianople seems also to be in a decline, & Mr Greene of Broosa is so much prostrated, that nothing but the rest & relaxation of a year or two in a cool & dry climate, as soon as he is able to undertake the journey (probably next spring) can restore him to his original vigor.

The loss of our dear Br. Walker is a great affliction to us. He was universally beloved by us all. We hear, indirectly, that Mr Perry is being married. In this we sincerely rejoice, as an unmarried man, especially in the interior, seems but half equipped for his work. We trust, that he may soon be among us.

Mr. Ladd & family have arrived in Constantinople, in accordance with the action of the Committee ad Interim, & Mr. ~~Edward~~ Henry Schauffler & family reached there yesterday, some hours before we left.

Mrs S. joins me in the kindest regards to yourself & family.

Affectionately Yours
B. Schneider

Dardenelles, Nov. 1. 1866. W

9. Rec'd Nov. 27.

Ackd Feb. 22d/67

Aintab, Dec. 17, 1866

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

My dear Brother:

I wrote you from the Dardanelles, Nov. 1, on my way back to Aintab with Mrs Schneider. On our arrival at Alexandretta, we hastened on with all speed, so as to reach home, if possible, before our beloved sister, Mrs Adams, should take her departure to her heavenly home. We arrived on the 13th of Nov., just four days before her decease. We were thus permitted to witness her calm & sweet repose in Christ, & to be refreshed by communion with her, for a few days, & Mrs S. had an opportunity to administer to her wants. This we considered a special favor from the Lord.

Indispensable attention to various matters, after an absence of seven months; the sickness & death of Mrs Adams; & a much needed visit to Aleppo & Killis, before the winter should fully set in, have prevented me from writing at an earlier date. As this visit has now been made, & all these events have passed, I embrace the first leisure to give you a brief account of the state of the work here.

Of the completion of the house for the Fem. Boarding School, & the various obstacles encountered in its erection, &c, &c, Mr Adams has given you a full account.

The Pastor of the 1st Church has been sick for six months. Though not actually confined to his bed all this time, he was unable to perform much service, & at one time strong apprehensions were entertained of his dissolution. He has somewhat improved; but is by no means restored, & we do not yet feel certain of his final recovery. The loss of his services to his people has, of course, been to them a serious matter. One of the Deacons of his church, formerly a Helper & licensed to preach, came forward in this emergency, & performed much pastoral labor, & made himself very useful. It seemed like a special providence, that he was connected with this church & manifested such a readiness to labor for its interests. For some time past, both the congregations have met, at noon, together in the first church, the Pastor of the 2d church supplying the pulpit; while the services in the afternoon were seperate, the above named Deacon serving in the 1st church, & the Pastor of the 2d church preaching to his own people. Both the Sabbath Schools have also had their exercises together in the 1st church, as the School of the 2d church have not sufficient room on their premises to accommodate all their Classes. This commingling of the two churches & congregations, in their religious services, has the happy effect of making them feel one, though actually two distinct bodies. A very pleasant & desirable state of union & harmony prevails between the two congregations.

There have been a few additions from the Armenians to our Communities, & there are some new hearers on the Sabbath. Five have been propounded for admission to the 2d church at their next communion. One of these is the son of their Pastor, a lad of much promise, about 16 years of age. He designs to study for the ministry; & next spring he will commence his preparatory studies. There is also another member of this 2 church, whom we have long since seperated in our own minds, as a suitable candidate for the ministry. Both his talents & piety admirably fit him for the work; but some of his near relatives have, thus far, opposed his entering the ministry. We have much confidence, however, that their consent will be obtained, & in the course of a few months we hope to see him fully entered upon his preparatory studies.

While nothing of a special nature in the spiritual condition of the people can be reported, signs of spiritual life & growth are not wanting. Some of the churchmembers are alive to the condition & wants of the work, & are laboring & praying accordingly; & the preaching of the Word is not unaccompanied with a blessing.

You have been apprized of the efforts we have been making, for nearly two years to obtain the necessary papers from the local Authorities for a Firman for our 2d Church; but hitherto in vain. It gives me pleasure, however, to state, that we have, at length, secured papers of such a character, as will ensure, as we fondly hope, the necessary Firman. They are now in Aleppo, waiting for the endorsement of the Pasha; & when that is ~~[illegible]~~ obtained there can be no further doubt. I hope soon to be able to report the successful termination of a matter that has given us so much anxiety for so long a period. The members of the 2d Church & Community have subscribed very liberally towards the erection of the proposed church. Without any urging & wholly prompted by their own zeal in the matter, they have pledged themselves for nearly 15.000 piastres, equal to $660.10 cts. In the unprecedented prostration of business & the increased prices of articles of living, this is a most commendable liberality. If the 1st church contributes in the same proportion to their means, we shall have a very respectable contribution from this people.

In times past, we have had laborers in the mountains west of Aintab, called Gavoor Daghi; but without much visible fruit. But recently a new & encouraging spirit has been awakened, especially in the village, Hasan Bayli. The Pastor of Killis made a visit to them recently & found very much to encourage him. The people listened to him with the greatest attention & interest, & expressed the most earnest desire for a preacher. Three of those villagers called on us here, to renew & press that request. So much in earnest are they, that after the Killis Pastor had left them, they held meetings three times on the Sabbath by themselves, taking Bro. Goodell's volume of sermons, & reading one of them. Though they have no helper to be their guide, some 20 of them still meet every Sabbath for worship. One man in Killis promised 150 piastres towards the support of a laborer there; & another individual pledged a certain part of his salary. All these things together constitute a loud call to us to occupy that field, & we have already appointed a man to proceed thither. There are two other villages in that vicinity, containing Armenians, who may also thus be reached.

Affectionately Yours

B. Schneider

P. S. I may also mention, that the Pastors of Biredjik & Killis have likewise been unwell several months, so as to be unable to supply their pulpits, though both have returned to their flocks & are laboring among them.

I would also remark, that a letter which I wrote from Adana, dated Feb. 1, 1866, & addressed to Dr. An-decision, has never been acknowledged. I fear it was never received. It gave an account of the condition of the work in Adana, & the desirableness of its being prosecuted with all possible vigor.

The copy of your letter to Rev. G. B. Nutting has been received. I have read, with much interest, your postscript, in regard to bringing up the individual members of our churches, to active & zealous efforts to spread the truth:— to a more elevated standard of piety & a more thorough consecration to Christ & his cause. That is precisely what is needed, & I rejoice to see the subject brought before us.

Aintab, Dec. 17. 1866.
Rec'd Jan. 22, 1867.
Ack'd Feb. 22/67

Letter to Dr
A? —

Aintab, Dec. 20, 1866

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

My dear Brother:

As a number of things in Aleppo required the presence of a Missionary, so soon after the decease of Mrs Adams as it could be accomplished, I proceeded thither; & as Mr Adams, from long confinement to the sick chamber, & a very close attention to business during the summer, needed a change, he accompanied me. I thus had the aid of his advice in any questions that might arise.

We were able to arrange several items of business, that claimed our attention, satisfactorily; & had opportunity to give the brethren advice, & freely & fully to commune with the preacher on his duties & responsibilities as a Watchman in Zion.

We found the general state of the church one of quiet & harmony. While several prominent individuals had deceased, the number of hearers has not decreased. There were about 60 present at the Sabbath service, while we were there; & there are a few new hearers, & several who are inclining towards Protestantism. Though there is no special spirit of inquiry abroad among the Armenians, they exhibit a much more friendly disposition towards the Protestants than formerly, & are much more accessible. I had previously urged them to contribute, according to their ability, towards the support of gospel Institutions. They have raised, during the year, about 2.000 piastres; a sum quite respectable in proportion to their small number. They will be expected to raise an equal or even larger amount during the coming year.

The present native Preacher, formerly Pastor in Antioch, has made himself acceptable as a laborer, though I have not, as yet heard of any movement towards calling him as a Pastor. The school, taught by one of our former Aintab pupils, while not very large, is useful, & quite a number of Armenian children attend it. We hope for an increase of pupils & of the usefulness of the school.

On the whole, while nothing specially cheering can be reported, there is abundant cause for prosecuting the work. In a city of some 80.000 or 100.000 inhabitants, it is of vast importance that the truth be constantly preached.

You may have learned that the Mission to Aleppo of the Scotch Presbyterian church, under the labors of Rev. J. Wartabet, M.D., after continuing ~~[illegible]~~ four or five years, has been abandoned. Dr W. has been appointed Professor in the new College at Beyroot. The Missionaries of the United Presbyterian Church in America, now labouring at Lattakia above Beyroot, are considering the question of occupying the ground, hitherto held by the Scotch, which has been among the Arabic speaking population of this city; but what has been their final decision, we have not ascertained.

On our way to & from Aleppo, we passed through Hums. Though the Pastor was absent a long time, during the summer on account of the sickness of himself & family, the work seems not to have suffered. Meetings on week days & on the Sabbath, are fully attended. Daily morning prayer meetings have also been commenced with very encouraging results. The Pastor thinks he perceives marks of the special operations of the Spirit in some minds. A few seem to have awakened to a sense of their lost condition, & are anxiously concerned about their salvation. Peace & harmony prevail in the Church & Community, & they are now engaged in erecting a parsonage. This will require a considerable effort on their part, but it seems a necessary measure. On the whole, we were much cheered with the condition & prospects of the work here.

We are much rejoiced to learn of Mr & Mrs Perry's sailing. We have not yet heard of their arrival in Alexandretta; but they must be near that place.

We are all well. With kindest regards to all in the Mis. House

Yours most truly
B. Schneider

Aintab, Dec. 20. 1866.
Rec'd. Jan. 22. 1867.
Ans'd Feb. 22. /67

Aintab, Syria
Feb. 7, 1867

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

My dear Brother:

The favorable state of things in Killis, briefly noticed in my last letter, ~~of Dec. 20/66~~, continues. The Pastor invited any of his people, who were desirous of doing so, to come & converse with him in regard to their spiritual state. Some church members came, acknowledging their remissness & coldness, & seeking advice. Many hitherto impenitent persons also came, seeking to know what they must do. Some of these were deeply concerned & with tearful eyes conversed on matters pertaining to their salvation. Nine have been received to the church, while others, though quite hopeful, have been advised to wait a little longer. Morning prayer meetings continue to be held, with quite encouraging interest. At the administration of the Lord's supper & baptism, a very large number of Armenians were present. Some of these listened to the exercises with deep emotion, & retired with very favorable impressions. There seems to be quite a friendly disposition towards the truth among the Armenians. In view of all present indications, in that place, we have much reason to be encouraged.

The week of prayer has been observed in Aintab, & with much interest. We had meetings twice a day, in the morning before sunrise, & in the evening; & the attendance rose to 300 & 400 or even more. The interest manifested was such, that we have continued the meetings (once a day only) into this, the fifth week. Some church members, wholly voluntarily, made public confession of their sinfulness & asked prayers for themselves. Many written requests for prayer were ~~also~~ presented, by different individuals, both for themselves & members of their families; & some of these requests indicated a deep sense of their lost condition as sinners. There is evidently a deepening interest among our people. Some of our church members have been much quickened, & many of the congregation are more or less ~~deeply~~ impressed with divine things. Several, with whom I have particularly conversed, have become very deeply & earnestly concerned for their salvation. Ten or eleven are to be received to the first church within a few days. Our souls cry out, "Awake, O! north wind; & come thou south; blow upon our garden, that the spices thereof may flow out". We cannot but feel encouraged & hope for still greater blessings.

There are also cheering indications among the Armenians of the old Church. Yesterday, one of them invited one of our deacons to his house, to converse with them on religious subjects. As he read to them the Word of God, & conversed & prayed with the family, the wife was affected to tears; & a deep & favorable impression was made upon them all. The same deacon also received a similar invitation from another Armenian. We learn that there are some 60 or 70 of them, who have become so much enlightened as to be very much dissatisfied with the errors of their church, & that they intend to demand a reform. Their present plan is to go to the acting Bishop & say; "Such & such things in our church are, in our opinion, contrary to the Word of God. Now, either prove them to be in accordance with the Scriptures, or if you are unable to do that, abandon them; for our consciences are made very uneasy by these things". Among their number are men of influence & character, & if they persevere in the matter, some important results may follow.

The contributions of our people to various objects, during the past year are as follows: viz

For the support of their two Pastors	5.700	piastres
For the support of their School	4.050	"
To the poor	7.590	"
For general benevolence	2.881	"
Contributions of the Sabbath Schools for missionary purposes	4.000	"
Total	25.019	piastres.

This is equal to $1.102.18 ~~cts~~, in gold. Of this sum, the first church contributes $590.98, ~~cts~~ & the second, $511.20 cts. In view of the general prostration of business & the increased prices of articles of livelihood, this is truly liberal. I do not believe that any churches in America exceed this, in proportion to their means; & perhaps, the great majority of them do not come up to so high a standard. It certainly requires self denial, on the part of this people, to contribute so much.

The Pastor at Biredjik, also, writes me, that a new interest has been awakened among his people, though nothing of an extraordinary kind as yet exists. //

We are all well, & we all send our Christian salutations to you & your family & all the gentlemen at the Missionary House.

Affectionately Yours

B. Schneider

Aintab, Syria, Feb. 7. 1867.
Rec'd March 14.
Ack'd June 19.

P. S. We have been made very glad by the arrival of Mr & Mrs Perry. They are taking strong hold of the language, & they promise to make efficient colaborers. Send us more such helpers.

Miss. Herald

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Aintab, Mar. 27, 1867

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

My dear Brother:

Several weeks since we sent one of our church members to Hasan Beglé in the Mountains west of Aintab, to labor. On his way thither, he met with 20 inhabitants of Zeitoon. They all lodged for the night in an uninhabited, mountainous place, & our brother spent most of the night in conversing on religious topics & in prayer with them. They earnestly entreated him to accompany them to their homes; & it was only by promising them, that he would labor with the Missionaries at Marash to send them a laborer, that they became satisfied.

Before reaching his place of destination, he passed through the village of Bagtcheh, some two hours distant from Hasan Beglé. Formerly, the people of this village had manifested much enmity towards our native helpers; & our brother entered the place with fear & trembling. But God had so much softened their hearts, that instead of persecuting him, they entreated him to remain with them, & in compassion to them & their children; & in true oriental style, calling him the lamb of their flocks, declared that they would not permit him to proceed to that village; & it was only by giving them ground to hope for a laborer to come to them from Aintab, that they consented to his departure.

On his arrival in Hasan Beyli, the people received him with great joy, & sat up till 2, o,clock in the night, talking with him. Not only that evening, but every evening, the people came to listen to him, & remained with him till late at night. His eyes even began to be sore from sleeplessness. Some of them have begun to learn to read, not only from among the Protestants, but also a few Armenians. A school was about to be opened, & it was expected that there would be towards 40 pupils. The villagers ask us to purchase for them a plot of ground in the centre of the village for a Chapel, costing about $20.10 cts, pledging themselves to furnish all the rest of the expenses necessary to the building. The most lively interest ~~was~~ has been manifested, & the prospects of the gospel there are most cheering.

In a recent letter, our brother writes, that he is permitted to labor without let or hindrance from any person. They meet three times on the Sabbath, with an audience of over 50; & they have services four times during the week. Great interest is manifested by the hearers. ¶ Eight persons give decided evidence of the work of the Spirit ~~within them~~ in their hearts. Some of them are seen praying among the bushes, & five of them have the N. Testament & hymn book in their bosoms, while ploughing the fields, thus studying their lessons to recite them on returning home; while others are heard to sing their hymns under the shade of the trees. A poor paralytic is among the number of those learning to read.

Not only in this place, but from what we learn respecting other points of that mountainous country, the people are ready to receive the gospel. But where are the men to occupy the opening?" That is a question not so easily solved.

Mr. Adams & one of our two Pastors left us yesterday, for a visit both to Hasan Beyli, & Acbez, & other parts of the mountain. We anticipate a very cheering report from them.

We are all well. Kind regards to all the gentlemen at the Missionary House

Yours truly

B. Schneider

P. S. Mr. Adams, as Secretary, had partly prepared the Tab. View, before he left. I have completed it, & herewith send you a copy of it. I presume it will be in season for your An. Report. We have waited long for the Oorfa Statistics; but none have been received.

Aintab, March 27. 1867.

Rec'd. May 3.

Ack June 19

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Aintab, Apr. 4, 1867

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

My dear Brother:

Last week I enclosed to you a copy of the Tabular View. But I think I must have put in two copies of No. II, instead of one each of No. I & No. II. I think it must be so, as I do not find a copy of each No. with me. To correct the error, I herewith enclose a copy of No. I, that the View may be complete. On post days I am often very much pressed; & in the multiplicity of calls & business, I made a mistake. I think you will find, in comparing it with the View of last year, gratifying progress.

Your letter of Feb. 22 reached me yesterday. Miss Proctor & Miss Francis have long since entered their new house. We feel very thankful to the Prud. Committee for relieving us of the debt resting on the house. We have, however, not yet been able to return the money borrowed, because our Treasurer has not sufficient funds in his hands. We have, in fact, been quite cramped for our current expenses, for two or three months past. Just as soon as Dr. Pratt can advance the money, we shall, of course, pay all dues &

thus prevent the further accumulation of interest.

The Misses Proctor & Francis are both well. We make the preservation of health, by regular exercise in the open air, an object & study, on the principle that a little time expended in this direction, is great economy of strength, usefulness & money, in the end. The cares of building being past, & the ladies having all needed aid in the management of the establishment, I do not think, that there is any special cause for anxiety: both of them seem to be in good health & spirits. Mrs Schneider always feels the enervating influence of the summer heat. What we shall do this summer, we have not yet decided: perhaps, we may spend some time in the Mountains west of Aintab. She was essentially benefitted by our sojourn in Constantinople. Our Mission is so reduced & weak, that the idea of our going to Marsovan is abandoned, at least for the present. As Bro. Leonard is not going home, they are in less pressing need at that Station. At the same time, I have no doubt that Mrs S. would enjoy more vigor in a cooler climate; but the calls for labor here are so very pressing, that we have not been able to make up our minds that duty called us away, at present. The Lord will direct.

We shall all encourage Dr. Pratt to take a vacation during the summer heat, if he feels the need of it. He has just returned from a visit to Diarbekir, which seems to have benefitted him.

The Eastern question, as it is called, is occupying all minds, more or less, in this region; & I suppose, in all the empire. The minds of the Turks are considerably excited, & the nominal christians are filled with some anxiety. I do not mention this to excite alarm. But I think special prayer should be offered, that whatever changes may come over this land, may prove to be promotive of the cause of Christ. The Turkish Government is in a very weak & critical condition. The finances are in a most wretched ~~condition~~ state; taxes are enormous & trade & business are prostrate. How things can long go on in this way, it is difficult to see. But God reigns; & that is our consolation.

The death of Bro. Goodell comes very near to me. I have been with him a great deal, & his correspondence with me & my family has been very full. So one & another leaves us, & soon we shall follow them! The Lord give us grace to be faithful.

Our Ann. Meeting is to commence at Marash, Apr. 17. All well; & all join me in love to you & all the Gentlemen at the Mis. House.

Yours affectionately

B. Schneider

Aintab, Apr. 4, 1867.

Rec'd May 11,

S.f.3

Ackd June 19th

Copy Letter from Dr. Schneider

Anitab April 15 1867

My dear Bro Wheeler

I have your favour of the 20th ulto & hasten to reply by the first opportunity. Your questions are the following

1st. Do you know of any Missionary ~~tot~~ of the Board who has to the people compared Episcopacy with Popery or the Prayer book to the Koran?

Ansr — ~~Non~~ I have never heard anything of the kind, nor do I believe that any of our Missionaries would use such language certainly I have never said so: Nor have any of the Missionaries near Anitab Yesterday I enquired of a native, well conversant with the English Movement here, whether he had ever heard such language used among the natives - his reply was in the negative

2nd. Has Garabed any Communities or Churches in these parts & if so in what estimate is he held by them; do they pay anything towards his or their support? Answer Here in Anitab there are about 10 (not more) persons who are considered "English" there were ~~generally~~ formerly about 20 but death & defection to the Armenian Church has reduced the number to this figure. They have a Weekly service as I am told

In Marash there is no ~~an~~ established community though when Garabed goes there a few generally gather round him, & he gives them the Communion but Dr. Pratt will give all existing facts in regard to that place - There was a little band of adherents to Garabed in Killis but nearly all of them joined our Protestant community in this place. Though when Garabed made his last visit there he gathered a few around him again, & administered the communion to them. One of these (I was there immediately after his departure) was an Armenian who a day previous to the Communion was guilty of using profane language. When some persons expostulated with him he excused himself on the general ground of human infirmity -

In Biredjek there were a few who professed be English: but they have been scattered -

In Oorfa, though Garabed has made sever efforts, no persons have joined him -

In Aleppo there is a small number who profes to be of the English Church, but I do not know their number -

As to the question In what estimate is he held by them? one of his own adherents here said of h in the presence of two reliable persons whose testimony I can forward if necessary, that he was "crafty, false, and avaricious". He further said that they were not satisfied with him, but as he was at the head of the affairs, they could not help themselves. These are hi remarks as given to me by one to whom they were directly made who is a man of strict truth and integrity

~~In Biredgik there were a few who proffessed to be English but they have been scattered~~

On enquiry I have been told that they did no pay anything towards his expenses or their own, on the contrary they hope for help from him -

(3) If you have seen Garabed what are your experiences of him as a Christain? ~~I have seen~~

Ans^r - I have seen him several times. I feel it to be a delicate point to express an opinion of his Christaine Character, and I should hardly be willing that my impression should be made public. As far as I have seen it is an *unfavourable one*. I fear he does not know what it is to be born again. Both our native pastors here who have seen more of him than I have

r. Schneider's letter continued

consider him not a good man and this impression of theirs is decided–

(4th) "In what esteem is he held by the people in those parts?"

Ans: In general he is regarded destitute of prudence and judgment, and unsuited to be the leader of any important enterprise

(5) What has been his course towards the Missionaries

Ans: He has denied the validity of our ordination, and as a matter of course maintains that baptism and the Lords Supper as administered by us are invalid. These points he has argued in conversation with some of our people

When he first came he received to his Church four of our excommunicated members & this without any change in their character–

At Biredjik he said in Public that people were obliged to come and kiss the feet of the Missionaries in order to obtain admission to the Church, while he would admit them readily. After having made this declaration he denied it. His whole course here and elsewhere has been in accordance with this public declaration. Evidence of conversion & the new birth, as we understand them, are not sought for by him. Knowing that many are offended because we admit them not, on the ground of their not being truly pious, he makes it a special point to give the impression that they can [illegible] easily be admitted to his Church hoping thereby to attract people

Having thus answered your questions I will make a few remarks

(1) The great principle underlying this English movement is the hope and desire of gaining admission to Church privileges without undergoing a proper examination, the hope of being admitted to Baptism

and the Lord's supper without proper evidence of piety. Th is the whole of it and nothing more, and when I say thi know whereof I affirm: and I make the declaration i the most positive terms, and the great wrong, as I consi it, done by Garabed, is that by his loose course (so loose th even some Armenians disapprove of it) he deludes the people into the idea that they are Christains when the are not.

It is not that these people prefer Episcopacy to a Presbyterian form of Church government That has noth to do with it. Nor is it that they really prefer the forms of th prayer book, but in some way or other they have obtain the idea that they can easily become members of the En Church and have their Children baptised, & to secure these ends they adopt the Episcopal form of Church Govern and use the Prayer book. Of course they represent themsel as preferring the English Church but it is invariably for these purposes. Had we admitted such persons to our Churches I am quite confident that nothing would have been heard of any movement towards an English Church in these parts. Were it an earnest preference for th Episcopal form we should not have the slightest objection to it.

2) Garabed rented a house and without permission from the authorities made arrangements with the owner to build an additional room to be used as a Chapel, but calling it a stable in his agreement, the Govenor of the City stopped him from building; & referr to the fact that this name given to the room was stabl while in truth as a place of worship asked Is not thi telling a falshood? This question he put to me directly as I met him about this time.

3) You may perhaps hear that when Garabed came t ~~to Antioch~~ Aintab with a certain Armenian Vartabed, last fall, who had described himself a protestant, hundreds

and perhaps a thousand came out to meet them and afterwards great multitudes thronged to ~~meet~~ see them. These facts may have been written as evidence of the great desire for an English Church here. It is true that they were thus greeted, but the Vartabed had a year and more previously left this place in consequence of a rupture between him and the leading men of his people in which quarrel the poorer class sided with him - he had thus many adherents and friends & it was natural for many of them to go out and meet him; especially as this is a customary thing in the East. Many of them also hoped through him to obtain some relief from the pressure of Governmental taxes, a thing which Garabed has often promised to those under his direction. Now this curiosity has been satisfied and no relief has been afforded there is nothing of this enthusiasm left and there are no more than about 10 persons attached to the cause

4) I do not think (& in this opinion other missionaries agree with me) that the efforts of Priest Garabed will ever amount to much, he has not sufficient weight of character, respect & influence among the people. As long as this movement is carried on simply by natives, & has not the influence and weight of character, naturally attached to an English or European ~~Character~~ Clergyman, in the Eyes of this people, to carry it forward it is not likely to succeed If such a system must be attempted here it is better for the interests of truth and Holiness that it be under the direction of such a man as Garabed than a more worthy person for it never will become anything very serious as carried out by him. This however does not justify him nor Bishop Gobat in the course they pursue

I have written you rather at length

You will of course ~~will~~ make a judicious use of what I have said. All the facts here communi are unquestioned & well known among our pe I beg you will be so kind as to write me from England & let me know what Bishop Gobat h done and what has been his success, has he succeeded in forming any society for the support of Garabed & his attempted work here Any facts or anything published by Bishop Gobat on this subject will be acceptable. Please remember me kindly to Mr. Jones & Dr. Yates and family

Yours truly B Schneider

B. Schneider's letter_

Aintab, June 20, 1865

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

My dear Brother:

Since our Annual Meeting, I have visited Orool, Biredgik, Lilhim, Killis & Aleppo, Mr. Perry accompanying me to the latter ~~two~~ places. Mr. Adams & Pastor Krikore had made a visit to Hasan Beghi & Aebez before the Meeting. All our Out-Stations have thus been personally inspected this spring.

While there is nothing of marked interest to record in reference to most of these points, a few brief notices in regard to some of them may not be out of place.

At Biredgik we had the communion, though no new members were added to the church. I had considerable conversation with the members in reference to the matter of giving for benevolent objects & the support of their own Institutions; & they as a church adopted the principle of contributing a tithe of their income. The carrying out of this plan will have a salutary effect on them personally, & on the work there generally.

I took the Pastor of Biredjik with me to Killis, & left him to spend a few days, it not being convenient for me to remain long. I had an interview with the leading men, however, & conferred with them on various matters, & gave them such counsel as their circumstances seemed to require. Three persons were added to the church & four children were baptized. A large number were present, as these ordinances were administered, & a favorable impression was evidently made, especially on such of the audience as are not usually present. The Protestants have purchased a lot of ground for a Chapel, & have subscribed towards the expenses about one third of the needed sum. I hope the churches of Aintab will furnish them most of the remainder.

At Killis the people are building a parsonage, with aid received from abroad. It will be a convenient house for the Pastor. They were earnestly exhorted to do all in their power to support their own Institutions, & to let their light shine as Christians. As a result of our visit, a day of fasting & prayer was appointed.

11th At Aleppo we spent a few days very pleasantly. We had communion on the Sabbath. Two new members were received, & two children were baptized. There was a large audience, many of whom were new hearers, & there was very close attention to the preached Word. As these ordinances had not been administered for a long time, the occasion was one of more than ordinary interest. We cannot but believe that the influence of our visit on the Church & Community, & the cause generally, will prove beneficial.

"Among the hearers, both in the morning & at the administration of the supper in the afternoon, was an inquiring Musselman. The subject of the morning sermon was particularly adapted to the state of his mind. He says he is in search of the true faith — of real, vital godliness. The real nature of this, in distinction from the dead forms & ceremonies so abundant in these Eastern lands, & so generally regarded as all that is implied in religion, it was the object of the discourse to point out & illustrate. He listened with the most fixed attention, his eyes being riveted on the speaker, & never removed for a moment, from the beginning to the end of the sermon. He was evidently much interested. I have no doubt we shall hear from him again. He says that many other Mussulmans in that city are in the same state of mind.

"Both Mr Perry & myself were deeply impressed with the desirableness & great necessity of the permanent preaching of the gospel in this centre of influence; & I think all the members of the Mission have the same views on this point.

But the most cheering news is from Hasan Beyli. The native helper there has just come here on some business, & he gives us the most animating accounts. It is now about five months since he went thither. On his arrival he found some 25 or 30 Protestants; whereas now there are 140 or 150 souls, small & great, there having been a recent addition of 12 families. He thinks that about 20 of them are truly pious, & of some 10 others he has considerable hope. They have given him hardly any rest, day ~~&~~ or night, so many have been their inquiries after truth & salvation. They meet for worship three times on the Sabbath & three or four times during the week. They seem to have a remarkable spirit of prayer. A few days since, several of them spent the night in a certain place, & on inquiry as to how their time passed, the reply was that eight prayers were offered by them. Often in the fields they engage in prayer; & when questioned as to the nature of their requests, they say that they intercede for the Holy Spirit. It does, indeed, seem that His gracious influences have been abundantly bestowed, & a most interesting work ~~of His~~ is in progress there. Our native brother says that he is amazed at what he beholds, declaring that he could not have taught them what they seem to have learned, but that they must have been taught by the Spirit. All their conduct seems to prove this. They have bought a lot of ground for a Chapel, & are now bringing the timbers wherewith to build it from the mountains; & they have also promised to give liberally of the fruits of their fields, to support the preaching of the gospel. I doubt not they will cheerfully contribute a tithe of all the products of their soil.

"All this is truly full of encouragement. When the heat of the summer is over, we hope to go thither & form a church."//

Affectionately Yours
B. Schneider

P.S. At this Station we have almost no paper left, specially designed for our letters to the Miss. House, such as what I have here used. Be so kind as to order some of it to be sent to us.

We are very glad to hear that Mr Evans & Mr Thayer are to join us in due time. It will be very well to give Mr Powers seasonable information as to the expected time of their arrival at Scanderoon, so that he may make arrangements to meet them, or send some one, so that they may be provided for in regard to the land journey.

Aintab, June 20. 1867.
Rec'd July 20.

No. 1.

Aintab, Aug. 8, 1867

Rev. N. G. Clark, D.D.
Sec. A. B. C. F. M.

My dear Brother:

Yours of June 19th reached me on the 3d inst.

We have all rejoiced in the appointment of Messrs Evans & Thayer to our Mission. We should be very happy to see them here this fall. But we all wish them to come with companions. We should prefer to wait for them some time, rather than to have them come alone. In our small Mission it is very difficult to locate a single man; & his usefulness is really increased, by being married. We hope, therefore, that you will encourage them to bring with them suitable companions. And it will be well for us in Aintab to be informed as to the time, when they may be expected to arrive in Alexandretta, so that we may make provision for their land journey. Mr Powers will, in all probability, have left Kessab for Oorfa, before they will be able to reach these eastern shores; & therefore, will not be able to make arrangements for them. If they come by steam, while their other effects come by sailing vessel, they should have with them their _rubbers_, & _saddles_; at least, ladies' saddles. No lady can ride on a native saddle.

We are very sorry to find that the documents, giving the action of our Meeting, were so long in reaching you. They must have been received long before this time. From them you will see, that while the Mission have been kind & conciliatory to Bro. Nutting, they have not changed their ground at all; nor have their views of the dangerous tendency of his peculiar sentiments altered. We spent much time in examining the charges against Dr. Pratt & myself — many of them were more directly against me — which he had brought forward. The umpires, Mr. Powers & Mr. Perry, pronounced them all, generally, groundless. You will also observe, that while the Mission recommend the payment of his salary up to fall, it was _on the express condition that he go to America_, to confer with the Committee, when the heat of the season is passed. They have gone to Adiaman, & not to Marash, for the summer, because Mrs. N. felt unequal to the journey to M. I have not heard from him, at this date, when & whether, he thinks of going to America. I cannot but feel, that he will be constrained by the force of circumstances, to go; & yet, as remarked, I have heard no such intention expressed, though it may exist. Mr. Powers must have informed you of some developements while he was in Oorfa, with Mr. N.; & of others, after he left & went to Kessab. I fear, we have not yet seen the end of this matter. But God rules & he will make all things work together for good.

We have commenced a preaching service at a third point in Aintab. But I will give you a more extended notice of it soon.

When Dr. Wortabet, some time last year, left the Arabic field in Aleppo, the Missionaries at Lattakeia, took it up. They now write us, that their Society will not be able to reinforce them, & therefore they must also abandon it; & they ask us to assume it. If our Mission felt sure of the necessary men & means from America, I think they would like to station an Arabic speaking Missionary in Aleppo, & also one, at least, in Antioch. This request brings up the question of our entering upon the Arabic field, within the bounds of our Mission. I wish we knew the mind of the Committee on this point. I have no proposition to make, on the subject, & simply mention it, as it has come up for our consideration. Perhaps, you will receive some definite proposals in relation to it, from the Mission, before long.

We are now in the midst of our summer heat. It has prostrated Mrs S. very much. I am nearly convinced, that she cannot spend another summer here. She needs a cooler & more bracing climate.

As we have not yet obtained permission to build our 2d Church, we are thinking of lodging a complaint at Constantinople. If it is practicable, we shall make the attempt. It is now nearly four years since we have been laboring to secure this end. But if we cannot bring some other influences to bear upon the parties concerned, I fear we shall be obliged to wait some years longer.

We are in ordinary health. Miss Proctor has gone to Marash, to spend her vacation; & Miss Francis has gone with her. Mr & Mrs Perry have just moved into the F. B. School.

Excuse these notices hastily thrown together.

Mrs S. joins me in kind regards to you & Mrs Clarke

Yours truly
B. Schneider

Aintab, Aug. 8. 1867.
Rec'd Sept. 9.
Ent'd Sept. 9.
Writing
W

Aintab, Aug. 29, 1867

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

My dear Brother:

In a letter to Mr Perry you request the opinion of the Mission as to the expediency of Dr Nutting's return.

In my opinion, the question turns on the going of his brother, G. B. N. to America or not, & whether he is in sympathy with his brother in his peculiar views or not. Of this latter point you can judge better than we. At the time of the proposed ordination he did not, I think, entertain them; but at the same time, it must be said, that he did not, & probably does not now, consider them as dangerous as the rest of the Mission do. At least, so it was while he was here. What are his precise views at present, I cannot, of course, know.

If his brother, G. B. returns to America, & the sympathy referred to above does not exist, I can see reasons for his coming. Should Dr Pratt, from any cause be lead to leave our Mission, we should need him as a physician, & for other services.

Should Rev. G. B. Nutting not leave this fall for his native land, & then Dr. N. return to Oorfa, they might unite & form an independent Mission; & this would certainly be most undesirable. Regarding, as Dr. N. did (& still does as I presume) these views harmless, he would naturally join with his brother, rather than the rest of the Missionaries, in case he should try to be independent of the Board.

Of Mr. G. B. Nutting's intentions to go home or not, I have no information one way or the other. My impression is that he will be induced to go by the force of circumstances: still, I am not informed on this point, as he does not seem to have revealed his intentions; at least I am not aware that he has, to any of the Missionaries.

We are in usual health. Love to all in the Mis. House

Yours truly

B. Schneider

Aintab, Aug. 29. 1867.
Rec'd Oct. 1.
Ack'd Oct. 29

Aintab, Nov. 13, 1867

Rev. N. G. Clarke D.D.
Sec. A. B. C. F. M.

My dear Brother:

It may not be out of place for me to add a few words in regard to one portion of the joint letter of Mr Powers & myself, forwarded by this mail. I refer to the prospective removal of Mrs S. & myself to Constantinople, for a time.

In one of my recent letters I remarked, in effect, that I was nearly fully persuaded, that Mrs Schneider could not spend another summer in Aintab. The summer heat is producing a gradual prostration of her nervous system, which, if not arrested, must lead to very serious results.

Were Kessab not so far distant, requiring long & wearisome journeys back & forth, & that, too, over the excessively hot plain of Antioch, that might be a summer residence. Nor is there any other place which certainly promises the needed relief. Dr Pratt gave it as his medical opinion at our late Meeting, that a residence of that kind in the vicinity would answer only for a year or two. This being the case, there seemed no other resource left, than a removal, at least, for a season.

With great reluctance, my own mind has been verging towards this conclusion for months past. It has required a painful struggle on my part, to admit this necessity. I have been here now nearly 20 years, & have so many relations to the work, not only in Aintab but more or less in every Station in the Mission, that the prospect of sundering all these is very unpleasant. I feel more attached to the work here than in Constantinople & that region. Mrs. S. participates with me in these feelings; having the same reluctance to leave her sphere of usefulness, quite extensive & encouraging, among the females of Aintab. She feels not only an aversion to the idea of leaving herself, but also of ~~occasion~~ occasioning my departure from a field to which we are both much attached.

Besides all this, the care & responsibility, which in this event, are to devolve on Mr. Perry, will be so great, that we cannot but feel anxiety for him.

But notwithstanding these difficulties, as things now appear, there seems no other way open. As, however, even a few months sometimes bring great changes over a Mission, we preferred to have no final action taken till our next Annual Meeting in April.

Meanwhile, it will be our earnest prayer, that the Lord may teach us what his pleasure is in the present case. We do desire to follow his guidance.

But these prospects, joined with Dr. Pratt's absence, do create a most urgent necessity for immediate reinforcements; & as Mr. Powers & myself conjointly have urged this point, so I would here individually, but most earnestly repeat the intreaty, that the needed help be forthcoming with the least possible delay. Were the case not so clear, it could be argued at length; but we feel so sure that you will see its urgency so fully, by the mere insertion of the facts, that no labored argument seems required.

Yours truly

B. Schneider

P. S. Your note of Sep 30, in regard to Miss Hollister's coming, reached me yesterday; but Mr. Perry had already left for Alexandretta. He will be obliged to wait a week in A.; for according to a letter from Mr. Lowry dated at London, & received yesterday, they would be in Alexandretta on the 20th inst., whereas from all the data we had, we presumed they would reach that place by the 10th — We are all in usual health.

If it is possible, the time of the sailing by steam of any party for our Mission, should be communicated to us, at least, 3 weeks before their actual starting though 4 weeks would be much better. Letters are often delayed, & things do not move with rail road speed in Turkey

Aintab, Nov. 13, 1867.
Rec'd Dec. 25,
Ack'd Jan. 9

Aintab, Apr. 15, 1868

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

My dear Brother:

From the Report of this Station, presented to our Ann. Meeting, you will perceive, that we have, at last, a Mazbatta (Official Report) in regard to a site for our 2d Church, such a document as cannot fail to procure us a Firman. May I ask you to peruse the part of that Report, which relates to this subject. It will enable you to understand the nature of the case more fully.

You will perceive, that we were obliged to purchase three Mussulman houses, when we did not actually need but a very small portion of this property. But large though it be, it became absolutely necessary, as without it we should have been obliged to wait some years longer, & we did not think the interests of the case would permit any further delay. The proximity of these Mussulman houses has been the great objection urged by the Authorities against permission to build there. The owners objected to our building there on the ground, that our church would cut off the prospect from their houses & diminish their value. For this reason, & the fact, that they will not allow a church near a Mussulman house, the Authorities absolutely refused to give us permission to build, & urged us & as it were obliged us to make these purchases.

You will inquire, "Was there no other position, without such additional expense?" We examined, in all, twelve different places, in fact every probably suitable ~~situation~~ place in the whole city; but to every one of these there were insuperable objections; — to most of them stronger ones than to this site. Either there was a mosque or some Mussulman house near by, or the property was absolutely unprocurable for any sum of money. Thus we were shut up to this one place.

Were it not for these additional expenses, the money we now have on hand & what will be given by the people, who have subscribed very liberally considering their means, would suffice for the building. We are planning to make it as cheap as possible, consistent with durability; & no unnecessary item of expense will be allowed. But at least 12.000 piastres have become necessary, & as you perceive, the Mission have recommended that the Prudential Committee make us a grant of this sum. We regret exceedingly the necessity of making this application; but there seems to be no other way left open to us. If the Committee look favorably on this proposition, may I ask that the grant be made immediately, as we hope to begin to build in a short time.

You will also perceive, that the Mission recommend that I have permission, to apply to private friends. I have hardly any doubt, that what these friends may give will not diminish their general contributions to the Board; so that what they give for this object will be really so much additional to their funds. Most of them do not now regularly contribute to our Society. They belong to the Ger. Reformed Church, who no longer cooperate with the Board. But these friends are ~~[illegible]~~ favorable to this object, & will give something towards it; & as the proposition is, that whatever is thus realized go to the general treasury of the Board, there seemed to us no objection to this plan.

Now, if the Committee approve of this private application, please forward the inclosed letters to the individuals to whom they are directed, as they are the persons applied to; but if they disapprove, destroy them.

I might enlarge on the urgency of this case; but the paragraph in the Aintab Report, above alluded to, & this brief explanation may suffice.

Affectionately Yours,
B. Schneider

P.S. I ought to add, that the Board will obtain a property right in this church of at least $3.000.00 cts in gold; or, of some 60, or 70.000 piastres, while they are asked for only 12.000. A great part of this money was collected in England; but will be assigned to the Board as their property. The letters I have written are directed to Baltimore, Harrisburg, Pa; & Palatine, N. York.

You will perceive that the Mission recommend that Mrs Schneider & myself spend the summer in Constantinople for the benefit of her health, while I am to carry some books through the press. We regret the necessity of our absence in the fewness of our number; but we hope, D.V., we may return in the fall with Mrs Schneider's health materially benefitted.

Aintab, Apr. 15. 1868.
Rec'd May 23
a'dc July 9

Aintab, May 5, 1868

Rev. N. G. Clarke D.D.
Sec. A. B. C. F. M.

My dear Brother:

At the close of our Annual Meeting, in company with the Commission, who were appointed to go to Oorfa to confer with the Church there in relation to their matters, I went as far as our Out-Station Biredgik, on the Euphrates. This same Commission, together with Mr Powers & myself, were also designated as a Council, which had been solicited by the church of Biredgik, in reference to difficulties among them.

The Council was duly constituted, & gave three days of careful attention to the complaints urged against the Pastor, by a part of the church. It is unnecessary to give a detailed account of these difficulties. Suffice it to say, that while the Pastor committed some errors of judgement, in a few particulars, his conduct as a whole, commended itself to the Council; & they unanimously acquitted him of all obliquity of moral ~~[illegible]~~ conduct, while they censured the party, who complained of him, as having failed in the duties which a church owes to their Pastor;— in other words, as having been the needless cause of the difficulties.

But while they exonerated the Pastor, such has become the state of things there, that his influence & usefulness seem to be at an end; & hence the Council advised to the dissolution of his relation as Pastor. Accordingly he sent in his resignation. This, after considerable earnest remonstrance, on the part of his friends, was accepted by the majority; & hereupon, his pastoral relation, was formally dissolved.

Mr. Powers takes the Pastor, at once, into his field, to Severek. Thus, he will still be useful, though removed from the sphere in which he has hitherto moved. Biredjik Church & people will be obliged to remain without a regular Pastor, for some time; & this destitution, in the circumstances, may prove a blessing to them in the end. A reliable member of the church, will have charge of the Sabbath services, reading published sermons & expounding the Scriptures according to his ability, until another Pastor can be chosen & settled.

On my return I stopped at Oorob, another of our Out-Stations. I was cheered by the fact, that eight or ten persons are hopeful candidates for church membership, & that a church may be organized there in a few months. They have also concluded to pay one third of the Preachers salary, in a few months, instead of one fourth, as they have done. Sometimes 10 or

15 new hearers are present at the two Sabbath services. For so small a congregation, this is very encouraging.

During my absence came your letter to our Secretary, announcing Dr. Nutting's reappointment to our Mission. As Mr. Perry is absent, sharing in the ordination of a Pastor over the church in Hassan Beyli, I have not yet seen that communication. On the whole I am not sorry that the Committee have taken this step, though our Mission have advised differently, as you will have heard before this. That matter was so delicate & difficult, & some of us were so loath to vote upon it at all, that I feel relieved by this unexpected turn in the affair. My vote, as I declared in the Meeting, was based not on any personal objections, but wholly on doctrinal grounds. But as he seems to have satisfied the Committee on that point, I have no more to say.

I presume the Doctor will spend the summer in Aintab. During my expected absence for a few months, he will relieve Mr. Perry. I think it probable, that he will be finally located in Aleppo. He will receive a cordial welcome from all in Aintab, on his arrival.

Mrs. Schneider & myself hope to leave for Constantinople by the middle or end of this month.

Affectionately Yours

B. Schneider

P.S. Mr. Perry has returned from the ordination
I will give you an account of it in due time.
The occasion was one of special interest.

Aintab, May 5, 1868.
Rec'd June 10
ans July 7.

Smyrna Harbor
June 5, 1868

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

My dear Brother:

Mrs Schneider & myself left Aintab on the 22d ult., & arrived here yesterday, on our way to Constantinople. We spent the Sabbath of the 24th in Killis. My main work there was to obtain the consent of the church, to release their Pastor, Thomas, to go to Oorfa. Some coldness between him & his people (attributable to their conduct towards him, rather than any deficiency of his), had suggested to us such a change. This disaffection, however, was not of such a nature, as not to be removed. Indeed, I think, I could have easily restored pleasant relations between them. But the necessity for a man of his character in the Oorfa church, at this critical moment, is so imperative, that I was quite willing to part with him from my field, to repair that breach, although it is a real loss to us. Our field & work are one. I suppose Thomas will be in Oorfa by next Sabbath. Whether he will finally settle there will be determined in the future. It requires consideerable persuasion to secure their final consent. We all esteem this Pastor very highly.

Before leaving Aintab, I did all in my power so to arrange matters, both in Aintab & the Out-Stations, as to make it as easy as possible for Mr Perry, during my absence. The preliminary arrangements for the building of the 2d Church are all made; & the actual care & responsibility attending its erection, will come mainly on our native brethren, among whom are men of excellent judgement & real efficiency. I am very happy, also to announce, that just before our leaving, the 1st Church invited one of my former Theological pupils, Baron Simon, to supply their pulpit, with the hope of finally settling him. The young man had begun his labors on our departure. This will be an additional relief to Mr Perry, & has made it the more easy for me to leave. He will, of course, have an increase of care; still, there are alleviating circumstances, & I trust he will be sustained under his increased responsibilities. Nothing but the necessity of caring for Mrs Schneider's health has reconciled me to the idea of leaving. I hope, too, that my own system, after 20 years of labor in that climate, naturally more or less debilitating, will be beneficial; though a man in his 35 year of missionary life, cannot expect, under the most favorable circumstances, to be clothed with all the original vigor of youth. I have my usual health

Constantinople
June 8, 1868

We arrived here safely on the 6th inst. You will have learned, before this reaches you, of the proposal of the Western Mission of Turkey, for my transfer to them, to be connected either with Broosa or Sivas. The subject demands serious deliberation. As soon as our decision is made, it will be communicated to you

With kind regards to all in the Missionary House

I am yours most truly
B. Schneider

Smyrna June 3. and
Constantinople June 8. 1868.

Rec'd. June 29, 1868.

ackd. July 7

128.

Smyrna, June 4, 1868

Rev. R. Anderson D.D.
Boston

My dear Brother:

Mrs Schneider & I are thus far on our way to Constantinople.

I wish to make an inquiry in relation to a correspondence between you & myself in 1859, & 1860; & as it occurred during your secretaryship, I thought you would be able to give the reply more easily than Dr. Clarke. Perhaps, you remember, that the Board advanced me, for a term of 10 years, the sum of $650.00, to aid me in procuring a house in Aintab. To that amount I added $869.00 cts; & with these sums the house was built, the understanding being that I return, in the form of rent, the $650.00 in ten years. With 1869, that period will expire, & the money will have been returned.

The inquiry or rather request, which I wish to make is, whether you will have the kindness to send me a copy of your final letter on the subject of the house? In some way it has been lost, &

I have not been able to find it, although I have made diligent search for it. Your letter referred to the disposition of the house, after the $650.00 (possibly the sum was $675.00) should have been restored to the Board; but I do not remember very definitely what it was. Doubtless, you have a copy of the letter among the files of the Mis. House.

My two letters to you were dated Oct. 25/59, & March 1860. I should suppose that your reply must have been dated in May or June of 1860.

I am sorry to trouble you with this matter, but it is desirable to know what were the terms on which the Board understood this sum to have been advanced. Please direct to Constantinople.

I hope you are enjoying sufficient vigour still to labor for the Master. I am now in my 35th year of missionary life, & 61 years of age. My health is good; & if it be the Lord's most blessed will, I should be most happy to labor yet many years in this blessed work. It seems to me to be more precious than ever, & worthy of the best energies of the most gifted men. Mrs S. joins me in the kindest remembrances to Mrs. Anderson & yourself

Yours truly

B. Schneider

Smyrna, June 4. 1868.
Rec'd June 29.
Enquiry
10

Constantinople, Aug. 17, 1868

Rev. N. G. Clarke D.D.
Sec. A. B. C. F. M.

My dear Brother:

Yours of July 10th came to hand in due time. So far as relates to my house in Aintab, I will reply to it at some future time. But it is proper that I should inform you of our plans for the future.

You must have inferred that our minds were tending to the conclusion, that it was not wise for Mrs S. to remain in Aintab any longer. But while this was so, we did not know whither to direct our thoughts for another field of labor. In this posture of affairs, the proposition from the West. Mission came for us to go either to Broosa or Sivas. It seemed to us a call of Providence & after much prayer & deliberation, we have come to the conclusion, that it is best for us to go to Broosa. There I spent 14 years before going to Aintab. Hence it is like returning to my own home & Station. While I have to dissolve many & tender relations in Aintab & its vicinity, I go to a place where I am known, & can enter on the work under many advantages not existing in

Sivas. As to climate, while Sivas is colder than Broosa; yet the latter place is very much cooler than Aintab, & offers other advantages favorable to Mrs L's state of health, not to be found in Sivas. At any rate, it has become necessary to make trial of a change.

There will, also be a sufficiency of work in Broosa. Its field is large & important & requires to be diligently cultivated.

I could detail, at length, the reasons for making choice of Broosa rather than Sivas, but it does not seem necessary. I presume, too, that it will be a matter of no special difference to the Committee, whether we go to Broosa or Sivas. Both places are important & ought to be supplied.

We hope to move to Broosa in Sep. or October. As our effects are all in Aintab, I shall be obliged to make a visit there before the winter fully sets in. Could we have received the action of the West. Mission before we left Aintab, this visit could have been avoided. But only on our arrival in Constantinople did we learn it.

I ought, perhaps, to have communicated to you this decision before this time. But the simple fact in regard to it is, that it has been so painful to me finally to say, that we have dissolved our connection with Aintab, that in the absence of any necessity for giving an immediate decision, I have deferred it thus long.

Not that I go unwillingly to Broosa. With cheerfulness I will devote my remaining days & energies to the work there. I was only expressing my deep interest in the work at Aintab, to which twenty years of my life have been devoted.

I have been twice in Broosa, since my arrival here. Mr Richardson read to me his Report, presented at the last Meeting of the Mission. The general & comprehensive view, which he takes of the work in that field, & the urgency of its being wholly occupied & carefully cultivated, seemed to me eminently just & proper; & as soon as practicable, his plan should be carried out. The great want of that Station is proper native helpers. The spiritual crop, in many parts of that field, is actually perishing, for want of such laborers. This is a very painful fact to contemplate. We shall do all in our power to raise up such men as fast as Providence may furnish them.

Affectionately Yours

B. Schneider

P. S. In answer to an application to a friend in England, for aid to our 2d Church in Aintab, I received £100; but so much only for the church as may be necessary, & the remainder to be used for colporteur purposes in Aintab & its vicinity. What was thus given by this friend, Mr

W. Rawlinson of Taunton, Somerset, will go towards the 12.000 piastres we asked from the Board for the 2d Church. It was very kind in him to respond thus liberally to my call. It is, in fact, so much of a special contribution to your funds.

Constantinople Aug. 17, 1868.
Rec'd Sep. 8.
ach'd, Oct. 13

Broosa, Asia Minor

Rev. N. G. Clarke D.D. Nov. 28, 1868
Sec. A. B. C. F. M.

My dear Brother:

Miss Clarke, after free & full conference with her brother in Constantinople, decided to come to Broosa. It was to her a very difficult question; but she grappled with it in a disinterested spirit, & as I believe, came to a wise conclusion. I went to Constantinople for her, & we arrived in Broosa on the 18th instant.

She will necessarily spend several months in preparation before her School can be opened. Our aim will be to make it, in a great measure, a self-supporting High School. The experiment is yet to be made; but we have strong hopes that we shall find a sufficient number of pupils, & that most, if not all of them can be induced to pay tuition. The School is to be conducted on thoroughly Christian principles, the Bible being a regular text-book, with daily lessons from it to the pupils.

I should have announced our arrival in Broosa before this, had I not supposed that Mr Richardson had done so. We reached here on the 2d of October. The people gave us a kind & cordial reception, & seem to be well pleased with our labors among them. We have now been here nearly two months, I had time to become acquainted with the condition of the work. It is proper to say, that in some respects, it was quite discouraging. Contentions & divisions in the church had been reigning for a long time. Some of the church members had ceased coming to the Sabbath services; as also members of the congregation. The Sabbath School had dwindled away to a small number. The congregation on the Sabbath had very much diminished, & general coldness & indifference reigned. The church itself seemed to be tending to decay; & things in general, in a very low estate.

But we rejoice to be able to report an improvement. The audience on the Sabbath, as well as the week day services, has nearly doubled, & the preached Word is listened to with much attention & interest. The Sabbath School has been remodelled, & the number of its attendants & the interest in the exercises have very much increased. Our Station Class consists of eleven members, some of whom are particularly promising & hopeful youth. Various other indications, though insignificant in themselves, point to the commencement of a better state of things; & we all feel that we have reason to be encouraged. But while all this can be affirmed, there are other things which still give us anxiety; & one of these is the low state of church discipline, induced by the want of a Pastor & the divisions in the church, the past year & a half. Our eyes are directed to the everlasting hills, whence cometh our help.

I may, perhaps, be pardoned for saying, that there is a marked difference between the work in this region & the Central Turkey Mission. There is a very painful & unreasonable want of confidence in the Missionaries on the part of many natives, especially Native Pastors & Helpers; & the spirit & general character of these native agents are different from those of the Central Mission. There seems to be more selfdenial, & less selfseeking, & more of a real love for the work, among these laborers there than here. There is more harmony & cooperation between them & the Missionaries than here; & the impression there is deep & sincere, that the Missionaries are the friends of the people & are laboring for their good; which is more than can be said, I fear, of many in this region. I have not time to enter into the ~~[illegible]~~ causes of such a state of things; sufficient that it exists & is exerting its baneful influence. We meet it at different points & in various forms, & mourn over its disastrous ~~effects~~ effects. Please *observe*, that this *paragraph is intended simply for your* eye *& not that of the public*; & is written in no unkind spirit towards any one. It is the simple statement of a most painful fact, which often occasions me great sadness; & doubtless it affects others similarly.

The Mission, at its last Ann. Meeting, asked for five more Missionaries to the Turks, one of whom was to be located in Broosa. I know not what are the intentions of the Committee in regard to this proposal. But if they

within
to take possession of the field among the Turks, next to Constantinople, Broosa is the most important centre, & should be occupied without delay. As we have already a work in progress among the Armenians, a Missionary to the Turks could come & commence his labors in a quiet way, without attracting any special notice. While we cannot report any special opening among the Turks of this city, there is, doubtless, as much, if not more ground for hope here than elsewhere. From its proximity to Constantinople, where the liberalizing influences of Europe are powerfully felt, Broosa must always offer inducements that may not exist in interior cities, where Mussulman bigotry naturally has a more powerful sway.

Affectionately Yours

B. Schneider

P. S. All the members of our Circle are in usual health.

Broosa, Nov. 28. 1868.
Rec'd. Dec. 29.
Ans [illegible]

Broosa, Asia Minor

Rev. N. G. Clark D.D.
Jan. 6, 1869
Sec. A. B. C. F. M.

My dear Brother:

I will now reply to yours of July 10/68, containing a copy of one from Dr. Anderson to me dated May 15, 1860, relating to my house in Aintab.

It may be well for me to repeat, for your information, that I invested in the house $787.45 cts (American not Spanish), & the Board advanced me $650.00 cts to be returned at the rate of $65.00 pr. year, so much being diminished from my salary annually. By the end of this year the whole will have been refunded.

Dr. Anderson's letter is not as full, as I had supposed. It is not very clear what is proper in the case. Several ways have occurred to me, which I will suggest, leaving it for the Committee decide the question as they think proper.

1.) Regarded as a mere business transaction, it is proper that I should pay the Board the interest of the money they loaned me, & then the property would be mine. But as I am to be there no longer, I naturally do not wish to own it, & should be happy to have the Board

Broosa, Nov. 28, 1868.

purchase it, though I have no claims on them.

2.) The Board pay me what I have expended on the house & the interest of the same, & the property be exclusively theirs.

3.) Or, as the amount advanced has been refunded, the Committee, not asking any interest for the same, might leave the property to me. In former years, as at Trebizond, the Board invested 20.000 piastres or so in a house, to be fitted up for the residence of a Missionary, to be occupied by him for a term of years, ten or so; & at the end of that time the house with all its improvements reverted to the original proprietor, the Board having no further claim upon it, the money being considered as rent in advance. The case of my house is somewhat similar. I mention this, not that I feel that I am necessarily to be similarly treated, but simply to show what has been done in such cases.

4.) Or the least to be proposed, that the Board pay me what I have invested without any interest. That would be $787.45 cts, expended in the beginning, & $81.67 cts, since invested; making the whole $869.12 cts

The house has thus cost a trifle over $1.500.00 cts. It could not be sold for that sum now; but probably for an amount ranging between that & $1.000.00 cts.

As a Mission family, besides the ladies in charge of the F. B. School, will always be in Aintab, at least as long as that Institution is in our hands & has not passed into those of the natives — a period not yet arrived — a residence like that will always be needed; & its close proximity to the School makes it far more eligible than any that could be possibly found. It would, therefore, seem natural for the Board to become the exclusive owner; & this is what I should prefer, on such terms as they consider proper in the circumstances, though I cannot insist on it. I have perfect confidence in the Committee, & have no disposition to make any speculation out of the sacred funds of the Board.

Fraternally Yours
B. Schneider

P. S. We are all in usual health in the midst of the meetings of the week of prayer. A pleasant spirit prevails.

Broosa, Jan. 6. 1869.

Rec'd Feb. 6.

A. by L. S. Ward, Treas.
Feby 25/69.

Feby 23d. The P. C. voted to take the house, paying Dr. S. what he had invested [without interest], viz $869.12.
L. S. W.

Broosa, Asia Minor
Feb. 5th, 1869

Rev. N. G. Clarke D.D.
Sec. A. B. C. F. M.

My dear Brother:

Your favor of Dec. 25/68 reached me on Jan. 26. That of Dec. 30th has also been since received.

As you invite free & unrestrained remark, I shall indulge in that strain; but with this preliminary remark, that whatever I may say, is uttered in the kindest spirit, & with no intention to criminate any one. Missionary policy is by no means settled as yet; we are constantly learning by experience; & it is the easiest thing imaginable for a Missionary to err; & perhaps, I may add, for a Miss. Society to make mistakes. I myself now see some things, which I should do differently, with the experience of 35 years, though at the time I thought I was pursuing the best course.

My residence in Constantinople of 5 months in the summer of 1868, & again of 4 months last summer, made me acquainted with the state of things there, to which you allude. It has been, & still is sufficiently painful. Suspicion, jealousy of, & distrust of the Missionaries, on the part of the native Pastors, & also of very many of the church members & Protestants, prevail to a mournful extent. That cordial, mutual sympathy & confidential regard between the Missionaries & all the Protestants that formerly existed in Constantinople, & now prevail in Central Turkey, have disappeared. Add to this the spiritual coldness, which has long reigned, & the picture is sad enough. None mourn over it more than the Missionaries in C'nople themselves.

Possibly, if I give, at the risk of repeating what you must have heard in various forms from others, my impressions as to the mode in which this state of things has grown up, the actual condition of the work & the peculiar difficulties now existing, may be better understood, & some remedy may occur to you, which does not suggest itself to those on the ground. I have little hope of stating any thing new; but you can take my impressions for what they are worth.

Twenty years & more since, when Goodell & Dwight & others were acting Missionaries, there was the most delightful harmony between them & the natives. The change may be accounted for in the following way:

The Missionaries became engaged in translations of the Bible & other books, in literary labors & other *general* work — all of which was not only important but necessary & useful to the work throughout the empire — but this kind of labor withdrew them from the free intercourse with the native brethren, such as many of them had been accustomed to. At first no serious effect followed; but gradually, where there was formerly real affection for the Missionary, that ceased & indifference succeeded; & then coldness, suspicion & jealousy. All this is rather natural with poor human nature. With the progress of time, this general work of the Missionaries in C'nople rather increased; & with this growth, their intimate relations to the natives also contracted; & thus the distance between the two parties continued to widen.

Connected with this cause is the following: viz. The appointment of Preachers & the ordination of Pastors from the natives. As a matter of course, when the churches had their own Preachers & Pastors, these would perform all pastoral labors, & thus the necessary occasions for the mingling of the Missionaries with the people would be diminished; & the people would be less frequently led to them. Of course I am not arguing against the introduction of these native Pastors —— a measure so important & absolutely essential to final success — but simply stating its influence in diminishing, in the existing circumstances, the mutual intercourse of the Missionaries & the people. Whatever may have been the cause, I noticed it then, & have often thought of it since, that from the time the work was thus turned over to the natives in C'nople, it began to decline. Now I beg you will not understand me as saying, or even hinting, that the introduction of native Pastors was a mistake. I mean no such thing. I simply state a fact undeniable without attempting an explanation. Perhaps these native laborers were left too much to themselves, at once, & not sufficiently fostered by the fatherly counsel of the Missionaries. I do not know this to have been the case; but simply suggest it as, perhaps, possible. When the first Pastor was ordained in Aintab, he begged most earnestly that I would not leave him alone in that new position; & it was not until I had assured him over & over again, that I would give him all possible aid, that he was willing to assume the responsibility. Now he feels able to stand alone. Others of our Pastors there have always expressed a desire to be ordained over churches where a Missionary was resident, so as to avail themselves of their aid & advice.

Unfortunately, some of the native Preachers & Helpers in Cople conceived the idea, that in the distribution of the funds, committed to the Missionaries, they themselves should have a decisive voice. There were many earnest discussions between them & the Missionaries on this point. They insisted on it as their right, & that for a long period; & they did not yield until they found, that it could not be granted. At present, they put forth no such claims. But I have always felt, that much of the coldness & suspicion existing, sprung from this source. The dissatisfaction, felt by those helpers, naturally communicated itself to others. — In this connection I may mention, that the feeling is deep in the minds of the native Pastors & Preachers in this region, that they should be more consulted, in the measures adopted by the Missionaries to promote the work, than they are. On this point, I think they are prejudiced & unreasonable; & perhaps, their dissatisfaction is more connected with their disappointment as to the disbursement of funds, than they are conscious of. Be that as it may, my impression is decided, that they have no satisfactory reason for complaint on this point; & I make this remark from what I saw in Cple. On matters, where they could be consulted, their opinion was solicited & valued. From the nature of the case it is impossible to ask their opinion on every minor point. But with their minds once prejudiced, they easily find ground for dissatisfaction. In the Central Mission no such claims in regard to funds were ever made, though what had transpired in Cple was there known; & in the matter of seeking advice from our native brethren, there always was the utmost freedom between us— they feeling free to make suggestions, & we equally free to accept, or modify, or wholly reject, as seemed best to us— all, of course in a kind & conciliatory spirit. But they never felt that they must dictate to us, & we implicitly adopt their proposals.

Perhaps, the peculiar character of the leading native Pastors in the Capital has had not a little to do with this subject. I think, they have some peculiar characteristics. At least, it has seemed to me, that of men, such as most of our Pastors in Central

Turkey are, had been in Con'ple, the result would not have been the same.

Of late years the influence of Dr. Van Lennep has been unfavorable. As is well known, while the matter of selfsupport has been urged by all the Missionaries, & thus the natives been pressed to give more, he has maintained, that they were oppressed by the Government to such a degree, that they ought to be aided from abroad. He encouraged generous aid to the natives, while the rest were urging them to selfdenial & sacrifice. It will be readily seen how in this way the distrust & coldness existing would be continued & fostered.

Superadded to all these is the sad spiritual declension. Undoubtedly, this cause has been very powerful. When I call to mind the zeal, love & harmony, which existed 20 years ago, & contrast it with the present low state, the difference seems almost heaven wide. Then every Protestant in Con'ple not only had confidence in the Missionaries, but was himself a burning & shining light, & an active laborer for the spread of the truth. Now; how different! In the summer of '66 I heard of Protestants, who expressed regret that they had become such, & advised their friends not to join the Protestants. I exclaimed, "And what sort of Protestants are these?" The reply was, "Well; such is the actual state of things". I could hardly believe a declaration so sad & discouraging.

Perhaps, I ought to add, that when churches were formed & Pastors ordained, they were made too independent: this is now the opinion of some of the Missionary brethren. Of course they must become independent, & when they receive no more foreign aid will be so in fact & form. But it is a question, whether they were not made to feel too independent in the beginning; & perhaps this impulse, (if there was a mistake here) added to what was natural to them, has had its influence. I do not mention this with any degree of confidence; but I have heard the idea expressed more than once by Missionaries.

Now as to the means to be used to improve this state of things. One of these obviously is to visit the people at their homes, & to be on free & familiar terms with them. Just as many Pastors in America, in this way, attach their people to themselves, so the Missionary may thus gain the love & confidence of those around him. I know that this is often difficult, owing to family cares; & especially so in Constantinople, where Protestants are scattered over a vast extent of territory. But difficult as it may be it is attended by great advantages. You say, "I have, perhaps, written too plainly to the younger brethren at Constantinople", &c. I perceive that your letters have had an effect in this very direction: (for I hear of some of them going out among the people & being delighted with the reception given them.) Since our arrival in Broosa, Mrs T. & myself have visited about every Protestant family, & with the most gratifying effect. Lately, we have begun to make visits to Armenian families not Protestant; & we have been delighted & surprized at the extraordinary cordiality with which we have been received. We could not have believed it. It makes us feel that this is a door opened to preach the gospel from house to house, which we cannot, & wish not to, neglect.

Whether any "exclusiveness", such as you allude to, has sprung up among the Missionaries at Con'ple, I know not. Perhaps, from the coldness of the natives, they have been drawn too much within themselves. However this may be, one of the best ways to regain their respect & confidence, is to go among them, mingle with them freely & exhibit towards them a kind & friendly spirit, & thus convince them that we are seeking their good & only that. You say, "The quiet, Christian way, easier, better than authority". That is *precisely* my view of the matter; & on this principle I have endeavored to act, however imperfectly I have been able to carry it out. The natives are often narrowminded, onesided in their views, prejudiced & even unreasonable (& with the influences under which they have grown up this is not strange), that the temptation is sometimes strong, to overrule them by authority. But with rare exceptions this is not wise. Men will not be driven, as the phrase runs, any more in this country than in America; while by a patient & conciliatory course they may be led to do what is right (I have known most serious difficulties — even terrible explosions, as I might call them — produced in this way, which might have been prevented by a mild & gentle (not undecisive) course.)

A word or two in regard to Broosa. For a long time this Community were free from this distrust & want of confidence in the Missionaries. It was transferred hither from one of the Pastors there. He had been Pastor of this church, but resigned & went to Cons'ple. After being absent six years, he returned & claimed to be Pastor. The only shadow of an excuse for this was that he had not been formally dismissed by a regular Council. To accomplish his object, he filled the minds of the natives with various suspicions against the Missionaries, implying that they had a disposition to lord it over the native churches; & that he, if reinstated as Pastor here, would deliver them from this bondage; etc, etc. The result was divisions in the church, that have continued to the present time, & a destruction of the delightful state of confidence & love, which had reigned previously between the Missionaries & the natives. This is the testimony of both the natives & the Missionaries. You know how difficult it is to regain this confidence, when once destroyed. Sometimes we think there is an improvement in this respect, though just at this moment there is an unexpected development of it. Perhaps, this has been only that the evil might be cured.

Another impression, which I have received in regard to Broosa, I must here mention; viz, That if the native Pastor, first settled here, had not been left alone, as he was, & had enjoyed the advice & counsel of a Missionary for awhile, it would have been much better. From all I can learn, I cannot avoid the feeling, that unaided & unobserved as he was, he fell into ways of doing things, which have been a great injury. He encouraged looseness in the admission of members, & was content with a low standard of piety, & took a course calculated to make the impression, that the difference between the Protestants & the old Armenians was not very great. His motive, unquestionably, was thus to attract the Armenians. Perhaps, the character of the man had much to do with all this; & if it had been another person, the result would have been different. But that principle works ruin to our churches & no real good to the Armenians. However much character the native laborers may have (& they have not felt the dwarfing influence of heathenism on their minds), a certain degree of superintendance from the Missionaries is necessary, for awhile, to the proper developement of the churches. And this is no reflection at all on native capacity: it grows out of the circumstances. Mr. Perry says, (Mis. Herald, Jan. '69, page 22), "The Pastors have, indeed, spend many an hour in my study, in consultation, in the most pleasant manner"; etc. Now that is exactly what has been done all along in Aintab; & I may say, in the whole Mission; & may it not be said that this mutual confidence — this harmonious cooperation between the Pastors & the Missionaries; not a controlling by them of the Pastors, but a kind paternal advising when necessary; the Pastors taking the lead in every thing, & being made to feel that they are expected to do so — with the blessing of God, may not this be one cause of the progress there? Next to nothing of the kind exists here. For three months after our arrival here, I did all the preaching & pastoral work, slightly assisted by Mr. Richardson, as there was no Pastor. For nearly two months there has been an active Pastor; & not in a single instance, during all that time, have we been consulted on any point. Nay; it is evidently the studied & policy to keep us aloof. The feeling is, "We are competent to administer our own affairs; we need none of your advice; don't interfere with us." Now, do not misunderstand me. I do not complain of their desire to be independent. No; I am anxious that they should be. But [illegible] the spirit, the animus of this independency is what I disapprove of. I believe it is wrong in the sight of God, & injurious to the cause. It has wrought desolation & destruction in the Capital & also here. It is not a spirit, which says, "We are grateful to you other Churches for what has been done for us; we will now relieve you by taking the work into our own hands;" &c, &c. Were such feeling exhibited in a kind & cordial way, it would be most acceptable. But the opposite seems to be the case. Many, I fear, would be glad to receive from us pecuniary aid, & then use it in their own way — in a way which neither we nor our constituents could approve. This remark applies not exclusively to Broosa. And, perhaps, I ought to add, that because this is not done, many feel hard towards the Missionaries.

Now, I have spoken very freely, because I presumed that was what you desired. I must add, however, that not all the church & congregation have these feelings, though many of them are affected by them. With the Pastor I have had two long & kind interviews; & I think his personal feelings towards us are kind; but knowing that such feelings exist in the community, he stands aloof from us, through fear of offending such persons. It is my purpose to converse privately with those harboring such views, to see if they cannot be ~~d~~ disabused of feelings so unkind to us, so unjust to themselves, & so injurious to the work. May the Lord give us wisdom & grace for so delicate a task. —— The Apostle Paul seems to have had such experience, & no strange thing has happened to us. We are not discouraged. I have been thus free & full, in this private way, that you may fully understand our circumstances.

Yours affectionately

B. Schneider

P.S. We are all well. Miss Clarke has taken strong hold of the language & she will acquire a thorough knowledge of it. We esteem her very highly. Indeed she has become a beloved daughter to Mrs S. & myself.
Your printed Circular of Jan. 1/69 has been received. Its suggestions are very valuable; & I doubt not, will exert a happy influence, though few may have the time to inform you of the fact. I had intended to add a few encouraging facts in regard to our work; but my paper & time are exhausted, & I must wait for some future occasion.

Broosa, Feb. 5. 1869.
Recd. March 10.
Ack. Apr. 16.

Broosa, Feb. 17, 1869

Rev. N. G. Clarke D.D.
Sec. A. B. C. F. M.

My dear Brother:

I wish to make a few suggestions in regard to the proposed School of Miss Clarke.

Naturally, the pupils will be mostly from Broosa. But we are also desirous that the benefits of a good education should not be confined to this city. We are particularly anxious that some girls from neighboring villages should here be qualified to act as teachers in their respective places of residence. In the absence of good schools in those villages, this is an important object. But this feature would somewhat change the character of the School, giving it, perhaps, to some extent, the form of a boarding school.

I remember you expressed yourself very decidedly, in one of your letters, against having another Boarding School in this Mission. But I think your objection will be withdrawn when you learn, that we design, so far as boarding becomes necessary, to have *the friends of such girls pay for their board*, or to have provision made for them in such a way as not to require the funds of the Board, & no funds diverted to this object that would flow into its treasury.

You perceive, that we are aiming to avoid expense to the Board. It may, however, be found in actual experience, that all the girls coming from the vicinity, may not be fully provided for; & in that case we might be compelled to ask for something. But our aim would be, in no case, to have the amount large. We know that the Committee would not feel able to support two F. B. Schools in one Mission. Our aim would be to have such girls boarded in native families, so far as practicable. We already know of two who are ready to pay all the expenses.

We conceive that no objection could be made to have it thus, to a limited extent, a boarding School, for the following reasons

1.) No grant, except in special cases, would be asked for the boarding department.

2.) It would, in no case, be a rival Institution to the F. B. School at Marsovan. Not one of the boarders in this school would be prevented from going to Marsovan, by being members here. They would simply remain uneducated altogether. Experience has shown that almost no pupil has gone from the region, that would supply these boarders, to Marsovan. The distance is so great — being 15 days by land & by land & sea together 6 or 7 days — that none go from this region. You can go from Boston to Chicago in about one third of the time, & when the great Pacific R. Road is finished, you will be able to go from N. York to San Francisco, over 3.000

miles, at least as soon, as you can go from here to Marsovan. Hence to say that they must go to Marsovan, if they wish to be educated, is equivalent to saying, that they shall receive no education at all. Of course the existence of the F. B. School at M. does not imply, that there shall be no female Schools elsewhere, within the bounds of our Mission. Naturally & inevitably, such Schools will spring up in connection with all our Stations in the progress of our work; & some of them may have more or less the character of boarding Schools. All this implies no unfriendliness to the Institution at Marsovan. We wish it all success, & rejoice in its prosperity. But we can see no form, in which such a School as we contemplate, can operate injuriously on that. However successful this School may become, its prosperity cannot diminish the number of pupils in that Institution. They are very likely always to have their full complement; & should they not have, it will not arise from the existence of this School.

It is, perhaps, superfluous to argue the point; & yet the mere name of Boarding School, may, at first sight, suggest the idea of rivalry & opposition to the School already existing; while I am sure, that neither in design is it so, nor do I believe that in practice such will be the result.

I have not time, to-day to add any thing in reference to our work in this city, as I intimated in my last of the 5th inst., I hoped soon to do. It must remain to some future time. — We are all well, & all join in love to you & family & all the gentlemen of the Mis. House

Affectionately Yours
B. Schneider

P. S. Mrs S. unites with me in the kindest regards to Miss Howard.

Broosa, Feb. 17. 1867.
Rec'd March 15.
Ack - May 11

Broosa, Mar. 20, 1869

Rev. N. G. Clarke D.D.
Sec. A. B. C. F. M.

My dear Brother:

You are aware that the church here had been without a Pastor for many years, & that bitter divisions had reigned in connection with the choice of one. At the close of 1868 the matter was happily arranged, party feeling having so far abated as to admit the possibility of inviting one who had formerly labored with them. While a few gave a reluctant assent, no one offered opposition. Since the choice, the feeling toward the Pastor elect has become still more cordial, & we hope the unanimity will become such as to warrant his installation in due time. This is the more a matter of thankfulness as no suitable man can be procured for two or three years to come; & for the church to remain so long without a Pastor would be very injurious to its interests.

The general condition of the work has very much improved. The audience on the Sabbath has, at least, doubled. The necessity of providing enlarged accommodations is talked of. Many former attendants, who had ceased to come, have returned. There are new hearers every Sabbath, & the attention given to the truth is very cheering. There have, also, been a few additions to the community, & one of these seems not only to have embraced the truth, but to have been thoroughly ~~m~~ awakened to a sense of his sins. At the beginning of the year three were admitted to the church.

Our Station Class has consisted of 9 or 10 members. They have made satisfactory progress in their studies. The religious aspect of the Class is, also, encouraging. Of three of them we have much hope, as having been renewed. I have had private, personal conversation with them all, & was agreeably surprised to find them all more or less interested in their salvation. While I would not speak too confidently concerning them, I must say that my interviews with them inspired me with much encouragement & joy. I cannot but feel, that the daily religious instructions they are receiving, in connection with their other studies, are a great spiritual blessing to them. Mrs J. & myself have made visiting a special object, having ~~visited~~ called on each Protestant family, devoting generally an evening to each. We trust it has been a means of advancement as well as gratifying to them. As far as time & strength allowed, we have called on Armenian families, & have been surprised & delighted with the cordial reception they gave us. Many among them admit the claims of the truth, & we cannot but believe that ~~many~~ numbers of them are yet to be brought under its saving influence. For this our hearts most earnestly long.

Affectionately Yours

B. Schneider

P.S. A few words of a more private nature. I did not go to Aintab last fall, as I had intended to do, ~~because~~ on account of the critical state of things then existing here. The event has proved this course to have been wise. No interests here are now likely to suffer by my absence. I am now appointed Delegate to the Central Mission, & thus the expense of a special visit for my effects, such as was contemplated last fall, are avoided.

A few words pertaining to the subject of my long letter of Feb. 5/69. Mr Richardson & I had an interview with the Committee of the Church on the subject of our relations to them, & I have seen some of them privately. A free & full conversation was had & I think good was done. Their feeling of distrust is manifestly diminishing, & I feel hopeful in the matter. We must be a little patient & forbearing. But I am fully persuaded that they are too sensitive on the question of their independence — a morbid sensitiveness, leading ~~them~~ to groundless suspicions. They have the feeling that they as natives can form a better opinion than we foreigners of what is useful in the work — what expenses are desirable & what are not; & hence they claim the privilege of having more of a voice in Missionary measures. And because this privilege is not accorded to them, as they fancy, they will exclude us from all their affairs, when they became Churches & Communities & have any claim to independence. This was expressly said to me by one of them. Doubtless, their judgement may often be better than ours; but not to the degree they claim. Their stand point is a low & partial one, while that of the Missionaries is more elevated & extensive.

Query. Has it ever occurred to you or any of the Committee, that a visit from yourself to Constantinople might be essentially useful in restoring harmony & sympathy between the native churches & the Missionaries. I merely throw out the hint. The state of things there is certainly very lamentable

March 20. 1869

Ar. May 4/'71

Dardanelles Mar. 24/69

I am now floating down these waters, on my way to Aintab & Marash

Rev. Benj. Schneider

Aintab, May 1/69

To the Brethren Rec'd June 21.
of the Mission Ack June 28.

Dear Brethren:

I have laid the matter of the removal of the Schools before the Melglisses of both the Churches & Communities. They have manifested a decided interest in the matter — much more so than I had expected. They propose to add another room to the large upper room west of the 1st Church — throwing up arches n which to place it — this new room to be f the same size with the one already existing. This would give room for windows both at the ast & west, ~~which would give~~ by which the n could enter; & both the rooms together would e amply large enough for a recitation room. r dormitories they propose to have the rooms i the old place of prayer fitted up for this urpose; & if necessary, two school rooms, on the premises of the 1st Church, might also be sed for this purpose, though sufficient rooms might be prepared in the other place, it is suppo-ed. The expense of building that one room & reparing those dormitories, they estimate at

6.000 (perhaps it would be a better word), & they offer to pay one half of this. I think, rather them not have both Schools here, they would do more than this. Baron Adoar assured me over & over (he has great influence in both the churches, especially over the native men) that if the Missionaries approved of the plan: say of putting up another room by the side of the one already existing, throwing both into one there need be no difficulty as to the expense, the people here would do that which would satisfy the Missionaries. He repeated this remark over & over again; & when he takes hold of a matter of this kind, it will go. As the cost to the Mission of this plan ~~[illegible]~~ would be so trifling; & thus the sacrifice of 40 or 50.000 in the T. B. School would be avoided, it seems to me all objection is removed.

The Aintabli's say that the Marashli's expect to erect a building with the money realized in the sale of the T. B. School (& if they can sell it for half its cost, they could do so) & they would not be called to any sacrifice. And unless they have ready money, they could not give the build in time, so as to have the edifice ready for use by Oct. They could not advance sell this building, except at an enormous loss

sacrifice, which they would not wish to make, could not well afford. So These & other difficulties, if not obstacles, they mentioned, which you yourselves, doubtless, thought of, in considering the question; & I, therefore, do not repeat them here.

But beyond all this is the matter of salubrity of climate. Since coming here I have heard a great deal about the indisposition which students suffered there, of which I had not before heard. It is exactly in accordance with my previous opinion on this point, & only confirms me in it. Many, some will say, that I am prejudiced; on this I make more out of this point than I ought to do. Perhaps, there is something in this remark; but not as much as is supposed, I am sure. When there are so many facts, all pointing in this direction, there must be a real ground for the impression, that the climate of Marash is not as good as that of Aintab.

If the old house of prayer should be preferred by the Missionaries, they are ready to give that ground for 3.000, though it is worth 5 or 6.000, & it was said they would pay half the expense of erecting a recitation room. But to build that room would cost (with the ground) more than twice the cost -

of the other rooms ~~&c~~ where &c no cost for the gramm
~~House~~ incurred. In &c my opinion, the proper
place for the School is by the 1st Church; —
much cheaper there.

But I have no more time. Co
the erasures of this letter. I have been oblig
to write it in the midst of great confusion

Love to all, & kisses to the little
ones. —— Mrs Hallister & I arrived here w
safety yesterday — had some rain the first

Hastily Yours

B. Schneider

Dr Clark For.n Sec A.B.C.F.M.

Dear Sir:

This letter from
Schneider was read in our meeting a
by consent of all is allowed to accomp
the letter to the Prud. Com. on the Qu
discussed. It will give you Dr
Schneiders view & what the Aintab
propose on the subject.

Most Respectfully

L. T. Perry

Constantinople

Rev. N. G. Clarke D.D. May, 14, 1869
Sec. A. B. C. F. M.

My dear Brother:

I inclose this letter to Dr. Zacharias, to you that you may take a copy of it, to be used for the Herald, if you deem it of any interest to the readers thereof. Its publication in their Messenger will not interfere with its appearance in the Herald, as the readers of the two publications form two very different circles. I thought it proper to give them some account of the present condition of the work, as they formerly contributed my salary & considerably in addition. Though the Ger. Reformed Church have ceased, as a body, to cooperate with our Board, still many of them are friendly & desire our success. All such will be glad to learn the state of the work there.

I have not time, nor does it become me, to speak of the very kind & cordial reception, the people of Aintab gave me. I may say, in a private way, that it was such as almost *unmanned* me. My heart & my courage almost failed me. But God gave me strength, & I was glad when the last farewell was spoken, & I had finally broken away from the great crowd, who accompanied me outside of the city.

The 2d Church edifice will be completed in a few months. As it has turned out, the Board have not been obliged to give one dollar towards its erection, & further have actually received into their treasury some $500.00 cts. By means of this building, I have secured a property right in it to the amount of $3.597.84 cts. The papers to this effect were made out, just as I left, & are in the hands of Mr. Perry. Though I obtained the money from friends in England & elsewhere, it was proper that the Board be the proprietor of it. Mussulman opposition, in one way & another, obliged us to spend almost $2.000.00 cts more than would otherwise have been the case. But there was absolutely no other remedy; & not until we had waited several years & all hope of success, in other ways, was cut off, did we finally enter on this plan. The 2d Church themselves have manifested a most commendable zeal & liberality in the enterprise. When all their labors & gifts have been received, you will have some account of them.

You will, doubtless, hear of the ordination of a Pastor over the 1st Church in Aintab. It was to have taken place on the 9th inst. The necessity of being present at the Meeting here prevented me from participating in the exercises.

Affectionately Yours
B. Schneider

Constantinople, May 14/69.
Rec'd. June 22
Ack. 28

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Constantinople Ma[illegible] 14/69

Constantinople, May 14, 1869.

Rev. Dr. Zacharias
Fredericktown
Maryland.

My dear Brother:

As you are aware, my connection with the Mission to Central Turkey, an especially with Aintab, has ceased by our removal to Broosa to secure a cooler climate for Mrs. Schneider. It may not be amiss to take a review of the results, whic have been secured by the blessing of God on the labo performed during the past 20 years. I have had several associates during this period.

"I preached my first sermon in Aintab, to a company of 25 or 30 individuals, in the year 1848; ~~while~~ now the average audience is near 1,000, and often rises to 1,200 and to 1,500. Then there was a little church of 8 members; now there are two churches, embracing 373 memb Then the entire community of Protestants numbered only some 40 souls, while, at present, there are towards 1,900, small and great. The number has become so large, that a division into two separate congregations became a necessity; and while there was then hardly any native laborer; now two excellent and able native Pastors are settled over these two churches and communities. In the beginning, too, on account of the smallness of their number, next to nothing was done in the way of self-support and general benevolence; while now, both these churches and communities are entirely selfsupporting, the salaries of their Pastors and School Teachers, and all other expenses, being wholly defrayed by themselves; and ~~while~~ in addition to all this, during the past year $ 464.77 cts were given for general benevolence, and $ 911.00 towards the erection of a 2nd church edifice. x ‖ All this in gold; and ~~that~~ in a community where a day laborer receives 13½ cts pr. day, and a mason or carpenter 32 cts. In view of their poverty, and the exactions of the government, this is extraordinary liberality. More than one half of the male members of these churches give a tithe of their income to benevolent objects. In the beginning we worshipped in a small room in a private house; but for many years a large church edifice has been used, and a second one, for the benefit of the 2nd church, will be completed in a few months. At first there was no school, while now there are seven common schools, with containing towards 400 pupils. Then there was no Sabbath-School at all, while but at present The Sabbath school it contains an average number of about 1,000, and it has been as high as 1,300 and even 1,600. Over 20 Pastors and Preachers have been trained at Aintab there, most of whom are still employed in the Master's vineyard; while a large number of native laborers of a lower grade, such as teachers and colporteurs, have been sent forth into the surrounding regions often eight or more being engaged in labor at the same time. Finally, when the gospel was first preached in Aintab the Protestants were despised and persecuted, while now they are not only recognized as a regular community, with all its rights and privileges, but they have acquired for themselves a name, respect and influence. Protestantism is considered a power there.

"Connected with Aintab there [illegible] are several Out-Stations, in which ~~there~~ are five churches with 120 members, and an average audiences on the Sabbath, of 375; and 7 schools containing 124 pupils. These results in the

Out-Stations are wholly the ~~result~~ fruit of the labors of the Aintab Church.

"But the blessing of God has not been confined to this city and its immediate vicinity. The following stations, with their Out-Stations, are the legitimate fruits of labor from the same centre;— The gospel seed was first planted and nourished by the Aintab church, though the present dimensions of the work in those places were attained by other agencies. (It is the commencement of the work that is traceable to Aintab. They are the following stations and Out-Stations: viz)

Morash, with its two selfsupporting churches, containing 508 members, watched over by two faithful pastors, ~~and~~ a community of 1,720 souls, ~~and~~ 5 Schools with 240 pupils, & S. Schools numbering 870 pupils. In its Out-Stations are two churches, with 38 members.

Oorfa, with a church membership of 61, with an average audience of the Sabbath of 500; ~~and~~ 4 Schools containing 115 pupils; In the Out-Stations there are two churches with 82 members, and an average Sabbath audience of 315 souls.

Adana, having a Church of 33 members, with a native Pastor and a Sabbath audience of 200, and two schools, with 120 pupils. In Tarsus, the birth place of Paul, there is a church of 10 members, with a native pastor and an audience of 40 hearers. Antioch, Biteas and Kessab, also, were more or less indebted for the commencement of this work in those places, to Aintab.

Though Diarbekir is now, and has been for years, connected with the Eastern Mission; yet the gospel was first planted there from this central Church; and, for several years, the seed thus sown, was watered by its members: so that the church and two congregations there are the legitimate fruits of those early labors.

This brief survey shews clearly how greatly God has smiled on the feeble efforts put forth. To Him be all the praise. We have to thank him and take courage. It was hard to part with the noble and efficient band of Pastors, who were in session in Morash. They had all been pupils of mine. And it was still more difficult to separate from the multitude, who followed me out of the city of Aintab, for a last clasp of the hand and benediction. Affectionately yours.

Signed B. Schneider.

P. S. My dear Bro. Z,

I send you the above as a kind of report to our classes for the present year. I know that your Meeting will have passed; but as it may interest others besides the members of our classes, you can have it published in the Messenger, if you think proper. It may encourage the hearts of those who used to contribute to the progress of the work in Aintab. As implied above, I have just returned from a visit there - it may be my last one.

My kindest regards to Mrs Z. and your family. Will not some of them write me if you cannot find the time. Please let me have a letter. Most truly yours,

Signed). J. Schneider.

Dr Zacharias.

Constantinople May 14, 1869.

Rec'd June 25.

Ans?

Copy.

Constantinople May 14th 1869

Rev. N. G. Clarke D.D.
Sec. A. B. C. F. M.

My dear Brother:

I have returned from my visit to the Central Turkey Mission, as Delegate. Their meeting had not closed, before I was obliged to leave, so as to be present at the meeting of the Western Mission; but most of the important business had been finished.

As you will perceive, the case of Mr. Nutting — or rather the doctrines he has propagated — took up a large part of our time. Though I could not vote on the question, I fully approved of the action taken on it. I have had an intimate acquaintance with the matter from the beginning, & therefore am prepared to appreciate the influence of these views. I do not see how the Mission could have taken other ground — the developements at Severek required something decisive.

You will also learn, that the Mission have voted the removal of the Theological School to Aintab. True; after this action became known, the people of

Marash made liberal offers to the Mission, to induce them to reverse this decision & remove the F. B. School to Marash, & thus have both these Institutions together in that place; & this proposal made considerable impression on the brethren. What further action, if any, they took, after I left, I do not know. The people of Aintab, on learning what had been done by the Mission, & proposed by the Marash Protestants, also made liberal proposals, with a view to have the Theol. School come to Aintab, in accordance with the vote of the Mission. From my past connection with the work in that region, I feel authorized to give you my views on this question.

I begin with the remark, that from the commencement I disapproved of the location of the School at Marash, though at the risk of being charged with partiality to Aintab. I have had no occasion to change this opinion; & I have often made the remark, that in the course of time the Institution would, by force of circumstances, come to Aintab. My anticipations are likely to be verified even sooner than I had expected. Mistakes of this kind will, ordinarily, rectify themselves by the progress of events.

1.) My first special reason for the removal of the School to Aintab is the nature of the Marash climate; it is not salubrious. It is not only warmer than Aintab, but is more enervating also. Although it is warm in Aintab, there is comparatively an elasticity & bracing quality in its air; while the strong, hot winds prevailing in M., in the summer are very trying. Among the natives in all this region, the opinion is common, that the Aintab climate is cooler & healthier than that of any of the surrounding cities. Facts accord with this opinion. The first time I ever went to Marash, I was taken seriously ill, & was obliged to leave the place, before my work was done. During the recent Meeting there I was unwell in the same way, much of the time, Dr Nutting ascribed my illness to the malaria of the place. Mr. Trowbridge, who has never been sick before, had the fever & ague while I was there; & so had his Wife; & also Mr & Mrs Montgomery. Now, if it is said that Mr Trowbridge & his family took the fever from exposure on their way to Marash, I reply, that if there were no malaria in M., they would soon have recovered — while, in fact, their children have had the fever & ague much of the time, since they have been there.

The Theol. Students, after an experience of 2 years, complain of the climate of Marash. Indeed, so much inconvenience had they experienced, that they were on the point of petitioning the Mission, for the removal of the School to Aintab. They would have done so, had they considered such a step proper for them.

The experience of the Mission families there, since the establishment of the Station, point in the same direction, though I will not enlarge on this point.

2.) Aintab is more central to the whole field; at least equally so with Marash. Though there is an uncultivated portion of the field, north, & partly west of Marash, yet the additional distance from Aintab is really no objection; at least, it is not one outweighing this of health.

* Now, when we plant permanent Institutions, they ought to be located in the most salubrious climate at command. Considerations of health, both of the Missionaries & the students, should enter fully into the account. If it was a mistake, as was admitted in this Meeting, to have brought the School to Marash at all, it would certainly be a great blunder to double the error by bringing the F. B. School there also. A few hundred dollars, to be realized by any such proposition, as was made by the Marash people (though this is counterbalanced by the offer of the Aintab Protestants), is not to be set over against the future loss of health.

3.) The experience of the students has proved, contrary to our expectation, that for them living will be cheaper in A. than in Marash.

4.) Both Schools should be together; & as the F. B. School cannot be removed to Marash, without an enormous sacrifice in the house erected for it, the natural course is for the the Theol. School to come to Aintab.

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* This paragraph should have been inserted at the end of the 1st head, & was so written. In copying, I hasted to give it its proper place. Pardon the oversight.

5.) No pecuniary loss is sustained in the building erected for the School in Marash, as it can be, & is already, used for the 3^d Church. In fact, the vote to erect that edifice was taken with the distinct understanding, that should the School ever be removed (a contingency always had in view), it could be used for a 3^d Church. Without such an understanding I doubt whether a vote would have been obtained at all.

I hope the recent action of the Mission will not be reconsidered. Should both Schools be finally located at Marash, I can only express the feeling of sadness, which I cannot avoid, in view of the exposure of health to be incurred. I have felt it a duty to give this expression of opinion. I am thus relieved of responsibility in the case.

Most truly Yours
B. Schneider

Constantinople, May 14. '69

Rec'd June 1.

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Broosa, Asia Minor
June 1, 1869

Rev. N. G. Clarke D.D.
Sec. A. B. C. F. M.

My dear Brother:

Your favor of Mar. 9, 1869 reached Broosa during my absence at Aintab. From my letter of May 14th, accompanying documents of the Meeting of the Central Mission, you will have received my answer to the two inquiries proposed, in reference to Mr Nutting. But as those answers are given implicitly rather than directly, I will here give them explicitly.

"1. Have the Missionaries objected to the doctrinal views of Mr Nutting on the ground that they are such as are entertained by "new school Theologians" (using the term which he often uses;) & would they be reluctant to admit to their number a brother, or to ordain a native Pastor, who entertains the views in regard to the atonement, which are commonly held in New England?"

My reply is decidedly in the negative. // The controversy (never was one of old & new School. As a matter of fact, the brethren are all far more new School than old School

& it is not fair to represent them as old School. The views of the Missionaries on the atonement are well expressed in Mr Powers' sermon, a copy of which was forwarded to you; & I think you will readily perceive, that the sentiments therein expressed, are far more in the line of new school than the old.

2. Do you think it will be for the prosperity of the Missionary work in Central Turkey to have Mr Nutting resume his labors in that field?"

Ans. No.

I might say much in confirmation of this opinion; but I have not time. It is not necessary that I add, that I have no personal feelings against Mr N.; & that it is with grief, that I say, that his presence in that field would work only mischief."

We are in usual health. There seems to be a quiet & pleasant state of feeling among the Protestants here, though I have not yet seen many of them.

Affectionately Yours
B. Schneider

Broosa, June 1. 1869.
Rec'd June 22.
B. Schneider

Broosa, Asia Minor

Rev. N. G. Clark D.D. Dec. 1, 1869

Sec. A. B. C. F. M.

My dear Brother:

You may have heard of my visit to Marsovan, in accordance with a request of the Com. ad Interim, to aid Bro. Tracy in the instruction of the Theological School. Bro Smith's absence to attend the meeting of their Evangelical Union at Cesarea, & to visit Harpoot, rendered this assistance necessary. I was there a little more than two months, & carried the 1st Class through a course of lectures on the Evidences of Christianity, & on Homiletics; & also preached on the Sabbath to the congregation of the place. These labors were most agreeable to myself. The students manifested a lively interest in these subjects, especially in that of sermonizing; being very anxious to become able preachers themselves. Deeply convinced myself that the preaching of the gospel — the plain, pungent, earnest & affectionate presentation of the truth — is the grand instrumentality, appointed of God for the conversion of men, I lost no opportunity to impress this truth deeply upon their hearts. I labored to make them feel, that to be successful, they themselves must be deeply imbued with the great truths of the gospel, & preach them with warmth & unction.

Perhaps, you will expect me to give you my impressions of the character of the School, & the condition of the work in the city. From all I saw & heard, I felt that all was done that could be expected, to make the Institution useful & efficient. The Missionaries have been unwearied in their efforts to raise up faithful & zealous laborers. It is difficult to see how they could do more than they have been doing, to give them as thorough a training, as the period of study appointed, would allow. Of course, there is variety of talent & different degrees of promise of usefulness among the students. The majority of the first Class, thirteen or fourteen in number, give decided indications of earnest future labors. Of the second Class I cannot speak confidently, simply because I had no particular intercourse with them though several of them I know to be men of decided character. It is a matter of regret, that they number only seven.

There is, however, one want as yet unsupplied; & none feel it more than the Missionaries on the ground. It is a Missionary, well versed in the Turkish language. At least half of the Theological & religious instruction, should be in the Turkish language, so as to familiarize the students with the necessary Theological terms, & to give them a facility of expression on religious topics, in this language. Though all of them are more or less acquainted with the Turkish, yet most of them do not feel at home in it. They need more discussion of religious ideas in this language. Lessons, ~~given~~ in the Turkish, given by a Missionary having perfect command of that language, are also highly important. A Missionary can perform this task better than a native, as he is better acquainted with the difficulties encountered, & knows how to solve them from his own experience. Moreover, this language is the medium of general intercourse in the kingdom, & in many parts of it, there are many Christian subjects who speak this only; while by means of it, the students will have access to the Mohammedans, to whom many of them, we may hope, will be called upon to preach the gospel: at least, they should be prepared for it.

The Female Boarding School has been mostly in the hands of the native Teacher, since Miss Fritcher left, & has, on the whole been in a prosperous condition. At the examination, which took place a few days before I left, they appeared very well, rendering a high degree of satisfaction to all present.

I was delighted to find so much cordiality of feeling among the Protestants towards the Missionaries. It reminded me of the state of things in this respect, so universally prevailing in the Central Mission. Though I was a stranger to them, they welcomed me with great warmth of feeling; & during the whole of my stay, I heard no unkind word uttered, & witnessed no action expressive of distrust towards Missionaries.

I was also cheered by the favorable state of feeling among the Armenians of Marsovan. Very many of them are convinced of the truth & inclined towards it. Many of them attended service on the Sabbath, while I was there; & there is a general readiness to listen to the evangelical doctrine. Nothing remains but for the church to move forward in aggressive efforts to secure large & cheering results; & I cannot but hope they are soon to be realized.

Affectionately Yours

B. Schneider

Broosa, Dec. 1. 1869.

Rec'd Dec. 30.

Ack'd Feb. 1.

Broosa, Feb. 25, 1870

Rev. N. G. Clarke D.D.
Sec. A. B. C. F. M.

My dear Brother:

A few notices of our work may not be out of place.

With nothing extraordinary to report, we are happy to say that peace & harmony have reigned in this Community. Eleven have been added to the church during the past year. Our audiences on the Sabbath have increased until our little Chapel has been well filled. For about two months past, the number of hearers has been such that if a few more had been present, there would have been no room to seat them. Hence arrangements are being made to accommodate a larger audience.

Our Station Class has numbered from 15 to 17 pupils. They have made satisfactory progress in their studies, & have manifested a commendable spirit. We have, however, been obliged to dismiss one of them, a youth of very fine talents. Our present expectation is, that from ten to twelve of them will be prepared to enter the Theological School at Marsovan next spring. Thus have we a prospect of a partial supply of our great want of native laborers.

Girls School

Miss Clarke, I suppose, will inform you of the condition & prospects of her School. I may be permitted, however, to remark, that it is fully under way, & is gaining the confidence & esteem of the people. After a session of three or four months, there was a public examination; & though the period of study had been so limited, the pupils acquitted themselves admirably, & all present were delighted with the attainments which they exhibited. The influence of the examination was very happy, & has given a new impulse to the cause of female education.

A Laborer at Yenija Keuy

Last year we sent a native brother to labor in ~~Jerrach~~ Jerrah & ~~Yenidgek~~ Yenija Köy, two Armenian villages, 7 hours east of Broosa. The former contains a little over 1.000 souls, & the latter about 5.000; — both together a population of Armenians nearly as large as the body of Armenians in this city. I have just returned from a visit to those villages, & with the pleasing conviction that the Lord has begun a work among them. This may appear from the manner in which the Sabbath was passed. As ~~Yenidgek~~ Yenija Köy possesses the largest population, & more of a movement is apparent there than in the other place, the native laborer & myself spent the day there. Soon after our arrival, people began to collect. When a company of nearly fifteen had come, I began to read the Scriptures, & according to their capacities, unfolded its meaning supplied it to them. After preaching thus informally, seated, in oriental style, in the corner of the room, on a ~~small~~ low platform covered with a cotton mattress, for half an hour or more, we sung a hymn & then I offered a prayer. All listened very attentively. After a little respite, the native brother read & spoke to them; & in a manner so suitable, as to interest me very much. After another short interval, for the third time, I read & spoke & prayed with them; & finally, this being the fourth session, we both spoke, concluding with prayer. (The audience changed from time to time, some leaving & others coming. There must have been 50 different individuals, if not more, who thus heard the truth. So constantly were we occupied, that we found no time for a meal. I managed, by withdrawing a short time, to eat a dry crust ~~& thus prevent exhaustion~~, which I happened to have in my pocket; but the native brother found no time at all to satisfy his hunger. It was to me a very happy day. I seemed to behold before me the undoubted evidence of the beginning of a spiritual work among these benighted people. The persecution, already commenced, is additional proof of this.)

In the evening we preached to a company of ten or so more in Zerrach. One of those present appears hopeful as a renewed man.

On my return from Marsovan, last fall, I brought with me one of the students, to labor in some of the neighboring

(Chengeler)

villages. He has been thus employed in Tchengeler a village containing about 2500 Armenians. The villagers received him with great cordiality — as an angel of God, as he expressed it; & his efforts were making a deep impression, Indeed, so deep, that the enemy has been especially aroused, & began to persecute. They collected around the house & began to stone it, breaking the windows, &c, &c. The young man was obliged to flee for his life, those friendly to the truth helping him off in the darkness of the night. Complaint has been made to the Turkish Authorities; & if justice is secured, as we hope, the effect will be, entire religious freedom in that village; & we are assured that many will then openly espouse the truth. The seed, sown there for many years past, is ready to spring forth & bear fruit. Nothing, probably, is better ~~calculated~~ adapted, in the overruling providence of God, to make it germinate, than the fierceness of the opposition: hence, though some must always suffer in such circumstances, we rejoice in this evidence that the truth is taking root there.

From the Out Station of Mooradchai comes the favorable report of love & harmony & a spirit of earnestness among the brethren, of interesting meetings, of constant new hearers on the Sabbath, & of additions to the Protestants. The newly ordained Pastor naturally feels much encouraged by these signs of the divine favor.

One of the students of the Marsovan Seminary has been aiding the native laborer at Istanos near Angora, this winter. Very friendly feelings towards the Protestants on the part of the Armenians; & a general conviction in their minds that the truth is with these Protestants, & constant new hearers at the Sabbath services, are the indications of progress at this point. A visit from a Missionary to this distant place is quite a desideratum, & if practicable may be attempted the coming season.

In the Greek village of Erdeck, the chief city of the ancient Cyzicus, so often mentioned in Greek & Roman history, a movement towards the truth has commenced, chiefly by means of a Greek physician. What is needed is a suitable native laborer, himself a Greek. But we are entirely destitute of Greek assistants, & hence, we know not what to do for the furtherance of the work, thus apparently commenced. There are many Greek villages in that peninsula, who would naturally be much influenced by a work in Erdeck.

We are in usual health. —— We sympathize with you most sincerely & deeply in your protracted illness; & our earnest prayer is, that you may be soon restored to your usual vigor

Yours affectionately

B. Schneider

Broosa, Feb. 25. 1870.
Rec'd March 25.

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Constantinople, Aug. 13, 1870

Rev. N. G. Clarke D.D.
Sec. A. B. C. F. M.

My dear Brother:

In my last letter, I think, I spoke of an intention to spend a good part of this summer in Istanos, near Angora. I had not abandoned this design when Bro. E. E. Bliss & the Station sent me an earnest request to come & take his place as Editor of the Avedaper in its Turkish department, & also to preach in Turkish on the Sabbath, for two months & a half, that he might have a vacation. Knowing well that he needed respite, & having just then been prohibited by the Doctor from travelling in the heat, on account of a slight indisposition contracted by exposure in a neighboring village, Providence seemed plainly to direct me hither, for the present. So I am here, doing what I can to aid the work. In itself considered, I should have preferred to preach in Istanos; but the intimations of Providence plainly pointed to this place. If the state of the country should not be disturbed by the present war's becoming a general one, I still hope to visit Istanos in Sep. or October.

Being here, I thought I would give you a brief account of a new developement of the disaffection of the natives towards the Missionaries. I do this simply as a matter of history; to keep you informed of what is transpiring. Pastor Simon has begun to publish a paper, & recently he has ~~in-~~ inserted articles & letters against the Missionaries, generally accompanying these communications with remarks of his own, quite as disparaging to the Missionaries, as the articles themselves. Recently, his correspondents have attacked Mr. Wheeler & the Harpoot work & Mission. We do not intend to take any notice of these articles whatever in our paper. Doubtless, they would like to draw us into a public discussion & controversy; but if this be the trap set for us, we mean not to be caught in it. When Pastor Simon recently was spoken to on this subject, he justified himself by saying, that as there was no court of appeal, to whom they could make known their grievances, they pursued this course.

That you may have a correct idea of the nature of these attacks, I will translate a part of one of them, as a specimen. Though we do not know certainly, we presume, it was written from the vicinity of Cesarea.

I should further state, that this letter was written in reply to a Circular from Minasian, making inquiries as to the condition of the churches & the relations existing between them & the Missionaries; but published by Simon in his paper.

In the fore part of the letter, the writer implies, that the disaffection felt is much greater than is expressed; that from conscientious motives, fearing that some injury to the cause might result, many are silent; that in this state of things it is difficult to ascertain the views of the churches, & that only by special visits & personal conversation with individuals, their real feelings can be elicited; & then he says that when persons have come from America to investigate matters, by first conferring with the Missionaries they took sides with them, but that they ought to have gone directly to the churches, & had intercourse with them, so as to understand matters correctly

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Here, now, is a translation of the remainder of the letter: viz

"I think that the views of the churches in regard to the course pursued by the Missionaries, have become pretty well known, by various events & letters. Their zeal & good deeds are undeniable. I consider most of them as pious men. But still, by not in the least, turning "from their own ancient Missionary ways" (policy, I suppose is meant), "they are only carrying out their own ideas. I have before this written several pieces on the subject of their conduct; & although I have always taken care, lest I should have cherished some wrong views, yet new developements, which I have witnessed, have confirmed my former opinions. And what is strange is this, that while they ought to give public replies to these things" (charges), & confute them, they do it not; & while they are unable to do so, they shew enmity, directly or indirectly, to the persons, who express these views. Actual facts shew, that they have no regard to the proprieties of ~~the~~ or the interests of the work, but only do what seems good in their own eyes. What propriety is there in having only two Missionaries at Marsovan & no female Teacher, although there is both a Theolog. School & a Fem. B. School in the place; while in the village of Tala in the vicinity of Cesarea, there are three Missionaries & three female Teachers. And what propriety is there in giving 37.000 piastres in advance for the rent of a house for ten years? While Female ~~Teachers~~ Teachers from America have permission to do every thing they wish, like a Missionary, Armenian Female Teachers, who are very much more useful than they, have not accorded to them half or one fourth the estimation & favor awarded to the former. And though a School be opened" (Station Class) "to raise up Preachers & Teachers, with the profession of their being taught self denial, their wants are not supplied, & the poor pupils suffer much inconvenience; & because there is no proper attention paid to the sciences, the reputation of the School suffers, & the number of pupils is being diminished year by year."

"Therefore, matters being in this condition, Christians in America can well consider, what is to be done for the improvement of the Protestants of Turkey. It is very important, that science & piety together should be taught to us in this country. We should have books on useful sciences; schools teaching the higher branches of science should be opened; & in this way, learned men coming forth from our own congregations, various books must be written & translated; & by these means our Community might attain to perfection. There can be no doubt, that in America & Europe, there are many pious & benevolent persons, who, desirous of the progress of science & piety in these parts, are ready to make great sacrifices" (for this object). "Therefore, when proper information on the condition of this country is given them, we hope they will afford all the aid in their power."

"The time is coming when every thing will become known, & every thing will be put into proper order; but I fear that if our nation long remain in this condition, the evils resulting from it, will not be speedily or easily removed".

May God from on high look down upon these churches & bless them. Amen"

* * *

Truly yours
B. Schneider

P. S. The spirit of some of these articles is, perhaps, worse than that of this one; but they are in Armenian, & I cannot, therefore read them. The names of Parsons, Herrick, Baldwin & Schauffler have been used, & very likely some of the rest of us may yet be thus honored. — By deliberately & carefully reading the translation I send you, I think you will perceive the animus thereof, & also the real views which underlie these utterances in the mind of the writer.

All well here.

In much esteem

Yours truly

B. Schneider

Rev. B. Schneider
Aug. 13, 1872
Rec'd Sept. 5, '72
Ack'd Sept. 15

(1) 143

Broosa, Dec. 9, 1870

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

My dear Brother:

The examination of the Theological School at Marsovan occurred on the 24th of October. Being appointed by the Mission to be present on the occasion, I had the privilege of witnessing the exercises. The examination, ~~was~~ continued through most of three days, & as a whole was quite satisfactory. The appearance of the students in Theology was peculiarly gratifying. The readiness & propriety of their answers proved, that they had bestowed thought on the various points brought up, & saw their relations to one another. Their public addresses, on the occasion of receiving their Diplomas, were all excellent, but some of them were of a quite superior order, & exhibited no common degree of oratorical power. I could not but feel, that, as a body, they promised to become useful laborers in the Lord's vineyard.

"Another pleasant feature of the week was the examination of the Girls' Boarding School. I am happy to express my special delight at the proficiency exhibited. This is a very important & useful Institution & should be well (continued".//

The exercises at Marsovan being over, I started for Angora & Istanos, both Out-Stations of Broosa. On the way I delayed two days at Sungurlu, an Out-Station of Cesarea, to attend the formation of a church & the ordination of a Pastor. The occasion was quite interesting; but as you will, doubtless, have an account of it from some other pen, I forbear to describe it.

It took us seven travelling days to pass from Marsovan to Angora. This is a large city, of from 40.000 to 50.000 inhabitants. Of these, 8 or 10.000 are Catholics; 3.000 Greeks; 1.000 Armenians; 500 Jews; & the remainder, ~~some 30 or 35.000, are~~ Mussulmans. Not many years since, my Associate in Broosa, gave you a full account of the place, especially, with reference to its becoming a Missionary Station: I need not, therefore, add much to what he then ~~wrote~~. (See Miss. Herald for 1867, page 239.)

"The arguments in favor of making it a ~~Missionary~~ Station are these, viz

"1.st As a city of a nominal Christian population of nearly 15.000, including Armenians, Catholics & Greeks, it certainly has strong claims on our benevolence. There are not so many Christian villages in the vicinity, as is the case with many other Stations,- still there are a considerable number. Istanos has an Armenian population of 3.000; six hours distant; in ~~another~~ an opposite direction, there is a village of 7.000; Kalehjik, 12 hours distant, on the ancient Halys, has 1.000; a village, 9 hours eastward, has 250; & Sivri Hissar, 24 hours distant, has 3.500; making, in all, at five different points, 8.200 Armenians; —— 14.000 nominal Christians within the city, & more than half as many more in the vicinity.

"2.) Another consideration is the fact, that the work is actually begun. Many books have there been sold & much light has been disseminated, & a nucleus of a Protestant community has been formed. There are ~~a~~ half a dozen or more, who have openly embraced the truth, & these are very anxious that a Mission be commenced, & earnest efforts be made to establish the cause of truth there firmly. They appeared quite saddened at the thought, that while labors were bestowed upon other fields, all around them, next to nothing was being done for them. I sympathize most heartily with them in this respect. Some nine years since, a colporteur was sent thither & remained several years. The last two years only an occasional visit has been made. But what is needed is an educated native Preacher or Pastor, or a Missionary. For an interior city, Angora has an unusual degree of intelligence & civilization, & considerable education. No uneducated man can sustain himself there, especially against the powerful array of influences which the Catholics bring to bear on their cause, by means of their educational establishments.

"3. Almost, if not quite, all, the other important points in Asia Minor, have already been occupied, either as Stations or Out-Stations. To make the occupation complete, Angora should, also, be made a Station.

The climate is dry, & rather cold in the winter, but warm in the summer, especially for 3 months or more. All the people then move to their vineyards, where they have summer houses, & spend the warm months. On the whole, with a good location in the city, there would, probably, be no particular difficulty in regard to the climate. There is a weekly post to & from Constantinople, & a telegraph, connecting Angora with the Capital & all the important towns of the ~~interior~~ empire.

4. Another reason for occupying the place is the ~~free~~ greater ease with which the work at Istanos could be superintended, & the other places mentioned, could be worked, from that point. Broosa is 9 or 10 days distant, making a visit from thence thither difficult & expensive.

"The discouragements to be encountered are, 1. The extreme worldliness of the people & their devotion to sensual pleasures. The morality of the place is said to be extremely low,— not only among the different Christian sects, but also among the Mussulmans. I have heard facts in this connection, which modesty forbids to be mentioned. While all this makes the work more difficult, it becomes therefore all the more necessary. ++ 2d The hostility of the Catholics. As they are a large body & have a large proportion of wealth & influence, all this would be wielded against the truth. Some of them, too, are very bigotted, & their priesthood very determined in their opposition. Still, many of them are free from this bigotted state of mind, & it is to be hoped, would be accessible to the truth; & we must never despair of the power of the gospel over the human heart in its worst condition."

The cost of living is higher than at Marsovan; — probably, it would prove to be much as it is in Cesarea.

The work at Istanos, 6 hours west of Angora, has arrived at a stage, where it needs the fostering care of a native Pastor. The native laborer, who has been stationed there for several years, has been useful & his efforts blessed; but a more thoroughly educated man has become necessary. To prepare the way for the settlement of such an one was the main object of my visit there. I took with me from Marsovan a promising member of the graduating Class, as a suitable candidate for the position. The

Protestants seemed pleased with these arrangements; & if, after full time for trial, there be mutual satisfaction, he will receive a call & be ordained over them. This is a consummation devoutly to be wished for; & we cannot but hope that the measures taken may secure such a result.

I was in Istanos 9 days, including two Sabbaths, when I preached to them. On both days there was an audience of about 110, among whom were a number of new hearers. They listened very attentively to the truth. They have a commodious Chapel, though it is not yet fully completed. The whole number of Protestants, small & great, is nearly 100: quite a number have been removed by death the last two years. As there has hitherto been no one to become Pastor, no church has yet been ~~formed~~ formed; but the materials for one exist, some 7 males & as many females being hopeful candidates for membership. The people have shown a commendable degree of liberality in their contributions towards the church edifice & the support of their preacher. From the pledges already given, it is obvious that they will be able to pay half of the salary of a Pastor, when necessary. On the whole, I was pleased with the character of these Protestants. While the work has made no special advance recently, still there has been some progress; & the deep impression, made on the population of the place & their disposition towards the truth are such, that further additions to the ranks of the Protestants may be hoped for from the 3.000 Armenians resident there. It is matter of rejoicing, that the gospel is being firmly planted in such a community.

Sungurlu, the place of the ordination alluded to, Angora, & Istanos are all within the limits of ancient Galatia. Paul wrote one of his epistle "Unto the churches of Galatia". In Acts 16:6, & 18:23, we read that he & his companions passed "throughout the region of Galatia", & "went over all the country of Galatia & Phrygia in order, strengthening all the disciples." There are no means of identifying the localities of these primitive churches, & we can only form conjecture on the subject. But as I passed over a very large part of that district, I saw & heard of no place, where there was more likelihood of their having existed than in the above named localities. In the time of Paul, Angora was a large & flourishing city, & doubtless its size & importance attracted him thither. Sungurlu & Istanos both furnish situations favorable for cities, & it is therefore probable that these veritable localities were sites of cities & centres of influence in ancient times, & in that case, some of these churches of Galatia may have existed there. If so, it is interesting to reflect, that the doctrines of the cross, preached & accepted there 18 centuries ago, are now being revived, & new churches planted. This much, at least, is certain, that Paul once gazed on those same mountain ranges, & passed through the same vallies, & traversed those same plains, & that his voice, "setting forth Jesus Christ before the eyes" of ~~those~~ people, "evidently crucified", was heard in all that region. The recollection of these things served to relieve the tedium & fatigue of travel & to inspire the hope, that the same blessed ~~cross~~ gospel is soon to become triumphant again in those ~~same~~ regions."

On my return from Istanos, I took Mooradchai & Bilejik, both Out-Stations of Broosa, on my way. I spent nearly three days in the former place, one of them being the Sabbath, & preached to them three times. I was gratified with ~~with~~ what I saw of the Protestants, though they are passing through a severe trial just now, on account of a wound inflicted, in a fit of anger, by a nominal Protestant, on a member of the church, which resulted in his death. They evince a gratifying interest in the support of the gospel & its institutions, & more or less efforts are made to spread the truth. The Pastor, settled over them a little more than a year since, has left them; but

I was able to induce one of the graduating Class at Marsovan, to supply his place. Should a mutual interest spring up between him & them, he may become their regular Pastor. We look forward with hopefulness to his labors there.

The Pastor of the small church at Bilejik has been dismissed from that charge & is now laboring in Rodosto. This destitution of a Pastor is, of course, a disadvantage. The want is supplied for 4 months by a member of the Theological School at Marsovan. It is very doubtful, whether another Pastor can soon be found; probably not under two years. Though this church has long been in existence, it has grown very little, & its spirit is not as aggressive as it should be, nor do they manifest a proper degree of liberality in supporting their own institutions. It will require some wisdom & perseverance to bring them up to the measure of their duty.

In closing I may say, that I was absent from home 7 weeks & 2 days. During this time, not including the journey from here to Constantinople & Samsoon, I was in the saddle 20 days, & travelled about 450 miles. Though late in the season, I was favored with most excellent weather, during all my tour journey, rain not having overtaken me even once, & no accident of any kind having befallen me. I have abundant occasion to praise the Lord for his preserving care & all his goodness to me.

We are all well at this Station

Yours truly

B. Schneider

Broosa, Dec. 9, 1876.
Rec'd Jan. 7. 1877.
Ack'd Feb. 6.

Broosa, Asia Minor
Sep. 12, 1877

Rev. N. G. Clarke D.D.
Sec. A. B. C. F. M

My dear Brother:

Agreeable to your request, I wrote to Consul Blunt of Adrianople, to send some extracts from the Report he is preparing on the subject of education in this country, to be forwarded to you, for insertion in a certain work, which is to be published under your direction. The following is his reply:

"I regret that I have not yet completed my Report on Educational progress of the Bulgarians in Roumelia; but as soon as I shall send it in, I will ask the Ambassador's leave to furnish you with the extracts you require, although I do not think you can have them before three months from this time." (July 28/77).

His answer was long in reaching me. As soon as the extracts come, I will forward them to you.

It is not yet decided whether I am to spend the winter in Adrianople. The former Pastor of Broosa (the one who accompanied Miss Worcester to Broosa) is now there; & perhaps, he will remain. Meanwhile, Mrs G. & I spent 5 Sabbaths in succession in Yenijeh, a village 7 hours east from Broosa, & we are on the point of going again to spend about two months more. The work is opening there very finely, & we feel very much encouraged. My largest audience was over 60; & one day the hearers were very much impressed by the truth. I am more & more convinced that God has a people to be gathered in that village. After we have gone again, & been there some time, I will give you a full account of that work.

Miss Clarke's School has commenced again. Her eyes have much improved, & her general health is very good.

Mrs Schneider's health is much as when you saw her in Const'ple. I am more & more impressed with the necessity of her going to America for a season. Her nervous system is so much affected, that the least annoyance, or unpleasant occurrence, during the day, prevents her from sleeping; —— & generally, the whole night. We hope, however, that now that the cool weather has commenced, she will be able to hold out till next spring. In due time I will write you on this subject & ask for permission from the Prud. Committee, to make a visit to our native land.

Affectionately Yours

B. Schneider

P. S. Mrs G. & Miss Clarke join me in the kindest regards to Mrs Clarke. We shall all long remember her smiling, cheerful countenance. —— Miss M. Worcester made us a very pleasant visit in Broosa — I suppose she has not yet returned to America.

I hope you yourself feel much invigorated by your European trip —— that the vigor of former days has returned to you. How different it seems now, to address a letter to you, after having had the pleasure of a personal acquaintance. How glad I am to have thus met with you!

There have been some cases of cholera in Broosa. But they have been rather sporadic in their character, & have now almost disappeared. We feel no alarm.

Broosa Sep. 12. 1871.

Rec'd Oct. 11.

Ackd. Nov. 28. 1871

Yenijeh, Nov. 8, 1871

Rev. N. G. Clarke D.D.
Sec. A. B. C. F. M.

My dear Brother:

This village lies 7 hours east of Broosa, at the eastern base of Mt. Olympus. Its population, which is wholly Armenian, is estimated at 6.000; as large a number of that people as are found in Broosa itself. Hence it presents a fine field for missionary effort.

Though this place has been an Out-Station for some time past, it has not been fully occupied, or properly worked, till recently.

As was to be expected, these villagers are ignorant & have many superstitious notions. But untutored & uninformed, as the great body of them are, they are simple minded, & free from that selfcomplacent, careless & worldly spirit, so prevalent in large cities. This unsophisticated & honest temper of mind is an excellent preparation for receiving the gospel. They have a great reverence & respect for the Word of God, & listen to its declarations with great deference.

I gave them a copy of the Scriptures to be used in one of their coffeeshops. No liquor is sold there, it being a place for public rendezvous & sipping coffee. Some one, who is able, reads portions of the Word, while others listen. Questions are often asked, remarks made, & frequently discussions occur in connection with what is read. Often, in passing, I observe the book in the hand of some one perusing it. On one occasion, I saw the Bible open before one of the Protestants, earnestly engaged in conversation with another man, laboring to impress upon him some truth. I often go to this place & read & remark upon a portion of the Bible, or they request me to read, or ask for an explanation of some passage. At one time, while I was remarking upon Rom. 7: 14-25, the tears came to one man's eyes & he earnestly inquired, "What shall we, must we, do, to be delivered from this condition?"

"Mrs. L. & myself have now been here twelve Sabbaths. The audience on the first Lord's day was 20, & that under a large tree in the gardens, a little rivulet, directly from the heights of Mt. Olympus, bubbling past us; —— in fact, we were almost under the very shadow of this classic mountain. After this date, the audience constantly increased, except one Sabbath, there being from 30 to 70; & on one occasion ~~there were~~ about 150 hearers. Of these, however, many came from curiosity, & perhaps, a few to scoff; but no hostile demonstration was made, & they heard much gospel truth.

"On one Sabbath, as Christ & his love were dwelt upon, several of the ~~[illegible]~~ hearers were deeply moved. In fact, during every sermon, there is more or less evidence that the truth is taking effect. It is this impression of the truth, manifest in various ways, that affords ground for encouragement. We do not forget, that the most favorable appearances ~~often~~ remain unrealized; But in these circumstances, proper labor, prayer & trust in God, seems to promise precious fruits in the end.

"Mrs. S. has found, until recently, a remarkable readiness among the women to listen to the reading of the Bible. She was often requested to come among them & read to them; & companies of 10 or 15 listeners, could be easily found. Much of this may ~~have~~ have been mere curiosity; But as they are very ignorant of the truth, & never hear the Bible read in an intelligible language in their church, & no evangelical sermons are ever preached to them, such access of the Word to the female mind, in their low & degraded condition, was full of cheer.

"But opposition has also appeared. The principle men of the village called the owner of the house, a part of which we have rented, & ordered him not to lease it to us; & further, they represented to the Turkish Authorities, that as we had taken a house near their church, trouble would be created among their people, & hence they could not have us here; etc. etc. But they were foiled in these attempts.

This, however, was not the end. Two weeks since, after ten in the evening, only a few seconds after Mrs. S. had adjusted the curtain of the window, there was ~~an awful~~ a crash. On examination, we found, that a large sunburnt brick had been hurled at the window, with such force, that not only the pane of glass was ~~broken~~ shivered into a thousand pieces, but the sash ~~of it~~ was carried away, with the hinges, & the fragments of the brick-bat were scattered over the room. Had Mrs S. been before the window a half a minute longer, she might have been seriously injured. But providentially, no one received any harm. A half an hour had hardly passed ~~[illegible]~~ & there was another crash in the lower part of the house, ~~when~~ three panes of glass were suddenly smashed in, & created a great panic in the family of the owner of the house. The darkness of the night enabled the perpetrators of the deed to escape unobserved.

"Though the Governor of the district, & a few of the leading men of the village, had given me an assurance that no such violence should be repeated, five days after the first assault our house was stoned the third time, in the evening; two panes of glass being broken in & the fragments scattered all over our bed.

"As we had heard of threats to burn down our house, & as my application for a watch to guard the premises during the night was unavailing, we did the best we could to protect ourselves. For this purpose we barricaded our windows by means of tables, boxes & doors, so that, if any further assault should be made, the force of the shock might thus be broken. But nothing further occurred, & we slept comfortably, & securely.

"We have been laboring for redress & for a written assurance & pledge from the leading men of the village, that we shall be unmolested in the future; but as yet, we have been able to secure only a verbal promise of protection. Probably, the case will have to go to Broosa, before it is properly decided. When it is fully settled, I will write again. Meanwhile, we feel no special anxiety."

Affectionately Yours
B. Schneider

Genijik, Nov. 8, 1871.

Received, Dec. 21–

un Ackd March 12/72

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Yenijeh, (7 hours from Broosa)
Dec. 9, 1871

Rev. N. G. Clarke. D.D.
Sec. A. B. C. F. M

My dear Brother:

I hope I shall not be regarded as interfering with matters that do not belong to me, by means of this letter. My long residence in Aintab, & my interest in the work there, must be my apology.

When I heard that the people of Aintab had subscribed 160.000 piastres towards the proposed College, I felt that the question of its location in that city was no longer problematical. As they alone had given the whole sum that was demanded from all the Communities in the bounds of the Mission, they seemed to have a claim on the Institution. But I learn that the people of Marash are making a fresh effort, to have the College located in that city, on the ground, that as the Theological School is there, this Institution should, also, be in that place.

Pardon me, if I state the reasons why I think that the College should be in Aintab rather than in Marash.

1.) The very liberal subscription of the Aintab people seems to have given them a claim on it. They have given what is equal to $60, or 80.000, 00cts in America.

2.) The fact that the Theol. Seminary is already in Marash is a reason why the College should be in Aintab. Why concentrate all the good influences of such Institutions in one place? It is certainly better policy to distribute them, that as many places, as possible, share them.

3.) Aintab is more central to the whole Mission, & easier of access than Marash.

4.) Aintab is much more of a thoroughfare, for Asia Minor, than Marash, merchants & caravans from distant places, passing through that city more than through Marash. Of course, merchants & caravans come to M.; but they are from nearer places, & I think, not so numerous.

5.) The climate of Aintab is better than that of Marash. Aintab has the reputation among the natives of being the healthiest place in all that region — healthier than Oorfa, Aleppo, Marash, Adana, etc. While, of course, it is warmer in the summer in Aintab, there is an elasticity & bracing quality in its air, which contrasts most favorably with the ~~water~~ hot & enervating wind of Marash. The reason of this difference lies in the fact, that Aintab is higher than any other city in that region. Recent measurements by Engineers show, that Aleppo is 1.100 feet above the level of the sea; Marash, 1.500; & Aintab, 2.700. Missionaries & Professors may have summer houses in Yerhan (the summer retreat of Marash); but you cannot move the students of a College in this way every year.

6.) If now, after the people of Aintab have subscribed not only more than Marash, but the entire sum, asked from all the Protestant communities within the bounds of the whole Mission — If, after having gone so far beyond what was asked of any one Community, the Institution should go to Marash rather than Aintab, I have no doubt, that not only a feeling of disappointment, but distrust & alienation are likely to follow.

Would not such a result be natural? The impression that some unfair means might have been used to influence the minds of the Prud. Committee, might be left on some minds. In view of the development of such distrust in the (viz. Western Turkey) Mission on the part of the native mind, any such results would be most undesirable & unhappy; & if possible, should be avoided.

I confess, that I shall feel disappointed, in view of all the circumstances, if the Aintab people are not to see their expectations realized; though I have no doubt that the Committee will seek only the good of the cause in their decision.

Yours truly

B. Schneider

P. S. As I wrote you, the former Pastor of Broosa has gone to Adrianople for the winter. Mrs S. & I are still here; & we may spend the winter here.

Dec. 13. Last Sabbath we had a good audience, & the attention was very encouraging. I noticed, at least, four individuals whose hearts were deeply moved. How much comfort it gives me to preach in such circumstances!

This is not the kind of paper, on which we are to write our letters to the Mis. House. But I happen not to have no other with me. I think this sheet cannot differ much from the proper one

Broosa, Dec. 9, 1871.

Rec'd Jan. 24. 72

College

Bible House, New York, Feb 5th.

Dr Anderson,

Dear Sir,

Mr Merwin has informed you of my intention to sail tomorrow in the "City of New York" for Liverpool. Letters rec'd this week from Mr Schneider announce his arrival in London Jan 12th (I think) and said he would commence his round of addresses that week.

But of this he has probably written you himself.

You will imagine that I leave my friends far more cheerfully for the hope of meeting him so soon. The dreaded Atlantic seems bridged over by this fact, Most grateful and happy shall I be if permitted to resume my work in Aintab once again -

Truly can I say, goodness & mercy have followed me ever sin I left my home - very marked

Should have been very glad to have had your parting benison but this may not be I suppose.

Kindest regards to Mrs Anderson and your daughter, with remembrances if you please to Messrs Treat Gordon, Whipple, Ward and to Mr Alpheus Hardy

Sincerely your friend,

S. M. A. Schneider

Mrs. S. M. A. Schneider

New York, Feb. 5. 1864.

Rec'd. Feb. 6.

Ack'd. Ap. 16.

Rev. Dr. Anderson.

Oberlin
Nov. 7th 1870

My dear Dr Clarke,

I find that Prest. Fairchild expects to sail for England Dec. 1st, and I should like to go with him, so as to get my outfit & see my friends before you arrive. Have you any objection?

I am much interested in finding Mrs Parsons of Micronesia also from Oberlin, & am looking forward with great hope to being with her. Had not I better write to her - & how shall I address? I would fain be no expense to you were it possible, but I cannot look for more than *my suppo* from my brother. He is a young man & quite young in worldly prosperity. I shal consequently have to accept outfit &c at your hands.

Pres. Fairchild goes to the Ea at the beginning of his tour & hopes to be in Constantin *I think* in February. I don't know whether I could arran to go along with him, but if I could, would you like me to do so?

I don't care to spend too lo

a time in England & I *do* feel anxious to get to Mrs Parsons as soon as I can, & there are reasons why it would be good to be there as early as possible in the season, as you yourself suggested.

On the other hand I had calculated on the pleasure of travelling with you & Mrs Clarke - yet you will not blame me for preferring an early arrival at my station to much leisure time spent merely in seeing friends.

I leave myself in your hands you are my guide.

Very sincerely yours
Julia A. Sherman

Miss Julia A. Shearman

Oberlin Nov. 7. 1870.

Rec'd Nov. 9.

Ans. 12

Oberlin
Nov. 11th 1870

My dear Dr. Treat,

I have just received your kind letter announcing my appointment to Western Turkey, which is quite acceptable to me, & in view of which I feel very happy.

I was rather anxious for a word of reply to my last to Dr. Clarke. I could not comfortably wait any longer, so have taken it for granted that he approved and have engaged passage on the "Calabria" for Dec. 1st, having the opportunity of going along with Prest. Fairchild.

I have many friends in England who will claim a little time from me. & I shall get my outfit there.

A letter will find me here up to one week from this date. I expect to spend two or three days at the close of that time at the Elmira Female Acade where are the two daughters of Mrs Parsons of Nicomedia, th I shall go to my brother, whose address is 183 Madison St, Brooklyn, New York.

I don't know if you feel it of any importance to see me at Boston before leaving; if you should, I would suggest that you telegraph.

I am anxious to avoid everything like publicity or ceremo about my departure, but of course shall be very grateful f prayerful interest.

I had no idea of so early a departure when I saw Dr Clarke, but this pleasant opportunity was too valuable to be lost.

Hoping that this will be a satisfactory arrangement

I remain

Very truly yours

Julia A. Shearman

Miss Julia A. Shearman

Oberlin, Nov. 11. 1870.

Rec'd Nov. 14.

Oberlin

Nov. 18th

My dear Dr. Clarke,

Prest. F. has this morning told me he decides to go on. so I pursue my journey, trusting about the issue.

I have my ticket in hand now for the Calabria, Dec 1st Berth 22.

I still feel that I ought to press on for England as soon as possible. whether Prest. F. goes to Constantinople or not – don't you? But you will write to me at my English address.

Most truly yours

Julia A. Shearman

Miss Julia Shearman

Oberlin, Nov. 18. 1870.

Rec'd Nov. 21.

My

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It
that
& th
wou
to y
I ca
und
but
I sh
bec
wil
if
th
inf
my

Miss Julia A. Shearman

Oberlin W. Turkey

Nov. 16th

Rec'd Nov. 21/70

My dear Dr Clarke,

Accept my warm thanks for your kind letter. It was so very pleasant to find that you approved of my plans & that energy & promptness in a woman are not displeasing to you. I donot know what I can do about getting to the end of my journey as yet, but if I find I can go along I shall. My impressions have been for some time that there will be war in the East & if one is going there, the sooner the better. I will keep you informed of my whereabouts My safe address in England.

will be

Rev. H. I. Bailey
North Leverton
Retford
England.

You perceive I have spoken for my passage on the "Calabria" feeling it best to do so at the same time with Pres^t F.

I will write to D^r. Wood & see him in New York.

Much obliged for all suggestions. You do business wit wonderful accuracy & promp ness. I think I see everythin clearly.

I should like much to trav with you, & may yet do so still it is not good to remai loitering if it can be avoide

At any rate I hope to se

your face in the East. It will be a very welcome sight. I already know by anticipation how precious home ties & friends will be. I have warm greetings & loving farewells from my friends here. Kindest regards to Mrs Clarke I hope to see her too in the East.

Very sincerely yours
Julia A. Shearman

17th

My letter was not mailed yesterday. I have now a P.S. to a

The rumors of war in the Eas are beginning to startle people. Prest. F. hesitates about his tri

He holds up a week to consid & I do the same. Should he not go my prospects change In case of war it would not be advisable to go via Englan But I will write when the Prest. has decided, & you m communicate if anything oc-curs to you.

Miss Julia A. Shearman
Brooklyn, Nov. 29. 1870.
Rec'd Dec. 3.

3 Madison St.
Brooklyn
Nov. 29th 1870

My dear Dr. Clarke,

You have been so kind to me in every way, accepting my short letters and hurried manner of dealing with you, that I cannot leave without a last word - though I write with talking going on around me.

I am going off with cheerful confidence in God, though with none in myself. Whenever I stop to think of *myself* I am like Peter when walking on the water looking at the waves instead of at Christ. Sometimes I am tempted to be a little weary of the life of change & of journeying

photos sent
to you, though
they are not
very good -
I never yet
met good ones

the having "no certain dwelling
place" - which has been my po
tion for a number of years,
seems likely still to be my lo
Sometimes I am tempted to be
a little sensitive to the remar
Wh a certain class of people
will make about a woman
who leads an apparently erra
tic life; & sometimes I am
a little discouraged by the
kind of loneliness which I fe
as the result of having differ
ent aims from the mass of
women around me - to say
nothing of the fears lest I sh
fail - not of final salvation -
but of glorifying God as full
as I ought in my life.

But, on the whole, I keep my
head above water, & sometim
I rejoice exceedingly. - Sometim

a little occurrence of a cheering nature comes to encourage my faith & hope & I say to myself almost singing "poor yet making (some) rich, sorrowful & yet always rejoicing, having nothing, yet possessing all things." And so I am going to Nicomedia.

You - I mean all the members of the Board with whom I have had any intercourse - have done much by your kindness to smooth the way for me & make it seem all pleasant. I have not yet had one anxious or distrustful thought about my relations with you, & hope I never shall. You will not expect perfection from me, but I will try to bring you no trouble or discredit - rather I

will try to please the Maste
& then you will be sure to b
pleased.

Thank you for leaving me
free about my plans. I will
write to you from England
when I arrive, & as I see my
way toward the East.

Yours in our Lord Jesus
Julia A. Shearman

Miss J. A. Shearman
Dec. 11. 1870
Rec'd Dec. 31
Ackd Feb. 6.
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On board the Calabria
Dec 11th 1870

My dear Dr Wood.

We expect to be at ueenstown some time this evening & have our letters there. I supposed you ould be glad to know of my safety. From the first to the last I have not had a touch of seasickness, though I never sailed on so rough a sea. I don't know why this is, as it never happened to me before. is it because I am your missionary? Almost every one else has been sick & many very severely so. Our trip began with splendid weather & has been all through a successful one though we have had plenty of weather wh. tried the nerves of most of us. For three days we have been driving against a strong headwind. & yesterday we

sitting on
the floor of
the deck -
Wind still holds
on though much
less - & a shower
is coming on

had a real gale. I never before sa
the sea so grand, & as I stood on
the deck watching the mountains &
valleys & the great waves breaking
over our bows & pouring over our
upper deck, it seemed to me the
sublimest spectacle I had ever seen
Our ship is a noble one & rode t
storm with perfect ease. Our offi
are all fine men & everything is
conducted with such care & skill th
it is impossible to have any distrus
We left the Williams & Guion steam
behind us the second day though s
was 24 hours ahead of us. only
think I should probably have ha
17 days on her. 12 will be quite
enough.

I earnestly recommend Dr Clark
to take this line. He will have a
hard time enough of it any way
coming in February or March &

will find a good swift steamer a great blessing. This is one of the very best of this line I understand. The Abyssinnia, may perhaps be more desirable on Mrs Clarke's account, it has more accommodations for ladies. Few ladies can bear up at sea with as little external comfort as myself. To me air is the primary consideration & for the sake of getting that I am willing to endure wind & wet & dirt. It pays however, for I keep in perfect health & believe I shall be the better for my trip.
Prest F has kept up comfortably by keeping also in the fresh air all the time. I donot think there is any chance of my getting to Constantinople with the Prest. I shall see if I can find any one going from England. I may conclude to take the journey alone but donot prefer to do so. I suppose

you would not blame me if I should prefer to wait for Dr Clarke. In case it should seem best to do this, I may very poss go to Germany for a few weeks, as to rub up my German & get conversational fluency. I have an impression that I shall find use that language even in Turkey - ma I am sure of it. I cd be better rec ciled to delay if I were improving time, but should not want to sta idly anywhere. Please send the letter to Dr Clarke, & let me have any suggestions or instructions you may think good.

With very sincere Christian reg & gratitude to God for so safe a voyage

I am

Most truly yours

John A. Sherma

Miss Julia A. Shearma

London, Dec. 21, 1870.

Rec'd Jan. 5. 1871.

Ans'd " 10.

18 Montague St
Russell Square
London Dec. 21st

My dear Dr. Clarke,

You will have heard of my safe arrival at Queenstown through Dr. Wood, but you will not object to a word from myself from London.

I am in a truly Christian boarding house, the heads of which have been well known to me for years, amid their busy cares & labors, they are "fervent in spirit serving the Lord"

I said goodbye to Prest. Fairchild on Sunday, after returning with him from an interesting service at Spurgeon's. After he had gone I gave way to a little feeling for the first time - not only as a very dear & honored friend dea I miss him, - but as the last connecting link with America - in fact I hardly seemed to have left the country while I remaine with my travelling party.

I am making my purchases a half the price I must have pai in America as Mrs Clarke will understand if you tell her. I hav bought 5 percale dresses, 1 organdy muslin 1 alpaca and 1 flannel for $21.00 - My Free Trade convi tions grow daily.

I found it was not possible for me to go to Constantinople with Pr F. and am a good deal incline therefore to wait somewhere for *you*. What shall you say if go to Germany for a couple of months? I feel sure that Germa will be useful if I stay a few years in Turkey, & I want very much to gain more fluency of conversation. Then there are missionary institutions & operations in Germany that I should like to know something about. I have a friend here, the widow of a German missionary employed by the English C. M. S. who is well known in Germany & will help me in the way of introductions. Her eldest daughter is married to Dr Christlieb divinity professor in the University of Bonn; a very influential man & devoted Christian. Mrs Weitbrecht herself has had intercourse with many of our missionaries, knows Dr Shaufler well, & is cousin of Dr Pfander formerly of Constantinople. I could not be happy to spend my time in England simply seeing friends, but I can be quite contented with any outlay of time that promises to increase my usefulness.

I shall have to be very economi if I take my German trip, but I know how to economize. I look forward to war in the East; *some time*, & a great blending of nationalities. My French is perfectly at command, my German, *conversationally* is a little rusty.

I should be glad of a word from you saying if you appro

I am *so* glad to be an *Americ* missionary, my love to America does not diminish with distance.

With warm Christian love

I am

Yours most truly

Julia A. Shearman

This address will be safe at any time.

Miss J. A. Shearman

155

Sunday evening

July. 9th 1871

My dear Dr Clark, Rec'd Sept. 25.

I shall not talk with you much tomorrow, & have not any wish to discuss plans to any extent with you or any one else. It seems to me that the best thing I can do is to go on from day to day, looking for wisdom & light in small portions.

It is a comfort to me to believe that you are willing to trust me, & that into whatever line of service I may be led, you will, as I trust have reason to approve.

There is still in my heart a lingering, longing desire after the Turks, & a desire to make their language my specialty – and let me say, en passant that you have no conception of the difficulties of this language, or you would not think it possible for me to learn it so soon. – This evening.

rements there.
May God help
you to do so
Casting all care
on Him.
Yours most truly
J. A. Shearman

however, I have said to God "who a
I, that I should presume to choose fo
myself, it is enough that Thou has
permitted me the honor of a place i
Thy vineyard, send me where Thou wil
and so I feel quiet and at rest.
If you are going to supply Mr. Pars
place by another missionary, I think
I shall not see it my duty to remain
I had supposed you were going to lea
them without any one for at least t
time of Mr. P.'s absence. I think, b
that time, they would have been rea
to welcome him back.
If I should see myself released from
the claims of that field, I should
want to put into Turkish in good co
nest, and I have an idea which ca
to me through Dr. & Mrs Schauffler, but
which remains with ourselves entirely
I beg you not to mention at present
It is, that, for the sake of learning
the language, I should seek a position
as "governess" in some wealthy Turki

family. There are English ladies here in such employ, and it is therefore practicable. Such a method would be the very best possible for learning the language & the people at the same time. What say you? In case I attempted this nobody could help me better than Dr Schauffler in securing such a situation, in which I well know, that *great caution* would be necessary.

And now, I am anxious you shd carry away with you the assurance that I am not discouraged in my prospects. I have never for one moment wished myself anywhere but where I am. I am heartily & deeply interested in the East, though this particular region was not the one I should have selected. All the more for this very reason, am I satisfied to be here, because the choice seems to me *of God*. It seems to me as if I had been years here, and it would

be a real trial to go back to America
though America is the most blessed
place on the earth.

I intend, with the permission of Go
to keep body & mind in as good heal
as possible; & to this end mean to avoi
excesses of all kinds. As much varie
as can be had is very desirable.

I am already much indebted to Dr.
Schauffler for the great mental & spiri
tual refreshing I have had from him
He is so remarkable a combination of
high culture & of ardent piety, tha
I must be stupid indeed, did I not
gather honey from his garden.

You have now gained so much inf
mation about us all, that you are a
very valuable person to us & to the pe
ple at home. Please live as long as y
can, for our sake as well as on the sak
of some others, & to that end, *forget al*
about missionaries just as much &
as long as possible in Switzerland. Ma
the delicious scenery, which I love so

Miss J. A. Shearman. 156

Bebek - Sep. 11th 1871

My dear Dr. Clarke,

I had a fit of the lues after you left & felt badly for a hile - not because you were gone - I wanted tell you about it, but determined I wd. not trouble you & am glad I didn't. heard that I was considered "independent" e &c - After crying & praying. I wrote to the Committee ad Interim & laid my heart open saying that if they were displeased with me I shd. ask to be removed. I think hey feel better towards me since then & have had kind expressions from several. have had a seven weeks of roughing Baghchejik & in the mountains, & never was so frightened in my life - came k in drenching rain wet to the skin tumbling off my horse - not hurt, or even frightened at this - but seriously frightened at having to cross a river swollen by rain

& earnest hope that your health may be improved

Yours Trustingly

J. Shearman

My heart seemed as if it wd come out
its place - but I am alive & well - through
the last ten days I dream every night of Pre
I came at once here on my return, & the
sweet restfulness of this peaceful hom
& of these two dear old people seemed
after my weariness & fear, almost li
getting to heaven! - Mr & Mrs P. are as
settled as ever, so I laid my case befo
the Com. ad. In. & they advised that I
in Yeni-Kapoo with Miss Rappilye f
the winter & give me full leave to stud
Turkish! I hope to study Armenian to
I am glad to stay - the Parsons life is too
hard for the winter & not good for study
Abraham & his church are still quarrelling
they wanting him to go, he determined to st
I don't know who will conquer. He has ne
expressed any regret for his conduct, bu
wrote to Mrs P. restoring her to work, offer
to her to be "chairman of the Committee for
gious instruction" & to me the same position
in the "educational Committee"! He to be Presid
of the whole. & thus said he "the Lord, the ch

Miss J. A. Shearman

Constantinople. Sep. 11th 18[illegible]

Recd Oct. 16.

"A person who cannot speak any one of the languages of this country, cannot claim to be much of a missionary, and this is my case. I should prefer to keep silence; but as I have been permitted to see that which may be interesting to those at a distance, & as I shall be able to give some little idea of the labors & privations of a missionary sister, who will never tell them for herself, it seems my duty to write. Directly east of the Marmora & south of the Black Sea, are mountains ~~ranges~~ which form the connecting link between the great ranges of southern Europe & of Asia. All among these mountains, at various elevations, are populous villages which are connected, for business purposes, with some distant city, which is thus their centre. The missionary of a district has his headquarters at the city, but endeavors to extend his influence as widely as possible among the villa To do this, he must travel many hu dred miles during the year, & must learn to endure hardness as a good s dier of Jesus Christ; for travelling h is a totally different thing from trav ling in any civilized country. I shal be a little minute, at the risk of bein tedious, because I fancy many peop at home have as little practical concep tion of these things as I had, before co ing here. ¶ The first difficulty is the roads, or rather the lack of roads, f there are few in Turkey really deserv the name. Even if there is a passab road, the villages do not lie ~~along~~ on but up among the mountains th tower along side of it. Next, anyth in the shape of an inn is entirely unknown, ~~at least on the way or at~~ The khan, which is its only substit is simply a building with a num l rooms, on the floors of which, tra llers may spread their mats, eat their food, & sleep, if sleep is possible for vermin. In the absence of a khan they must camp on the bare ground. If fortunate enough to be on friendly terms with a village, & so procure a room; yet it must be remembered that chair, table, bedstead, knife, fork, spoon & plate are things unknown; he that would have any of them must carry them with him. Thus, a journey becomes quite a serious undertaking. Mr Parsons, the Nicomedia missionary, with whom I have been staying, has reduced his comforts so low, that he is able to go for weeks, with only a quilt for bedding, strapped on to his horse; but when he takes his wife & family, as he frequently does, in spite of the utmost frugality & self denial, there are many wants to be thought of. No cart or carriage can

go on the roads we must travel, so th
everything must be packed in great
dlebags, swinging on each side of a h

2 "In this style we started a few weeks
a file of six horses, to visit a village
the heart of the mountains, some thi
miles distant. Thirty miles over m
tains the whole way. means, for such
a caravansary, eleven hours in the sa
dle; and so it came to pass.

"I cannot dwell lengthily on the road
which was the roughest, hardest, wil
I have ever been over. Down the fac
a ravine, then up the front of a pre
pice on the opposite side, ~~up~~ along steep pa
where you must bend forward & hol
your horse's mane, then down just
steep ones where you almost lie back
your saddle, ~~along~~ on ledges ~~where the~~
~~path is~~ so narrow that a slip of th
horse would send you hundreds of
feet into the gorge below – such was t

kind of travel, if I except perhaps one hour, for the entire eleven hours. II It was an hour before sunset, perchance, when I caught the first glimpse of our destination, & it was a grand, but strangely wild sight. We had just come down a mountain ravine, through a narrow path made by the rain, crossed a pretty little valley & risen once more to the brow of a sharp hill. Suddenly the panorama opened before me & I stopped my horse to gaze. At my feet lay a deep, broad valley, shut in on every side by mountains of varying elevation. On the very top of the ridge opposite to where I stood, was the village of Koord-beleng, looking as if a strong gust of wind would carry it down into the valley below. To the left, clinging to the ~~face~~ side of ~~another~~ one of the mountain barriers, was another village, which looked as if it had shielden from

the top & clung to the rock when half
way down, to save itself from going far
Every separate house, I believe, can be
each one higher up than the other.
the valley below were dotted about
ing little Turkish villages, half
among the trees - the two large ones, I have described
Armenian. It was a fine sight, but
from my point of elevation, with
path visible by which to travel, &
nerves already weary with the day
effort, it made me sick & giddy to
~~& I burst into tears.~~ How I was ever
get there, I did not see; how there could
be any safe, level place on which to
my foot when I got there; ~~&~~ or finally
how I shd ever get away again
the outside world. ~~I did not see~~ I
tried to summon reason & common
to my aid, but for the time my nerv
had it their own way, + & a foolish
Parso
it was, I confess. ¶ Yet all this time Mr

was steadily pressing on, anxious to reach our quarters before dark, remembering the weary bodies that would have to be provided with beds, & the hungry mouths that would need to be fed. The road that had so tried *me*, was nothing to *her*, for she had come over it bringing her baby* along, when in the paths down the mountain the horse sank to his knees in water at every step. Naturally almost as timid a rider as myself, she has overcome fear only by years of practice. As we entered the village, it seemed as if all the women & children had come out to greet us, & cries of "Pari egak", - you are welcome", - resounded on all sides. This was a very pleasant contrast to our reception in another mountain village, where a crowd assembled to mock & insult us on our arrival. Years ago, when Mr. P. first came to ~~this place~~ - Koord-belong, the men threatened to kill hi but by quietness & patience he has won them, until it has become perfectly sa to go in & out among them.

"When Sunday came, Mr. P. was away at another village, but his wife sat i the house, her Bible open on her knee surrounded with crowds of women, f morning until evening, getting time to eat only, by sendin them away for a few minutes. ~~getting time to eat.~~ All I could do to help her was by drawing off the children into another room, where I sang with them taught them a verse of Scripture, & the Committed them to ~~Mrs. P.s~~ her little Freddie son, w told them Bible stories to their evident satisfaction.

"We are poor & have to work hard to get br the women said to Mrs. P." "We cannot think of these things unless there is so one to talk to us. Stay & be our teacher, we will learn of you".

There is a large, handsome Armenian church in this village, built at great cost by these poor people, but from wh. alas, not a ray of light, not a crumb of truth reaches them. The priests mumble prayers, morning & evening, in ancient Armenian, now a dead language, while the women sit & chatter in the gallery. A sermon is a rare event. One day, during our stay, Mr. P. ~~went~~ rode over to Khangela, the hanging village I have spoken of, to sell books, & I walked along – eschewing a horse wherever my feet would possibly carry me. It was a pretty long & fatiguing walk, ~~& the ascent from the valley to the village was considerable~~; but I got there safely, rested awhile in the coffee shop, ~~squatting, as every one must on the matting covered divan~~ à la Turque? Turk? & then went out with the two children. I was quickly accosted by a group of women sitting on a log in the street, & urged to sit down by them. I did not

realize it at the time, but I suppose I wa
the first Frank lady who had been in th
village; Consequently my visit was an e
They crowded about me, talking & ask
questions. My stock of Armenian is ve
limited. ~~(I am able to read with tolera
fluency the first five chapters of the go
spel of John, can sing a few hymns &
use a few simple phrases.)~~ To save my
from being overwhelmed with talk, I h
on the expedient of singing to them; b
this brought me into still greater diffi
I suppose they had never heard singi
before, & a crowd quickly gathered, so g
that it was with serious effort ~~that~~ I g
through it to the house of a woman w
invited me. The people followed us & f
ed the house, stairs, & court below, alm
to suffocation. I had sent Freddie fo
the native Christian man who was with
Mr. P. at the coffee shop, & told him to
a gospel of John. Meanwhile the man o

the house & a number of women went to work to produce order, wh. they did, by all shouting at once to the rest. The house was more than full, but still they kept coming, & it was only by severe measures that the audience was reduced to bearable dimensions. When at last I could be heard I spoke to them through my little interpreter, Freddie. I told them that the people of America, who were very wise & had very nice happy homes of their own, had sent me to teach the people of this country so that they might be as happy, too. I told them that what made the people so wise & so happy is that there are so many Bibles there, & even the little children are able to read them. Then I read part of John III, & our native helper talked about it. Gradually the people were dismissed & then I was constrained to remain & eat. Bread, meat, cheese & grapes were set before us, on the little tray on patriarchal looking old man came to us & invited us to his house, but I felt the embarrassment would only be prolonged, so after making him understand that I came from America, London, Constantinople, & Nicomedia, by which he perceived that I was a traveller passing through, I took leave of him & of them all.

Julia A. Shearman

My dear Mr. Marsh,

You were very kind to send me the Christ. Union. If this is printed, can you send copies to
Miss Bailey
North Leverton
Retford - England
Miss Stephenson
8 Royal Parade
Blackheath - London
& Herrn Busch
Missions Haus
Barmen - Prussia
Very truly yours
J. A. Shearman

Yeni Kapoo
Nov. 9th 1871

My dear Dr Clarke;

From the moment I heard of the prospect of an enlargement of the field of the Board, my thoughts have been turning towards Italy. Indeed they had gone in that direction before, but as long as you had no work there I refrained from saying anything. I am not tired of the East, and if my appointment had been to a post in Constantinople I don't think I should have thought of a change. Yet, I still see, as I always have done, the disadvantage of having to spend a long time in acquiring languages, at my age. Were I ten or fifteen years younger it would be different. It must be four or five years before I can have in Armenian & Turkish the fluency that I think a few months would give me in Italian. Does it not seem reasonable that I should try whether the Lord will not give me a little usefulness in your newly acquired domains?

I should like to go on a visit to Rome & try to find out for myself what the prospects are, & shall write to make enquiries of Mrs Gould & Rev. W. Nelson Cote a Baptist minister who is doing some missionary work there.

I feel inwardly convinced that you will approve of this idea, yet, of course shall await your reply, which I hope will come as speedily as possible.

Dr. Wood sees with me, that there is no place for me in this city, at present, or prospective, & I believe is favorably impressed with my proposal. He sees with me also, that there are objections to my settling in the Micronesia field.

If I had rest for the sole of my *own* foot, I should ask you to try if you could get me for companion a most excellent Christian & truly superior woman who is now doing nothing in America & longing that the Lord would shew her what to do. She is about my own age, is thoroughly educated, is my superior in soundness of judgment, discretion, &c. &c. & would be an invaluable companion to me. She is, what I am not, a practical housekeeper, & with her, I should not be afraid to undertake a good deal. She is warmly attached to me, but I do know whether she wd. see it her d to come. I think she might be persuaded to come to Italy sooner th to Turkey. She is the daughter of a most excellent minister, who was ver useful in the West, & who educated h with the strong belief that she was d tined to some special course of service He is dead & she has no claim on her except her stepmother whom she love very much, but who would not hold her back I know. I can't live always without a companion of my own choosing, nor do I think I ought to. The Lord sent His disciples out "two and two" and it has comforted me more than once, in my longings for companionship, to read how th Apostle Paul spite of all his streng

had no rest at Troas because he found not Titus his brother and did not stay there although a great door was opened to him of the Lord.
My friend's address is

Miss Maria W. Benton
Box 87
Northampton - Mass.

Awaiting your reply, and with Christian love to those who know me

Believe me

Affectionately yours
in our Lord Jesus
J. A. Shearman

I have seen Dr. Wood since writing the above, & he suggests that as your reply cannot come under two months, the Committee ad Interim might give me leave to make a visit to Rome. I shall see, what they say & what letters I get from Rome itself.

Miss J. A. Shearman.
Constantinople Nov. 9. 1871.
Rec'd Dec. 26.

Ans Jan 9.

Liverpool Eng. June 13th 1868.

Rev. S. B. Treat;

My Dear Sir;

I know you are waiting with a good deal of anxiety to hear from us; & you will rejoice to learn of our safe arrival. I felt when parting from you at New York that you were feeling for us all, & especially for my wife, the anxiety of a father. We arrived at Queenstown in season to send letters to our friends by the Steamer which left here on Wednesday; but thought best to defer writing to you till our arrival at this place.

Our voyage was a very pleasant one; and none of the party had more than the usual amount of seasickness. Mrs. Smith did not suffer so much from this as did some of the others. But, not being well when she started, she became very wearied; and the rest which we are enjoying here is of great benefit to her. She is now as well as usual. We have great reason for thankfulness, & *no* occasion to regret coming at the present time. I trust that none of us forgot your parting words. We tried to remember our high calling, & that there were souls to save on board, as well as in Turkey. We found some who were not only willing but *glad* to sit down with us & converse on the great themes of the Gospel. Whether this seed sown by the wayside shall spring up & bear fruit to the glory of our Master, Eternity alone can tell. But we found it good for our own souls at least; and hope & pray that God may give increase to that which we have sown & watched. I speak not of myself but of all the members of the party. One of our lady teachers was especially active, & found ready access.

We arrived on Thursday A.M., and found a pleasant stopping place at Mrs. Blodgetts — the place recommended by Mr. James. The earliest Steamer for Constantinople was advertised for Wednesday next. The regular fare is twenty pounds (£20.); but I have engaged passage for the party for ninety five pounds. It is not certain that the vessel will leave earlier than Saturday; but this is the best we can do; as the fare by any other route would exceed the cost of the fare by this together with our board up to that time. This plan seemed to us also most in accordance with your wishes & judgment. We are all anxious to be on our way, & had it not been for the increased expense should have been glad to have proceeded immediately by the way of Southern Germany & the Danube.

May the Lord of the harvest prepare us for the work, & bless you abundantly for all your continued kindness.

Most Truly &c,

John F. Smith

Rev. John F. Smith
Liverpool June 13, 1863.
Rec'd June 26.
Ans'd Sept 28

Constantinople, July 15th 1863.

Rev. S. B. Treat;

My Dear Sir;

We reached here one week ago to-day; but as I did not feel able to write that day I deferred it till the next mail which is to-morrow. Most of us suffered more from sea-sickness in our voyage from Liverpool here, than we did in crossing the Atlantic: and at times I feared that it would be too much for Mrs. S. But she seems now to be in perfect health – in nowise injured by the journey. We found also that they had provided for us a most pleasant home, with father Goodell. He & all his dear family seem determined to do all they can towards fulfilling the promise of our Savior, that whosoever forsaketh earthly comforts & friends for his sake, shall have a hundred fold even in this life. The other members of our party are also well & pleasantly situated. (Miss Reynolds has been quite down with a cold; but is much better now] Most of them expect to leave in a few days. And here, as we are so soon to be separated, permit me to say that I have enjoyed my association with them exceedingly. Every one of them has continually grown in my estimation & love. We have felt like a little _family_ & find it very hard to be separated. I shall part from them feeling that each one of them is about his master's business, & will be faithful, earnest, self-denying & _prayerful_ laborers in the vineyard of the Lord.

The question of my destination is not yet settled. Dr. Wood tells me that he has written you to-day, & he has doubtless told you all the needs & the hindrances. I want God should lead me; & I believe he will. I shall be obliged to remain here a few weeks, at least. Meanwhile I am devoting myself to Turkish, which I shall find of use everywhere, & which I wish to learn & become familiar with, wherever I go. The field is wide. I rejoice in the prospect of entering it, & in being already so far on my way & already engaged in direct preparation.

Mrs. S. unites with me in kindest regards.

Most respectfully,
Yours in Christ,
John F. Smith.

Rev. John F. Smith
Constantinople July 15, 1868
Rec'd Aug. 5.
Ans'd Sept 28

(1.)160

Rev. John F. Smith

Marsovan Feb. 29th 1864.

Rev. Dr. Anderson;

My Dear Sir;

My last letter to the Missionary Rooms was written to Bro. Treat soon after my arrival at Constantinople. On Mrs. Smith's account I was obliged to remain there three months; in which time God gave to us a little girl, strong & healthy; and by His blessing she has continued so. Mrs. Smith's health has also been good. Thus has God blessed us & given us a new proof that it is safe to follow the leadings of His Providence.

As it was at first doubtful where I should be located, I spent most of that time in the study of Turkish. But when the Com^tee ad interim decided to send me here, I commenced the study of Armenian, and have dropped Turkish for the present, though I hope in time to be able to use both. While in Constantinople I enjoyed the constant society of your associate Dr. Wood; which has been a source of continual gratification to me, & I hope also of lasting personal good, & of increased usefulness.

My designation to this important post was entirely unexpected. When I left America I look forward only to the life of a pioneer missionary.

I expected & desired to devote my energies to the simple proclamation of the Gospel. I could never have dared to offer myself for the position which I now occupy. But I can but feel that God has led me here, & I rejoice in the prospect of being permitted to engage in this work. I know that I do not fully realize its greatness & responsibility. If I did, I should tremble even more than I now do. To be permitted to lay a moulding hand on the minds & hearts of those who are to be the spiritual guides & instructors of so large a portion of this great empire — to decide in so great a degree what shall their form of doctrine, their style of preaching, and, above all, their standard of piety, is a work which might well satisfy the loftiest ambition, and before which, also, even the wisest might shrink and feel his constant need of a higher wisdom. Daily do I feel how unworthy & how unfitted I am for this high responsibility. May He who is the source of all fitness, and who imparteth to His servants according to their need, give me abundantly of His Spirit of Wisdom, Faith, & Love!

Before my leaving Constantinople the Comtee ad interim appointed a Comtee of five on the Seminary; viz. Dr. Riggs, Bro. Pettibone, & the three members of this Station. The chairman, Dr. Riggs, requested that we who are here should take the main part of the work upon ourselves. Consequently, in connexion with the other members of this Station I drew up a plan for the Seminary which I have submitted to him. There are many important questions to be settled, on which I should be glad to consult you, and had thought of submitting the plan to you: but concluded it would not be best, at least till after hearing from Dr. Riggs, & receiving his modifications.

Since coming here I have seen perhaps the most discouraging side of missionary life. The church and congregation was already divided & constantly quarreling. And although the seceders soon came back, yet a large majority both of the church and congregation seemed to regard the missionaries as intruders & self seekers. Such ingratitude I had never before witnessed, & had never supposed to exist. "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" But assuredly we had not expected that this would be fulfilled through those who had (professedly) received the knowledge & hope of eternal life through our instrumentality. These things left me in great doubt, for a time, as to the propriety of locating the Theological Seminary here, where the young men would be exposed to such influences. But where shall we go? He who would get out of temptation must go out of the world. Now, things are quiet here. We hold the control of the chapel. Not, however, because they have yielded the point, but simply because they have, for the present, ceased to contend. We all feel it very important that this subject should be definitely settled, soon, that it may not be the occasion of future outbreakes. We are inclined to think that it is best to buy out their claim on the chapel, by returning to them what they have paid in, to be used by them in building a school house, which they greatly need.

Notwithstanding these very trying & discouraging circumstances, we see many things to cheer us; and feel assured that the work of the Lord is being advanced even "in troubulous times." Often have we been "cast down," but never "in despair;" and so long as we are doing the work of Christ we never can be. For that work shall prosper. And to the eye of Faith there are no discouragements; for Christ is "Head over all things to the church," and all shall favor His grand designs. The mountains of error, of wrong, of rebellion, & of opposition, shall be the theatre of His grandest conquests; and on the top of these mountains shall be established "the mountain of the Lord's house;" higher, holier, & grander for the obstacles which it has overcome. But aside from this; we are also permitted to see many signs of good. In three different places on the Sabbath quite a number of children meet for Sabbath School instruction. Many of them are from Armenian families. And thus is the good seed of the word being sown in young and tender hearts. A large number of women, also, both Protestant and Armenian are being taught to read by a native teacher, who goes from house to house & teaches them from the New Testament. And in many ways the Bible has found its way into many families outside of the Protestant community — where it is read, pondered, & loved; & is, slowly indeed to our eyes, but surely undermining the foundations of error & of all false religion. Three intelligent Mohammedans have attended our church for two successive Sabbaths, & have listened with marked attention. It is said also that one of them reads the Bible at home. — Moreover during all our trials, there have been some warm Christian hearts who have not forgotten that it was through the missionaries that the glad tidings of Salvation was brought to them; & whose lovely christian spirit has been a constant witness that our labors have not been in vain.

I have only alluded to these things. The other members of the

Station who are more intimately Connected with this work, have informed you, no doubt, more definitely in reference to our circumstances.

Hitherto hath the Lord led me; & greatly hath He blessed me. Humbly but gratefully do I rejoice in being brought to this land, to this place, & to this work. Pray for us! Especially now, that the Spirit of Wisdom may be given to us in all our plans for this Seminary; that in its form of organization it may be adapted to the wants of this people, And a fit instrument to aid in their evangelization.

I regret that I could not have seen more of you before my departure. I only met you, for a few moments, at the meeting of the Board in Springfield; & that before I had fully decided to become a foreign missionary.

I shall never forget the great kindness & Christian council of your associate, Dr. Treat; and the great interest which he continually manifested in the welfare of myself & wife. His kind letter of Sept 28th was duly received. Please give to him my warmest gratitude for all.

I shall also be glad to be remembered to Dr A.C. Thompson, with whom & his people I spent a very pleasant Sabbath. And I have never forgotten the kind greeting, & hearty promise of some of his younger members to remember me in their prayers. It has often cheered me, & I trust will not be forgotten by them.

Very Truly, Yours in the work of Christ.

John F. Smith.

Rev. John F. Smith

Marsovan Feb. 29. 1864.

Rec'd Apr. 19.

Ans'd Jan 4, 1865

Write him soon

Marsovan Turkey, Aug. 10th 1864.

Rev. Dr. Anderson;

Honored & Dear Sir;

The two past days have been in some respects remarkable ones in our missionary circle. Monday was our National Fast, & we endeavored to come into sympathy with our dear brethren in America, in humbling ourselves before God on account of our sins, & in seeking His favor both for our distressed country & for our own field, so desolate, & waste, & spiritually dead. Yesterday brought to us four strong appeals in reference to the work of Foreign Missions. First in order was your circular to the missionaries. Be assured we do not forget your own trials nor those of our fellow countrymen in this time of our National purification. And most cheerfully yea gladly shall we endure all privations rendered necessary by the prosecution of this Holy war.

Secondly came Bro. Treat's earnest appeal to the churches, which we can but hope will be read & prayerfully pondered by every Christian in our land. Truly, as it seems to me, none can fail to see that therein is expressed the very mind of Christ.

Thirdly the same paper brought the intelligence of the death of another son of our beloved missionary brother, Dr. Schneider, the second who has fallen in this war. Noble boy! He wished to be the first to mount the fortifications of the enemy. Who is there to take his place, & be the first to plant the standard of the cross on the strongholds of Satan?

Fourthly & finally, came the strongest appeal of all, in the shape of a letter from a young man to one of our missionary circle. This letter contains the glad news of his hopeful conversion after years of impenitance; but M.
also expresses the hope that those of his friends who are on missionary ground may at length discover that there are heathen enough to be converted in their own land; & so return. What! Are these the feelings of one who has just found the Blessed Savior, "the desire of all nations," the only Name given under Heaven whereby we must be saved! Is that the type of Christianity which the young converts of to-day are assuming! Is not God teaching us in this war that the poor Negro brought hither from a foreign shore is still a brother-man? And shall we not also learn that he is no less a brother when living in his far off heathen home? O, if we learn not as a Nation that every man on this wide earth who _needs_ our help has ~~a~~ _claim_ upon our help — that Christ has died for _all_ — and that his last command, "Go ye into _all_ nations & preach the Gospel to every creature," can no more be confined

to our country, than it can be to one race, class, or color,—then shall we at best, learn but half ~~the~~ the lesson which God would teach us. Would that that brother could stand with me & see the spiritual desolation & darkness which reigns around me! Could he with one spark of the love of Christ & the love of souls in his heart say, Take away your little light & leave them in a darkness only less than that of the eternal night which awaits them, & come here where so many lights are shining in every city, village, & hamlet; & in almost every house? And can the dear christian brethren at home say that their institutions are so precious to them, that in order to preserve them they are willing to offer their sons by thousands of hecatombs; & yet are unwilling to send even a few to aid in building up those same institutions in the benighted parts of earth? That they can pay millions of dollars daily to secure these blessings to themselves; but not half a million a year to give them to their fellow-men? I can not believe it. I will not believe it. I believe God is teaching us that we can give far beyond what we had before imagined to be possible; & that we shall do manifold more for the world's salvation. //

Since my arrival here — nearly ten months ago — most of my time has been devoted to the study of the Armenian language. My knowledge of it is still quite limited; but I have occasionally taken part in the meetings here; & after my return from our annual meeting I made two short tours, in company with the native assistant in the Theological School, which I feel assured was good for us, & I trust also may result in good to those to whom we went. In one of the villages where I went is a little band of Protestants who have assembled regularly every evening in the week to hear the Bible read, during nearly two years. But the young man who labored there has now left, & they are like a flock in the wilderness without a Shepherd. I would that our brethren at home might know how good it is to stand on heathen ground — even with little power to use the language — & plead with God for blessings upon the destitute. Blessed be God, the language of prayer need not be learned!

As you have learned from the Report of our Annual Meeting, the opening of the regular course of the Theological School was postponed till next April. That seemed to be the most appropriate time for the commencement of the term; & moreover the young men who contemplated entering needed a few months more for preparation. Four such had, for several months been studying with Bro. Trowbridge in Constantinople. Three of those came on here last month & on the 19th we commenced giving instruction to this Preparatory class. Three of the recitations are conducted by the native assistant, & one by myself. It is probable that others will join this class at the commencement of the regular course next Spring, if not this Fall. We have already been obliged to refuse admission to some who are anxious to study, but who do not give good evidence of having, in all respects, the right spirit.

Two native helpers have also come in — one from this field & another from Bro. Farnsworth's — to take a partial course: & two more are expected in a few days. This course will embrace most of the entire Bible course, and as much of the others studies of the last two years as is possible in the short time which they will spend here: which we hope will be two Summers after this. During the winter, which is the most favorable time for labor, they will return to their stations; or to other stations. Bro. Dodd is now giving most of the instruction to this class.

Bro. Leonard has remained in Constantinople since our annual meeting, on account of his own & his wife's health. During the winter he was very sick, & we feared that he would be taken from us, at least temporarily. But God has graciously spared him, and in a measure restored him; & we hope to welcome him home next week. For this great goodness we are indeed thankful, & pray that for it we may be more faithful servants in the future.

The Female Seminary will probably open late in the Fall. Miss Fritcher is now absent in Kharpoot, but expects to return before winter. I feel assured that her going there will not only be a blessing to them, but of great good to her, & through her to the School which is to be established here.

We are all very much pleased with our native assistant in the Theological School, Baron Avedis from Aintab. He was educated there in the excellent School of Baron Alexan & by Dr. Schneider: and we feel very grateful to our brethren in the Central Mission for responding to our appeal by sending us so good a man. He is quite young; but well educated, &, what is far better, seems to have much of the Spirit of his Master. He preaches only occasionally; but preaches *well*, & teaches well. Coming as he does into more immediate contact with the future evangelists & ministers of this land, than it is possible for any one of us to do, his position is a very important one, & I have long felt that it was of vital importance to secure for that position a man *of the very best Spirit*. We thank God for sending to us one who seems so well qualified in every way; & pray that He may keep him from turning aside from Christ; & may make him greatly useful in this work.

// Our church is still in a very sad state// On our reopening the S.S. a few Sabbaths ago, a few of the leaders after vainly remonstrating, endeavored to break it up by their singing. And so lightly is such conduct regarded by the other members of the church ~~some~~ many of whom sympathize with them, more or less — that it is doubtful whether these members will receive any discipline.// There is a great want, in all this people, of a deep conviction of sin, in their own hearts; & also of any proper appreciation of the exceeding wickedness & ill desert of sin. Sin seems to them but a light thing. "We don't do just right" they say; "but all men sin; & God is good." What we need most of all, here, is the Holy Spirit, to "convict of sin, of righteous, & of a judgment to come."//

Some doubts were expressed as to the propriety of locating the Theological School in a place where there was so much strife, & so much opposition to the missionaries. And I certainly shared in these doubts. As long however as the ground occupied by the malcontents is so decidedly unreasonable & their conduct so evidently wrong & wicked as it has been of late, there is little danger that any young man who is fit to be in the School, will be led away by them. The effect so far seems to be decidedly opposite. Still, even though that result be not apprehended, the atmosphere of such strife is by no means favorable to a high tone of piety. And for the sake of these young men, as well as for the sake of this people themselves & the perishing ones around us, we feel deeply the need of an outpouring of God's Spirit. Again & again have we rejoiced over what God is doing in many of the churches, schools, camps, & hospitals at home; & have asked ourselves, when shall we witness such times here? Now// for many a year we have been constantly opposed by those who should be our fellow-workers for God — constantly slandered, suspected, misrepresented, by those who have received through us (i.e. my brethren) the Word & Hope of Eternal Life. Again & again have we seen & *felt* the weakness of human efforts. *Without God we can do nothing.* Pray then for us that God may come & *heal* us, & that He may come & *refresh* us; & baptize anew with the Holy Spirit these young men; & make this School even from its very commencement a place from which shall go forth "streams to make glad the city of our God." //. Very Truly,

Yours in the Service of Christ,
John F. Smith.

P.S. As my Feb. letter was not acknowledged in your last, I think it possible that it was not received. J. F. S.

2

Marsovan, Aug 10, 1864
Rec'd Sept
Ans'd Jan 4, 1865

Marsovan Turkey, Jan. 5th 1866.

Rev. Rufus Anderson, D.D.
Forgn. Sec. of Am. Board, Boston, Mass.;

Honored & Dear Sir;

It is more than a year since the date of my last letter to you. Often, and especially during the last few months I have had it in mind to write to you, but have been hindered by press of business. Through Bro. L's letter to you & my own to Dr. Wood, you have learned the particulars of the sad death of our beloved Bro. & associate, Mr. Dodd. This sad bereavement threw a large additional amount of work on Bro Leonard & myself — not only the special work of Bro. D. in connexion with the Boarding School & his part of the general work of the Station; but also the management & settlement of his own private affairs. I had hoped to spend a large portion of the winter in improving my acquaintance with the Armenian language, — especially in connexion with the Studies which I expect to teach next year. But since the close of the term I have been obliged to move into the house occupied by Bro. D., to look after his family; and much of the time of both of us will necessarily be taken up in getting them ready to go to America.

¶ When I look at the work before us my heart sometimes almost sinks within me: and I should be utterly overwhelmed were it not for the thought that this is Christs work, and not ours merely; and that He is "Head over all things to His church." Besides the general work of the station & outstations, which demands at least all the energies of one man, and might well employ two, there is the general management of the "Girls' Boarding School," from which work our lamented Bro. Dodd has just been taken — and the care of the Theological School, of which one who had several years experience in it while it was located at Bebek, has said, "It needs the entire strength of two men." And who is there to do this work? Bro. Leonard & myself. Now let any one look at this amount of work to be done, remembering at the same time that this work of educating young men & women to become the evangelizers & enlighteners of their own countrymen, is in the estimation of every missionary, one of the very *first* importance — that the cry from all parts of our mission is, "give us more native helpers," — & that this is the only Theological school in the mission — and then let him be told that notwithstanding our great need there is not a missionary in Western Turkey, & certainly not in Central Turky also, who can be spared to take the place of our departed brother, without creating a still greater vacancy, and will he not readily perceive that an increase of missionaries is imperatively demanded? Are the young men in our Colleges & Seminaries waiting for a *call*? Strange if they can see no call in such open doors—such *demands* for labor! What constitutes a call if not *work to be done, and a heart to do it*? We know that the calls in our own country are loud; and we would not have one of them neglected. We wish there were a thousand young men ready to go forth to-day to the destitute portions of the South. Some of us also have lived at the West—know its need—and only at the evident call of God could be persuaded to leave its scattered sheep and its perishing multitudes. But why should any portion of God's work be neglected? When in the late war our President called for men, they were forthcoming not merely for the army of the Potomac, but for that of the Tennessee & the Mississippi; for the Atlantic & the Gulf; for the North West & for the Pacific. But for eighteen hundred years the great "Captain of our Salvation" has been calling for men—a definite number of men—enough to "preach the Gospel to every creature." How long before that call shall be "filled up"? Surely there are educated young men enough in [our land to supply both the home & foreign demand. Let them only feel that this work *must be done*, *as* they felt that the work of suppressing the rebellion must be done, and how long would there be any vacancy? O, how soon, then, would Jesus lead on His followers to victory!

The work in our Station & in some of our out-stations, is more than usually encouraging. Our Sab-both *congregations* are large & attentive — numbering sometimes over two hundred. During the year the *Sab. School* which is held in our chapel — commencing soon after sunrise — averaged nearly a hundred. In addition to this, we have in different parts of the city two *"mission S. Schools,"* at which not unfrequently seventy or eighty are present, most of them children from Armenian families. We believe these are doing a great deal of good. The children learn the catechism & numerous hymns & verses of Scripture, which they carry with them to their homes & thus introduce the leaven of the Gospel: and from among the parents of such we receive almost constantly new accessions to our congregation. Our *women's meeting* also is very encouraging. From fifty to sixty are often present — many of them listening at times with tearful interest, and we hope that one or more of them have past from death unto life. Our *common Schools* are also prosperous & exerting a good influence. Besides the large number of children who are instructed, *nearly fifty adults, mostly, women*, receive instruction at their homes: & during the winter some fifteen adult men are attending an evening School. It seems as if but one thing were wanting — *the work of the Holy Spirit*. We felt that your circular was very timely. We hope to have meetings every day next week; & we trust also that there is this week a good deal of secret prayer. We long to hear souls asking what they shall do to be saved: and we rejoice to know that at this season, & we trust this year more than ever before, we are being remembered in the united & earnest prayers of God's people.

Two of our outstations which can not be manned during the year for want of men (and others can not be manned at all) are this winter supplied by students from the Theological School, as we have a vacation of four months. One of the students also is doing a good work, teaching our boys' School; & three are laboring in the Cesarea field. The other member of the class left on account of sickness, & being young, will wait & enter the next class. As you see the class is small; but we have a good degree of confidence in all of them that they are moved by the Spirit & will become faithful pastors & helpers.

In Vizir Keupreu, where we have an uneducated helper of very moderate talents, but of undoubted piety, there are some encouraging signs. A short time ago a Greek from a neighboring village called upon him & spent a large part of two days in "talking over the Bible." On the following Sabbath he brought with him five other Greeks — one of them a teacher, with whom he spent most of the time between the two services conversing about the Bible. After the second service & before going away they requested him to go out to their village. There are between twenty & thirty small Greek villages within four hours of that place; and may we not hope that God is both congregations are large & attentive — numbering sometimes over two hundred. During the year the Sab. School which is held in our chapel — commencing soon after sunrise — averaged nearly a hundred. In addition to this, we have in different parts of the city two "mission S. Schools," at which not unfrequently seventy or eighty are present, most of them children from Armenian families. We believe these are doing a great deal of good. The children learn the catechism & numerous hymns & verses of Scripture, which they carry with them to their homes & thus introduce the leaven of the Gospel: and from among the parents of such we receive almost constantly new accessions to our congregation. Our women's meeting also is very encouraging. From fifty to sixty are often present — many of them listening at times with tearful interest, and we hope that one or more of them have past from death unto life. Our common Schools are also prosperous & exerting a good influence. Besides the large number of children who are instructed, nearly fifty adults, mostly women, receive instruction at their homes: & during the winter some fifteen adult men are attending an evening School. It seems as if but one thing were wanting — the work of the Holy Spirit. We felt that your circular was very timely. We hope to have meetings every day next week; & we trust also that there is this week a good deal of secret prayer. We long to hear souls asking what they shall do to be saved: and we rejoice to know that at this season, & we trust this year more than ever before, we are being remembered in the united & earnest prayers of God's people.//

Two of our outstations which can not be manned during the year for want of men (and others can not be manned at all) are this winter supplied by students from the Theological School, as we have a vacation of four months. One of the students also is doing a good work, teaching our boys' School; & three are laboring in the Cesarea field. The other member of the class left on account of sickness, & being young, will wait & enter the next class. As you see the class is small; but we have a good degree of confidence in all of them that they are moved by the Spirit & will become faithful pastors & helpers.

In Vizir Keupreu, where we have an uneducated helper of very moderate talents, but of undoubted piety, there are some encouraging signs. A short time ago a Greek from a neighboring village called upon him & spent a large part of two days in "talking over the Bible." On the following Sabbath he brought with him five other Greeks—one of them a teacher, with whom he spent most of the time between the two services conversing about the Bible. After the second service & before going away they requested him to go out to their village. There are between twenty & thirty small Greek villages within four hours of that place; and may we not hope that God is opening a door of entrance to them?

In Unieh also, another Greek village on the shore of the Black Sea, a few have openly declared themselves Protestants, & have sent to Samsoun — one of our out-stations, — earnestly requesting that some one be sent to teach them. But we have no one to send.

It is three years to-day since I sent you my first letter, offering myself for the work of foreign missions. At that time, though willing to go anywhere my eye was more definitely fixed on Bombay, as my friend, Henry Ballentine, had desired me to go & be associated with him. But God has led me in a way which I knew not; and, blessed be His name! He has led me in a pleasant path, & I rejoice in the work which He has given me to do.

It is a source of regret to me that I did not see you after receiving my appointment; but I always remember with great pleasure & gratitude my intercourse with your honored associate Dr. Treat & with the other members of the missionary house.

With much love to each one,

Very Truly

Your Obdt. Servt. & fellow laborer,

John F. Smith.

Rev. R. Anderson D.D.

P.S. In speaking to you of the real condition of our Station and its wants I ought to say that Bro. L. in addition to being very much worn with hard labor so that I felt more than a year ago that he ought to have a long rest, is now suffering from severe attacks of ague which he took at one of our out-stations several weeks ago. He does the work of a full missionary; because he is *obliged* to. But I fear he will soon be broken down, past all recovery, if he has not some respite. He does not *wish* to go home: but still you need not be surprised if within the year he be *compelled* to ask permission to do so.

J. F. Smith.

Rev. John F. Smith.

Marsovan, Jan. 5. 1866.

Rec'd Feb. 22.

Ans^d Ap. 27 NGC

Need of more men

Mr Leonard's health

Marsovan, Turkey, March 30th 1866.

Rev. Rufus Anderson D.D.,
Fgn. Sec. of A.B.C.F.M. — ;

Honored & very dear Sir;

I wrote you in my last (Jan 5th) that there seemed to be quite a general waking up among the Greeks in our field. While this interest has generally resulted in a drawing towards Protestantism, & often also in an entire abandonment of their old, dead forms; in one case, on the contrary, it has resulted in strong opposition & persecution.

In Charshamba — a city about four days distant from here, near the shore of the Black Sea — the Greeks, being stirred up by reports from other places, invited our helper to an interview. After a friendly discussion, they parted with the understanding that they should soon have another interview, & that if possible they would persuade the priest also to be present, & that each party should prove his positions from the Holy Scriptures. But scarcely had our helper reached his home, when a crowd of Greek boys assailed the house with clubs & stones, saying that their teacher had sent them to stone him & put him to death. At length escaping through them he made his way to the school-house, & asked the teacher if what the boys had said was true. He denied all knowledge of the affair; but very soon, with other of the principle Greeks, commenced abusing & beating him, ending with pushing him down stairs. Previous to this, he had suffered very similar treatment from the Armenians. But as the Protestant Community is quite small there, while the Greeks & Armenians are large & influential he found it impossible to secure redress from the Turkish authorities of the city, & so carried the case before the Pasha in Samsoun. Hearing of these things I hastened to Samsoun, & after long effort both there & in Charshamba, succeeded in securing a thorough investigation of the affair, & an undeniable proof of guilt, together with the assurance that they should be punished in accordance with the law. However, on my return to Samsoun I found that a new Pasha had just been appointed, & as he had not yet arrived I was compelled to leave the case for others to finish. The Greeks, meanwhile, seeing that the case was going against them charged our helper with preaching in a manner hostile to the Turkish government. And in this our brethren felt sure that they would succeed; as it was notorious that in that city false witnesses could be found to testify to anything, for a small sum of money. But we exhorted them to trust in God & present their case unto Him who has the hearts of all men in His hand, & could easily thwart their wicked designs. The result proved that our confidence was not in vain. When the day of trial came they brought as witnesses a few boys who, as the governor declared, had evidently learned their part; & whose testimony he refused to receive. The Greeks retired in disgrace: and even if the Pasha should fail to inflict the punishment which is due, the result is perhaps all we could ask, for the cause of Protestantism has secured a great moral triumph. The great complaint against our helper, by Greek, Armenian, & Turk, was that "he preached the Gospel everywhere," in the market, in the coffee-shop, in the drinking saloon, to old & to young. And in all the trial he not only did not deny it, but claimed it as his right, & declared it as the great fundamental principle of his religion to "preach the gospel to every creature" that he might save souls & make bad men good – saying that he was ready also if need be to preach it even in the prison. The sad part of the picture is that this helper, who is one of our students, is now obliged to leave & return here to pursue his studies.

// Another & equally important object of my journey was to look after the work among the Greeks in Unieh. This is the next port East of Samsoun, & the journey by sea is a short one. But as the steamer, for which I waited several days, finally left on the Sabbath, I was compelled to go by land, two long days journey over the worst road I ever saw. But all the hardships & dangers of the way I counted as nothing compared with the blessed privilege of beholding what the Lord is doing in that city. Very emphatically do I say "the Lord," for man has had very little to do with it, save as God has overruled the wrath of man to praise Him. // But I have not time to give you even in brief, a history of the origin & progress of the work in that place. // The first seed was doubtless sown by two members of this church, whom Br. Leonard sent out a few years ago on a Bible tour, & who went as far as that place & left a few copies of God's word; which indeed has not returned unto Him void, but has accomplished that whereunto it was sent. The removal of their former bishop who was inclined to Evangelical views, & the appointment over them of a bishop of an opposite stamp, has (aided in ~~securing~~ bringing about the present state of affairs// At first nearly all the Greeks opposed the new bishop & would not suffer him to enter the church until he was forced in by two hundred Turkish bayonets. Then some of the leaders were imprisoned, & others, both men & women, were banished, but permitted to return after making confession. //A short time ago, eleven families declared themselves Protestants, & have been earnestly calling for some one to come & teach them the right way. Two months ago we sent our helper up there from Samsoun, — though he was very much needed in the latter place — and he had been laboring among them with great encouragement until my arrival there. I staid there nearly a week, & every evening from thirty to fifty, mostly men, came to hear us preach, & remained a long time for conversation & discussion. You will get some idea of the difficulty under which we often labor in preaching to these people when I tell you that my words which were always interpreted sentence by sentence from Armenian into Turkish, were often re-interpreted into Modern Greek for the benefit of those who did not understand Turkish well. And yet I scarcely ever saw audiences so attentive & so earnestly desirous of learning the truth. Among the interesting cases is that of the Greek teach a very fine young man who has charge of about a hundred & seventy boys. He had commenced teaching the Gospel & evangelical songs to his pupils. In answer to the complaints of the directors, while we were there, he declared that he was a Protestant, & that he would not teach unless he could teach in accordance with his convictions. To this they consented, as he is greatly beloved, & they doubtless feared that if he left he would set up another school, & nearly all the scholars would follow him. They also said that after a little while he might preach the Gospel in the church. They only required of him that he should not come near me while I remained there. To this he assented, hoping that by thus maintaining his place he might do a good deal of good. ~~You will however mourn with me over the weakness of his moral principle, when I tell you that~~ He came to me, however, the very next day; & when asked how he could do so after making the promise, he said "What could I do? My heart is with you, & I couldn't stay away." Thus do we often see in these lands an earnest zeal for the truth combined with a great lack of moral principle. Still I have strong hopes that God has thoughts of mercy for him, & has chosen him to be an instrument of great good. All these people are weak in faith & in knowledge, & have very low ideas of the wickedness of sin. I would love to mention other interesting cases — one that of a prominent Physician who also for thirteen years was the teacher of that school; & another a gentleman from Smyrna who came out of curiosity, staid to inquire earnestly after the truth, went away to "eat his fast," & declare the folly of their old forms & ceremonies, & returned to inquire more fully of the right way; but I have not time to write nor you to read. I would only that both you & all our dear Christian brethren in America would remember these people in their prayers, & feel strengthened by what the Lord has already done to believe that in answer to our prayers He is ready to do still greater things. They greatly desire & need some one to teach & guide them. But they need far more the presence & power of the Holy Spirit. Said one of them "Give us *one* man now, & we hope that after five years when a Greek helper is wanted for these hundreds of Greek villages, every one will point to Unieh & say there are plenty of them there:" and almost every voice in the room responded "Amen." But I could give them very little encouragement to expect that we should be able to find that *one* man for them, & could only exhort them to continue instant in reading the Word of God, & in prayer. //

In Samsoun, also, where I spent more than a week, the opportunity for labor was much better than I have ever seen it before. Almost "daily in the market" we reasoned with the Greeks in regard to spiritual things, & a few of them came to our meetings.

I was absent on this tour over three weeks, & there was great need of my remaining longer in these & neighboring places to which I was strongly urged to go; but I was obliged to hasten home on account of the Theological School which is to open at the beginning of next week. All of the old students are expected to return; but there will be no new class formed till next Spring.

Sister Dodd had intended to start for America before this; but has been very sick — is now, after the lapse of more than two months, quite feeble; but daily growing strong.

Very Truly Yours in the work of Christ,

John F. Smith.

Marsovan, March 30. 1866.
Rec'd May 2.
[illegible]

Marsovan Turkey, Nov. 27. 1867.

Rev. N. G. Clark, D.D.;

Missionary Rooms, Boston, Mass.;

Honored & Dear Bro.;

Perhaps an apology is due for my long delay in writing. Two things have prevented: first, I have had nothing of *special* interest to communicate; and secondly, the smallness of our missionary force has thrown more work upon me than I can do, & do *well*. A proper discharge of even my daily round of school-duties would require all my strength. I know that we have had your sympathy & prayers in all our labors; and I believe we have been strengthened & blessed by them. Last Spring I did not see how I was going to discharge the duties of the school-year. It seemed as if I had not strength for it. But God has greatly strengthened and relieved me. Partly in giving us an uncommonly cool summer; & partly also in sending Bro. Pettibone to aid us during three months of the time. And so, contrary to my fears, I have been enabled to reach the close of the term, not only not broken down, but apparently in better health than at its commencement. And I feel that I ought here to raise my Ebenezer. For verily, the Lord hath helped me hitherto. May my heart be full of gratitude, and my life show forth His praise!

From our Annual Report you have learned that the students in our Theological School number *twenty four*. Eight of these are in the advanced class & have just completed their *third* year. The remaining sixteen entered at the beginning of the present year. These latter, after reviewing Arithmetic, Geography, & modern Armenian Grammar, took up & completed Algebra, Natural Philosophy and Ancient Armenian Grammar. They have also had daily instruction in the Bible, in connexion with the other class: & weekly exercises in composition & declamation.

The first class have had instruction in Moral Science, Evidences of Christianity, Butler's Analogy, Natural Theology, Systematic Theology, & Biblical Exegesis. Some of them also are learning English. It is intended that in most of these Theological Studies the instruction shall not be less thorough than in our Seminaries at home. For example, during five months of this year there were four recitations a week in Systematic Theology, occupying one hour and a quarter a day; and it will require nearly as much time next year in order to finish it. But especially in the Department of Biblical Exegesis we aim to accomplish even *more* for them, (i.e. *directly*) than is done at home. That is, instead of teaching them Greek & Hebrew, and so putting them in a position to understand the Bible more perfectly in their future studies, we aim to make them acquainted with a large portion of the Bible while they are here. During the present year, we have been over the last half of Isaiah & the Harmony of the Gospels. Under the latter, I have explained the more difficult & important portions of the four Gospels, and given them a chronological outline of the Life of Christ: which they have not only written out, but also, in great part, committed to memory. So that, on the day of Examination, some of them were prepared to repeat in order nearly all of the principal events mentioned in the four Gospels, arranged under nearly two hundred heads.* With very few exceptions, their general deportment of the students and also their diligence in study, have been worthy of all praise. We have confidence also in their piety; and trust that all of will become useful men, if not as preachers, at least as teachers. At the same time I never wish to speak with too much confidence in regard to even the best of these native Christians. In regard to them all I feel to say: "Let not him that girdeth on his harness boast himself as he that putteth it off." Even in the best of them we are often surprised and pained by manifestations of great moral weakness. It is true that no christian is strong in himself; All his strength must come from Christ. But yet, or rather just for this reason, there is a vast difference between him who has been united to Christ & abode in Him from his earliest ~~from his earliest~~ youth, & whose whole character, all his ideas & modes of thought have been formed under christian influences, and him whose character has been formed under opposite influences, & who all his life long has "walked according to the course of this world, x x x x fulfilling the desires of the flesh & of the mind." And yet God is able to cause even these to "stand." And so far as we see evidences of the presence & work of the Spirit in their hearts, so far we have confidence in them, & rejoice over them.

The term closed nearly ten days ago; & nearly all of the pupils are to spend the four months vacation in preaching & teaching. We earnestly desired to see, more evident tokens of the Spirit's presence among them before they separated; and now much prayer is offered for them, that their own souls may be blessed, & that they may be made instruments of blessing to many.

White
[illegible]

"The Girls' School is accomplishing a good work. There have been thirty five scholars during the year — eighteen boarding scholars, and seventeen day scholars from this city, who board at their own homes. Several of them have become members of the church since their connexion with the School & and there has been a good deal of religious interest among them during the present year. I know of no school in America where girls are more thoroughly trained in the Scriptures; and the teachers labor primarily & constantly, in their daily exercises, by frequent prayer-meetings, & in private conversation, to bring them to a saving knowledge of the truth. One of the scholars, in whose Christian character we have a great deal of confidence, has just married a Protestant brother in a neighboring village, and gone there to be, as we hope, a means of enlightening, elevating & saving many of her sex. Two others who came last Spring from the mountains of Koushounlï Derësï, four days distant, walking nearly all of the way, have gone back to spend the winter at home, and dispense to their more ignorant neighbors the little light which they have already received.

The examination of this & of the Theological School occupied three days, & was attended by a large number of Protestants & Armenians. Some of the principal men amongst the latter were present at a portion of the exercises. Some of them have sent their girls to our School for some time; but this is the first time that any of that class have been present at any of our examinations".//

Would that I could give a cheering Report in regard to the church here in this city. But alas! for the most part they seem in a very cold state. Our congregations have been unusually large during the year; but the church slumbers. They do nothing for the support of a pastor! (There is no pastor: the preaching being done by ourselves, the assistant teacher, & the scholars) and for about six months they have been without a School. And though there is, just now, a slight movement towards getting a teacher, I fear they will fail. We have also endeavored to have them do something towards building a chapel: as the room they now occupy is too small. They are ready to do a little for this object also; provided we will do the greater part. But they propose to give only two or three hundred Dollars; whereas they ought to give double that. There are also bickerings and hard feelings ~~among~~ between various members of the church. The conduct of some brings reproach on the cause of Christ. Even our good deacon has lately, on two occasions, traveled on the Sabbath. Thus it is that the walls of Zion are broken down, and she is made naked before her enemies. They greatly need a pastor to look after them. Now that we are relieved from the duties of the School we hope to do something towards bringing about discipline & a better state of things generally in the church. Not that we can do anything of ourselves; save only to use God's appointed means. For this we want wisdom from Him;

for this we want His Holy Spirit; and for this we want your prayers; &, so far as may be, your counsel also.

All this is indeed sad, & to some it may appear discouraging; But in reality it is not so. It only shows that the work which we have undertaken is greater than we may have thought. And the greatness of the work only makes the privilege of sharing in it the more blessed; and instead of appalling or discouraging us, ~~it~~ should only nerve us to more earnest endeavors, to a more entire consecration to it, and to a stronger faith in God. These things show that we have underrated the depths of man's fall; the completeness of his moral death; that we, as a christian na~~tion~~, also, have underrated the value of our birthright; the priceless worth of those heirlooms which we have received from the Fathers, — their martyrs' blood, their Godly character & example, their christian literature & institutions. It is true that a "nation" may "be born in a day;" But it can not in a day grow to the fulness of the perfect stature of christian manhood. He who knew alike all the depths of mans depravity, and all the greatness of the power of His salvation, has told us beforehand that "the Kingdom of Heaven is like a grain of mustard seed;" It takes time to grow. "It is like a little leaven;" It must go on working through the long night of man's earthly existence, and only in the morning of Eternity will "the whole be leavened." Pray for us, ~~our brethren~~, that it may go on working in our hearts, and among all this people!

"There is indeed a brighter side, to which we have often alluded, especially in our last Annual Reports. But the brightest of all views is that which we get when we look away to "the Hills whence cometh our Help;" and know, of a surety, that God reigneth, and that not one of His plans, & promises of good, shall fail." //

You may be sure we were rejoiced to welcome our new associates, & we enjoy them very much. We expect soon to hear that the Leonards have permission to visit America. I have no doubt but that they ought to go: & yet it will be very hard for us to part with them even for a short time. They are both earnest & faithful missionaries, & the best of associates.

With many thanks for your kind, fraternal letters, and with warm christian love to all your associates, especially to Dr. Treat whose kindness I shall never forget,

I remain very truly

Your Bro. in the Gospel,

John F. Smith

P.S. The Post, just in, informs us that Bro. Parsons has been removed to Brusa, with the view of having another Theological School (and probably a Girls Boarding School also) established there. It is perhaps due to you, to say that this strikes us as very strange, and as utterly unnecessary. It is but a few years since the missionaries were questioning whether one Theological School would not answer for the three Turkish missions. After long deliberation it was decided to have one in this mission, & to locate it at Marsovan. This School has as yet scarcely got started. It was opened two years ago last Spring. Its first Class will not graduate till a year from this time. Has it yet had a fair trial? Is it *certain* that it will not meet the wants of this whole mission? Is it too far for young men to come from Brusa, here? The expense is about ten Dollars. Forty could come & return every year for a sum equal to the salary of one missionary in Brusa. The climate here is healthful; there it is not. That is one of the reasons why this place was fixed upon, after years of deliberation, in preference to some others. Bro. Parsons himself wrote us a few weeks ago, that in his estimation, neither a Theological School nor a training School (to prepare scholars to enter the school here two years in advance) was necessary.

I trust I am not influenced by personal feelings in regard to this. But it does not strike me as either a wise or economical arrangement. I am, now, and always have been, decidedly opposed to the do-*nothing* policy in regard to the troubles in Smyrna, & to the do-*too-much* policy in regard to Theological Schools — such for example as one of the brethren in Brusa has advocated; viz., to have one in every Station.

May the Lord direct! J. F. S.

Rev. John F. Smith
Marsovan, Nov. 27. 1867.
Rec'd Jan. 7. 1868.
Ans Jan. 30

Course of Study in the Theological School at Marsovan, Turkey.

		First Session	Second Session		
Preparatory Studies	1st year.	Arithmetic reviewed; Algebra. Geog. revd.; Nat. Philosophy Ancient Armenian Daily Bib. Les. — Genesis.	Geometry Anct. Armenian contd. Hist. & Chron., anct. & modern. Lects. on Anct. Scrip. Geography. Daily Bib. Less. — Levit. & Deut.	Compositions & Declamations throughout these three years	
	2nd year.	Arabo Turkish Rhetoric; Ment. Philosophy. Lects. on Physiology Daily Bib. Les. — Josh. & Judges.	Turkish & Armenian contd. Astronomy; Logic. Lects. on Chemistry, Geology & Mineralogy Daily Bib. Les. — Isaiah.		English during these three years "by a select class of such as show special aptitude for it" (to enable them to read Eng. commentaries &c.)
Theological Studies.	3rd year	Nat. Theology. Evidences of Christianity Moral Philosophy Lects. on Hermeneutics Daily Bib. Les. — Harmony of the Gospels	Armenian contd. Systematic Theology commenced. Lects. on Analogy of Nat. & Revd. Relig. Daily Bib. Les. — Psalms.		
	4th year.	Systematic Theology contd. Church Hist. commenced Lects. on Hist. of Doctrines Lects. on Controversial Theology Daily Bib. Exegesis — Rom. & Corinth.	Systematic Theology finished Church Hist. " Lects. on Pastoral Care. Lects. on Church Government. Daily Bib. Exegesis — Gal. & Revelation	Composition and delivery of Sermons.	

Adopted by the Mission, May 26th 1864, "rather as a mark at which to aim, than as a plan which can be fully carried out at once;" but has been mostly carried out with this first class which is to complete its course next November, 1868.

J. F. Smith.

Belonging with letter of
J. H. Smith, Oregon, Sep. 14.

Marsovan, Turkey, Apr. 14. 1868.

Rev. N. G. Clark, D.D.

Honored & Dear Bro.

Yours of Jan 29th was duly received, & I intended to give an earlier answer to your inquiries in reference to the Study of Eng. in this School. You will see by the "Outline of Course of Study" which I send you herewith, that it is to be taught only to a select class, commencing with the Second Year. The object of this delay is that we may have time to test them — to see, first, who of them are likely to be inclined to make a good use of it; & secondly, who of them are likely to acquire a sufficient knowledge of it to make it serviceable. Our sole object is to give them access to Eng. commentaries, & other religious & theological reading. And we intend to permit no one to study it who has a different object in view. Of course it requires firmness on the part of the teachers as there are not a few who would be glad to enter the School for this sole object. But when they are obliged to sign a paper saying that their object in coming to the School is to prepare for the ministry; & that if they do not enter this work they shall feel under obligation to refund to the Board the money they may receive for their support while here; and when in addition to this we have a year to test them, we feel that the danger of throwing away our labors in this department, on unworthy persons, is comparatively slight. In the Plan as originally drawn up by the Trustees they were not to commence the study of Eng. until they had been here two years; but it was tho't that that would give them too little time to gain an available knowledge of it, or would take too much time from their other studies. We have hardly had experience enough as yet to enable us to give a very decided judgment in the case. But my opinion is that the plan is a good one. Longer experience may show how it can be altered for the better. Naturally, our second class, who have just commenced their second year, all wanted to study English; but I decided in my own mind that only about half of them could do so with profit: and by firmness, & by kindly showing to one & another the reasons why I thought they ought not to study it, all have acquiesced. Of the first class four were permitted to study it, originally; but now, after two years more acquaintance, I have permitted one of the others to take it up.

The School has now been in session three weeks. The scholars came back bringing good reports from their various fields of labor. I have not heard of a single instance of unfaithfulness nor of a single instance where their labors have not been blessed. Some of them have done much better than any of us had expected. We know that by their efforts scores & probably hundreds have been brought to receive the truth & to renounce their errors; & we have good reason to believe that many have been sanctified by the truth & made heirs of eternal life.

You will receive our An. Report soon & learn more particulars in regard to our work than I have time to give now. Just before & since the opening of the School I have been visiting some of our outstations & stirred up the people to do more for the support of the Gospel. For the most part I have been greatly encouraged. In most of the places the brethren will do all that the mission asked of them, & in some places even more. But I fear that our work in Amasia is to be hampered by the presence of the Germans, who seem to be endeavoring to draw away our little flock after them & to crowd us out. I think that it is owing chiefly to this influence that the Protestants there instead of giving fifty Piasters a month as was required of them seem hardly ready to give even ten. I think this is to be a serious & important question & I hope you will talk with Bro Leonard in regard to it as he can give you the particulars even better than I can. I intend to present the subject in my An. Report, & try to get advice from the Mission. Those of us who are here now feel that the matter should be referred to you for correspondence with the German Society.

Since writing you last, the difficulty in regard to the ownership of the Marsovan chapel, which commenced before I came here & which has occasioned much strife & hard feeling, has been amicably settled, on nearly the same terms which we offered to them a year or two ago. It was bought about nine years ago for thirty three thousand Piasters. The brethren were to pay this back year by year at the rate of a thousand a year. They fitted up one large room for a chapel at an expense of about eight thousand piasters;

P.S. Apr. 15. — I should not have been able to make these tours but for the fact that Dr. West is now giving his lectures to the students, on Physiology, and Bro Bryant has also in my absence given a lecture in my place. The latter leaves for Const'ple to-morrow a.m. We are sorry he is obliged to return to America. We expect Bro. Herrick next week. He is to remain six months & aid in the School.

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but have not made the yearly payments. The missionary fitted up & occupied the remaining part of the house. There was some mistake in making out the original papers, which has given rise to a great deal of trouble; with the history of which you are doubtless somewhat familiar. Now, in lieu of the eight thousand Piasters which they expended we pay them thirteen thousand; and they have given us a paper giving up all claim to the house. This thirteen thousand Piasters they are to use in building another chapel — the present is altogether inadequate. They have already raised six or seven thousand among themselves, & feel sure that they can increase it to at least to ten thousand. Several members of this church have lately promised to devote a tenth of their income to the work of the Lord. The congregation is large, often numbering over three hundred. Four persons are to be received on profession of faith, at our next communion. Several others have been examined & will probably be received soon. I have also examined several persons at two of our outstations, during the last few weeks, eight of whom will probably be received. Thus, though we see no general awakening, & though many things are far from being as we would like to have them, yet we have abundant reason for encouragement; and we trust that the Lord is indeed here carrying on His work. We know not what storms may be lowering; but there seems to be steady progress, & a better state of things now, than I have before seen since reaching here four & a half years ago.

Most Truly &c Yours in the work of Christ
John F. Smith.

I would love to write you many interesting details of my tours; but I have not time.

Many thanks for your kind letter. It does us good to hear from you. If you can find time to write, with your wider cares we certainly ought to write with our narrower ones. Fraternal regards to all associated with you! J.F.S.

Rev. John F. Smith,
Marsovan, Apr. 14. 1868.
Rec'd. May 19.

Marsovan Turkey Dec. 10. 1868.

Rev. N. G. Clark, D.D.;

Honored & Dear Sir;

I wanted to write you immediately after the close of our Schools: for I knew you would be interested in hearing in regard to the graduation of our first class. But on account of the absence of Bro. Leonard the care of the out-stations, treasury, Book Department, &c. has devolved upon me, and some of these things demanded immediate attention. I trust also that you have heard something from us through Bro. Pettibone who has been with us through a part of the summer.

And now I would love to sit down & talk with you fully & freely concerning our Schools, our church and our work in general; our hopes and our fears; ~~and~~ all the good things which the Lord has permitted us to see & enjoy during the past year. But instead of this I must content myself with a few general statements.

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6

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With sentiments of the highest regard, & with fraternal love to yourself & your associates,

I remain

Your humble serv.t and

fellow-labor for Christ,

John F. Smith.

Rev. Dr. Clark,
Missionary House
Boston, Mass.

Rev. John F. Smith
Marsovan, Dec. 10. 1868
Rec'd Jan. 26 1869
Annual
Annual

(Copy.) 166

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With sentiments of the highest regard, and with fraternal love to yourself and your associates.

I remain,

Your humble servant
and fellow labor for Christ;
(Signed) John F. Smith."

Rev. Dr. Clark,
Missionary House,
Boston, Mass.

Mauwae

Dec. 10, 1868.

Marsovan Turkey, Feb. 22nd 1869.

Rev. N. G. Clark, D.D.; }
Sec. of A.B.C.F.M.; Boston Mass.; }

Honored & Dear Bro.;

I wrote you early in Dec., mainly in reference to the schools & the graduation of our first class. Since then we have had time to pay more attention to the general work of the station, & to visit some of the out-stations. You will be glad to learn that everywhere we see encouraging signs. In Marsovan itself, there has been a growing interest in religious things ever since the week of Prayer. Our congregations have been increasing. With the commencement of the New Year several of the brethren commenced, or recommenced family prayer. After the week of Prayer it was proposed to have two prayer meetings a week instead of one. Soon after, some of the brethren & sisters made confessions of sin. And now within a short time, they have added to the other prayer meetings two more, which are held Thursday & Saturday evgs. at private houses; and which are so fully attended that some think it will be necessary to divide up, & hold them in two or three places instead of one. Besides this, the young men have commenced a prayer meeting Sab. Eve; and twenty five have pledged themselves to attend regularly. These, with the women's meeting, make six prayer meetings a week.

Would that I could feel sure that this increase of meetings (which has been entirely at their own suggestion) indicates a like increase of interest in spiritual things. I do indeed believe that it indicates *some* increase. But I merely state to you the facts, trusting that you will unite your prayers with ours, that these instrumentalities may be made *means* of good even if they do not indicate a good already received. To us the most encouraging fact is this, that both here & in other places we see men, in various ways, publicly & privately confessing their sins. (In a late visit to one of our out-stations we found nearly the whole of the small community distracted with bitter quarrels & dissensions. At the close of one of our religious meetings there followed the worst manifestation of bitterness & ill-will which I ever saw in a christian assembly. I was intending to leave the next morning, and though urged to remain & reconcile them I felt so nearly discouraged that I should not have done so if I had not been Providentially detained. But it seems that that very evening, in that darkest hour, the seed was sown which was to spring up suddenly & bear an abundant harvest. A quotation from Scripture had lodged in the heart of one of the principal men. He could not sleep. He spent most of the night in his stable. And when, after talking with others during the day, we met again the next evening, he made a full & hearty confession of his faults, and was speedily followed by others — nine in all. If the preceding meeting had bordered on Pandemonium, this on the contrary was like "sitting together in Heavenly places." The next day witnessed a similar reconciliation among the women, and the establishment of a female prayer meeting.

In another place, where we went to solemnize a marriage, and where there are less than twenty five Protestants, old & young, a congregation of seventy or eighty listened to the Sermon. Among them were three Turks; one of whom came to scoff; but went away declaring that the preaching was good & true, and that the Protestants are the best of all the Christian Sects. An influential Armenian also was led to new views of truth, & called on us in the evening. The struggle with him was not whether he should give up the errors of his church & become a Protestant, but as he frankly confessed, whether he would give up all that is sinful, and especially breaking the Sabbath, for Christ. And even now while writing this I learn that he has taken an open & decided stand in regard to keeping the Sabbath, & promised to send his children to the Protestant School. I mention this instance as one of a class, showing the presence of the Holy Spirit, convicting of sin. And in coming thus, He comes also as a "Comforter" to us, comforting, & rejoicing our hearts.

From there we went to Chorum, a city lying thirty six miles S.S.W. of here, on the road to Cesarea. It contains fifteen or twenty thousand inhabitants, most all of whom are Turks of the most bigoted class; and the streets & Khans are dirty even for Turkey. More bigoted even than those among whom was cast the lot of the "Father of the faithful," they are not willing to give us "a place to bury our dead." [In this respect however, they are not worse than the Turks & Armenians in many other places.] In this multitude of Mohammedans there are a small number of Armenians — thirty four families, and some three hundred strangers, dwellers in Khans, mostly merchants & their employees. Some of these would be glad to bring their families here, but there is no Armenian church or priest. We felt that this was an additional reason why we should go & preoccupy the ground; and accordingly a year ago this winter we sent two students there to spend the winter vacation. After their return it remained vacant a few months, & then we sent an uneducated helper there, to stay, with his family. (When the students were there they had a school of sixteen scholars & a congregat'n of about the same number. But ~~the~~ an Armenian priest from a neighboring village moved with envy sent his daughter there to open a school, so that when our helper arrived he could secure but two scholars. Now, however, after six months, he has from six to ten. One of the residents has become a confirmed Protestant, and as we hope, a true christian. Three or four Protestants from other places also spend most of the year there. A young merchant in a Khan bought a Bible, read nearly a hundred chapters the first week, and received the truth in the love of it. Our helper now spends two evenings a week at his room, & others often come in to talk on religious subjects. The Sabbath we were there, while on our way to his room in passing another room in the same Khan, we were invited in and found four young men engaged in searching the Scriptures. Soon three others came in — all young, intelligent, business men. We spent an hour & a half in earnest conversation with them; we doing most of the talking, & they asking questions & listening with marked respect & solemn interest. I felt that the Spirit was with us, & that such a conversation was better than many sermons. Two of them followed us to the room of the above mentioned young man, & one of them came again to our room in the evening. Both of these seemed *almost* if not *fully* persuaded that the Truth is with us. One of them seemed afraid that he should lose his place if he should confess the Truth. The other said "No: if this is the Truth, let us confess it." This one is a young man who has great influence over his companions.

Now this is so unpromising a field that some of our missionary brethren have felt that we ought not to prosecute a work here. Shall we give it up? To carry it on costs about a hundred dollars in gold, a year. A wealthy Armenian merchant has thus far given us a room for our school, without charge. To me, the Sabbath I spent there was a blessed one. I felt that we had gone there in obedience to the command of Christ, to preach the Gospel: & that He had fulfilled His promise to go with us. I felt the same in regard to the helper who remains there. And if Christ is there shall we withdraw?/ In solving such a question as this we must not look simply to the four or five hundred Armenians there, but take into consideration likewise the fifteen thousand Mohammedans. Our commission reads "Preach the Gospel to every creature." And we must have faith to believe that the Mohammedans also will ere long yield to the power of the Gospel. (Already here in Marsovan, two of them, men of mature age, have received the truth, and are contemplating making a public confession of their faith by baptism. But for a Mohammedan to confess Christ is no light thing. Over against my window are the graves of two Armenian "martyrs." They had embraced Mohammedanism. Renouncing it, and turning back again to Christianity, they paid the then legal penalty by laying down their lives. Thank God, those days are past; and there is nominal freedom. But even now for a born Mohammedan to embrace Christianity would in many places cost him his life; and everywhere, great trials & sacrifices. And yet I trust the day is not distant when there will be many among them who will be ready to forsake all for Christ. For one I feel a growing conviction that we must be ready to take up this work. The two alluded two above have been enlightened almost entirely by reading the Bible, & by the efforts of two of our native brethren.

("From the region of Kourshounlou Deresi, Kapou Kaya, & Choeshear we have encouraging reports// "Two of our young men are preaching there, and two of our girls are spending their vacation there in teaching. That ~~poor~~ rude & simple minded people seem to receive the truth with joy. They are poor in this worlds goods, living in miserable hovels of dirt, and subsisting almost entirely on beans & Indian corn; but among them are lovely & noble specimens of Christian character. We have already, in our schools, two young men & three girls from that region, and two more young men & five girls are anxious to come. Would that we could receive them all;x But there are so many applicants that we felt compelled to reject three of the five girls."

Now that we have been able to send a good man to Amadia — one of our graduates, I trust we shall have no further difficulty in regard to that place. True, the Germans, in addition to taking the School into their own hands, have now also commenced a preaching service for the Armenians; but our helper is laboring with zeal & fidelity; he seems to be much liked by all; the congregation is increasing; and moreover the Armenians there, although they respect the German preacher, do not like the style of German christianity.

With very kind remembrances to all your associates, and hoping to be remembered by you in your prayers,

I remain Most Truly

Yours in the work of Christ,

John F. Smith.

Rev. N. G. Clark, D.D.

Marsovan, Feb. 22. 1869.

Rec'd Apr. 10.

us ack. June 28.

Rev. John F. Smith 168

Marsovan Apr. 14. 1885

Rev. N. G. Clark, D.D.; Rec'd. May 17.

My Honored & Dear Bro.; Aug 14

// "A few week ago our people drew up a letter (at their own suggestion) expressing their gratitude to the Am. Board; & requested me to send it to you together, with a translation. As it was just at the opening of our Schools, & we were crowded with business, I did not find time to translate it immediately. It is worthy of note (though it might not be best to say it publicly) that the real originators of this letter are the two men, who have in years past been most bitter against the missionaries. But they now seem really to feel the sentiments of gratitude expressed, as do all the community. One of them has been under censure of the church for three or four years. But he seems so different & penitant now that he will probably be received back into full communion in a few weeks.

// As I wrote you a few weeks ago, we

are having a good many prayers and
and I hope they are not altogether without
good results. At any rate it is an
encouraging fact, that within two
weeks we have examined eighteen
persons for admission to the church;
and it is probable that at least half of
them will be received. The brethren
have been trying to secure a pastor; but
have not succeeded. They have commenced
gathering material for the erection
of a chapel, & hope to build this summer.

As you are aware, one of the graduates of
our Theological School, went to Amadia
at the beginning of winter. Lately Protestantism
seems to have taken a long step
in advance. Three months ago there were
but five Protestant families there. Just
now I hear that ten or fifteen new families
propose to join them. How much of a
spiritual work it may be I know not.
They are anxious to have me come
down, & I hope to go & spend the coming
Sabbath. We need Bro. Leonard back here

very much. The Schools must be attended to; and as long as there are but two missionaries here them, work in the outstations must suffer from want of sufficient attention.

"At Herek, thirty six miles N.E. of Amasia, the truth seems to have gained a strong foothold, almost without any aid from us. One of our number, & one or two native helpers have passed through the place occasionally, on their way to Charshems; & a few books have been sold there. The students who came through there this Spring, report that there are now twenty five families ready to declare themselves Protestants if they can have a preacher. But of the ten fields we are already trying to cultivate only four have permanent preachers. The rest, so far as supplied at all are supplied by students during their four-months vacation. Of course we have no one to send to this new place, till next winter."

We are sorry to say that our new class in the Theological School is small:

numbering only seven. This is owing to two reasons: first, few young men are consecrating themselves to this work; & secondly of those that desire to enter it, very few are prepared. The "Training Schools" established last year are doing something to remedy this last difficulty; and will hereafter do more. But for the former we need a new outpouring of the Holy Spirit on all our fields. With such facts to cheer us as those already mentioned in this letter we certainly do not despair nor feel discouraged. But we long to see more manifestations of the Spirit.

Our first class numbers fifteen, and they are really promising men.

Through our Annual Report you will soon hear more particularly in regard to our work & progress. Bro. T. & wife, with Miss Frilotter, expect to attend our An. meeting. The latter can not well be spared from school, but has not been as well as usual for two months & needs the journey & the change. Very Truly &c.

John F. Smith.

Rev. John F. Smith

Marsovan Apr. 16th.

Rev. N. G. Clark, D.D. Rec'd. May 17. 1869.

Dear Bro.; ack^d June 28.

A note from Bro Leonard just read, says you inquire whether we want to keep Miss Bliss.

It is a difficult question to answer. From the first she seems to have had no other thought; but that she was to remain.

The facts are these: she is good & kind & pleasant in the family as any we could ask. She seems much attached to us & to the place. But she learns the language very slowly, though she is diligent & faithful. And it does not *seem* to us that she will make an *efficient teacher*. We were sorry she was sent. But it seems to us that God has sent her, & we do not like to send her away. He knows His work better than we do. She *may* prove the right person; though according to our judgement, it does not now seem so.

Then again are we sure of a *better*? You will probably send few who have more real, substantial *goodness*. It is equally probable that you will find out *many* who are more *talented* & with far greater executive ability.

Unless I should see the way very plain I should not like to take any step towards replacing her.

I may add that this is the feeling of all our Station, male & female.

Most truly &c

Your Bro.,

J. F. Smith.

Marsovan, Turkey; Apr. 27, 1869.

Rev. N. G. Clark, D.D.;
Sec. of A.B.C.F.M. Boston, Mass.;

Honoured & Dear Sir;

Your kind favor of Mar. 11th came to hand by last Post. I owe you an apology for not having acknowledged a former one recd. six weeks ago. I wrote you some ten days since, but briefly & hurriedly, & failed to acknowledge yours. Be assured, dear Sir, that your letters are highly prized and do much both to encourage & direct us. But you need not feel that any feelings will be injured by not seeing any of my letters in print. I feel it my duty & privilege to keep you informed, so far as possible, of the general course of events, & the exact state of our work as it appears to us. Most that I have written has been especially for *your information*. If any portion of them shall, in any of the ways you suggested, serve the further purpose of interesting young men in the missionary work, or of quickening the life of God's people, I shall be doubly thankful.

The same Post brought your letter to Miss F. in regard to visiting America. None of us knew what to say. It is a step which none of us had thought of. She was just getting ready to go to the Annual Meeting with Bro. Tracy. We conclude that the invitation is given in view of the fact that Miss

Bliss is not likely to prove either an agreeable associate to her or a suitable one for the School. "Not suitable" I say, only in reference to intellectual qualifications. I expressed our feelings on this point in my letter of the 15th inst. Of course the cheerfulness, & so the health of young ladies thus situated must depend in a great measure on the congeniality of their associates; though that alone would not, in the present case influence the judgement either of Miss F. or of the trustees.

It will be hard for us to spare Miss F. now. Miss B. is not yet able to do anything in the School. I think it will be a long time before she will. If we had a third missionary or even if Bro. Tracy had been here long enough to get perfectly familiar with the language, one of us might take Miss F's place so far as instruction is concerned: but as it is, our hands are full. However we shall leave the question to the An. meeting. I am happy to state that the assistant teacher "Anna," is taking hold as never before; labouring hard & managing admirably.

As ever,

Very Truly &c.

John F. Smith.

Marsovan, Apr. 27th 1869.
Rec'd. May 24.
Ack. June 28.

Marsovan Turkey Aug 5th/69

Rev. N. G. Clark, D.D.

You asked me some time ago if I could not send you some Photographic views with descriptions. At the time there was no Photographist here; but a short time ago one came and spent a few weeks; and so I have sent you a couple of poor pictures; One of Marsovan, and the other of the Senior class in our Theological School, with their teachers

Thinking you may wish to insert the former in the Herald, I will add a brief description of the place and our work here

Marsovan lies four hundred miles East of Constantinople on the Post-road to Tocat, Sivas, Kharpoot and Bagdad. But it is more easily reached by taking a Steamer from Constantinople to Samsoon, on the Southern Shore of the Black Sea, leaving a land journey of but Sixty miles towards the South-west. In the first twenty five miles the road crosses two mountain ridges of considerable height, and the scenery is wild, exceedingly varied & beautiful. The remainder of the road is more level, with considerable variety of hill, valley & plain.

Marsovan itself is situated on the Northern edge of a plain thirty miles long and varying from five to ten miles in breadth. Ascending over the hills from the E.N.E. and beholding it for the first time, my first thought was, as the mountains are round about Jerusalem, so with a broader sweep, are they round about this city; and so will the Lord be round about us while we labor to build up His Kingdom here The city is surrounded with vineyards and noble walnuts. The air is clear and salubrious; the climate mild, not subject to extremes of heat and cold. During the last six years the extreme range of the Thermometer has been from 8° below zero to 100° above. But only on two occasions has it been below zero or above 96°. There are about fifty villages on the plain, the inhabitants of which are nearly all Turks; Armenians being found in only two or three of them. Large portions of the plain are dry and uncultivated for lack of water. But still great quantities of wheat and barley are raised

Marsovan has about fifteen thousand inhabitants, nearly five thousand of whom are Armenians and the rest Turks

The Missionary work in this place commenced in 1851. In the Spring of that year Mr Powers made a brief visit to the place and in the Fall of the same year Rev E.E. Bliss came with his family; and from that time till the Spring of 1856 either he or Mr Powers were here most of the time. July 1st 1852 Mr Sutphen arrived here to be associated with Mr Bliss; but on the 9th of Oct. ere he had scarcely begun his work, he was called to his reward. From 1856 to 1860 no Missionary resided here. It was occupied most of the time by a native helper. In the Fall of 1860 Mr. Leonard was sent here, and the Mission having soon after decided to locate their Theological School & Girls Boarding School in this place, he was joined in 1863 by Messrs Dodd & Smith. The former of these two died in Aug 1865 just after the opening of the Girls School, to the general management of which he was specially designated. Two years later his place was supplied by the arrival of Mr Tracy from America.

But he had scarcely arrived before Mr & Mrs Leonard were obliged to leave on a visit to America on account of their health: and they have not yet returned.

The beginning and Progress of the missionary work here, is aptly set forth by the Parable of the Sower & the Seed. Most emphatically did multitudes of these darkened souls receive the word "by the wayside"; understanding it not. Many also received it in stony ground, ie, with the hope of some material good, such as being freed from civil & Ecclesiastical oppression. The first missionaries and helpers speak of congregations numbering from 100 to 150 & even 200 & 250; and some were persuaded that "hundreds of the Armenians" were almost ready to receive the truth. But soon tribulation & persecution arose because of the word", & that too on the part both of the civil and ecclesiastical authorities, and the greater part, "all but four" fell away. Large numbers also have received the word among thorns In this land, as in Christian lands, this class is perhaps most numerous of all. It is probable that the larger portion of these five thousand Armenians and many Turks have in various ways become acquainted with the truth, & know it to be the truth. But the care of this world & the deceitfulness of riches" has choked the word in most, so that it has become unfruitful. But there have been those, also, who have received the word into good hearts & it has borne fruit to the Glory of God & to our exceeding joy. In proof of this take the following facts. According to the Tabular view for 1868, the No of Protestants in this city then was 380 and the No of church members 69. The average

congregation for that year was 260. & the No of S.S. Scholars 210. Now also with the help of $600. from the Am. Board, & with $400. on hand received for their share in the old chapel, they are putting up a new and commodious chapel, for which they have raised and paid in during the present year $600: a sum nearly or quite equal to all they had given before for religious & educational objects during the past ten years.
And this too, in addition to $100 a year for the support of a preacher.
This chapel does not appear in the picture; but stands just back of the Catholic church - fig. 1. - and is very central, and one of the best locations in the city. Adjoining it is the Theological School building an old house which has been rented for five years; and we are now trying to make some permanent provision for it. No. 2. is the Armenian church - a large rough looking building, without; but well adorned with pictures of the virgin and of saints, angels &c, within. No 3 is the Armenian School house, a fine building with poor teachers; two of whom, however, have improved themselves by adding to their other acquisitions a slight acquaintance with Geography, which they learned by taking lessons from the Scholars of our school. Nos. 4 & 6 are houses rented for missionary families, for which they pay about $80. in gold yearly. No 5 is a large walnut tree entirely concealing the Girls Boarding School; which is a building similar to No 6. and in immediate connection with it, having a common entrance & court. But it has also a pleasant yard and small garden of its own. The teachers reside with the Missionary family in No 6. and their room opens into the commodious & pleasant School room. Besides the School room

there are four sleeping rooms, a dining room, store room & wash room. This building is the property of the Board and the whole cost was about $900. in gold. The present No of boarding scholars is twenty two. Besides these there are a number of day scholars who are admitted when properly qualified on payment of tuition. In the fore ground of the picture stands the teacher of the Theological school, pointing to No 7 the corner of an enclosure surrounding the graves of Messrs Dodd & Sutphen; under the shade of those large walnut trees. The Girls Boarding School & the Theological School were both opened in 1865, and each of them graduated its first class last Fall; the former numbering five the latter eight. And although we have had & still have some fear in regard to two or three of them, that they will not continue in the work for which they were educated, we rejoice to say that so far all of the young men are engaged in preaching the Gospel; and of the young ladies, three are teaching, one is the wife of a helper, and the fifth is living with her parents. We trust that our fellow christians at home will not forget to pray for those who have gone forth, as well as for the twenty one young men and the twenty two girls & young women now in the schools.

(Copy) Very Truly Your Bro.

John F. Smith.

Marsovan, Aug. 5. 1869.
Rec'd Sep. 13.
Ackd a 14

Ex. a picture

Account of Marsovan and its schools for a picture. —

the rest; please forward. J.F.S.

I send this as suggestive by Bro Smith. J.F.S.

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Marsovan Aug. 26/69.

Dear Bro. Pettibone;

Thanks for yours of the 18th — news from Dr. Smith, &c. &c. You sign yourself "Yours to the 100th year." Thank you! I didn't want you so long as that — only till next December! But finding you were not mine even till that time, I wrote two weeks ago for Dr. Bliss or Bro Herrick or somebody else.

The course of Rassian has pained us much. You say he told you that I knew something of his having changed his mind, known only to me. Not quite true, though perhaps he supposed it to be so. He made it known to me just before the first of Jan.; and about the time he left here I made it known to my associates. The facts are these: From the beginning of his course till the close he not only seemed bent on preaching the Gospel; but also on preaching it in Russia, as you & Bro H. know

To be sure he had occasionally said
that he intended to see America ~~so~~ some
time and, as you know, when he started
to get an education he was going
Germany; but reading Const., was
turned aside hither. At the close
of his course he got all ready to go
back to Russia — engaged carts;
But the weather coming bad & his
companions (to Samsoun) delaying
him, he suggested that he would
stay a couple of months or so & work
in our field if we wished, & then go.
To this ~~to~~ we the more readily consented
in the hope that the people here would
employ him. — Staying here, teaching
the Tracys &c, he saw a good deal
of Anna (the teacher) and just be-
fore the first of Jan. proposed to her
through me at first; afterwards in person.
But Anna had not got over her
love for the Doctor. So she not only
rejected him; but foolishly, & I
fear, sinfully gave him to under-

stand that she did not esteem
ministers near as highly as doctors.
This made a great impression upon
him. It was the opinion not only of
one whom he loved deeply; but also
of one whom he esteemed very highly
as a christian. And, together with
his disappointment, it seemed to
change the whole course of his feel-
ings. I think Anna was very blame-
worthy in expressing (or entertaining)
such an opinion, & have talked to
her accordingly, long ago. Whether
or not he is a converted man I do
not know. I don't feel that I un-
derstand these natives very well.
As you & Bro Herrick know, Dikran
last year appeared to be a growing christian; but
he does not appear as well this year.
There is Mahabed too. Bro Livingston
spoke very highly of him in one of the
Heralds a year or two ago (Ap. 1868, p. 124). And the
two first years we had as much
confidence in his piety & in his

Rev. John F. Smith
Marsovan, Aug. 26 1869. N

devotion to the work of preaching the Go
Rec'd ~~October~~ Nov. 13.
as in any other man in his class
Ack'd Feb. 1. ✓
But he seems very different th
year both to us & to Avedis. But w
I started to say was, that I have
every reason to believe that Bassi
whether converted or not, would to-
have been preaching the Gospel, and
that too in Russia, had it not bee
for the circumstances above mention
We have long felt that there is a great la
in both of these Schools. We need, we fee
that we must have an outpouring of
Holy Spirit. We have been inquiring wh
it is that hinders it. If it [illegible] we, may
the Lord convert us or take us out
of the way! We know that some
if not all of our brethren & sisters a
praying for us & these Schools. Why
it that the blessing is delayed. May the
Lord show us our sins & deficiencies
turn us, & cause His face to shine
upon us! Yours, your bro.
John F. Smith

Marsovan Turkey Aug 27th /69

Rev. N. G. Clark, D.D.:

Honored & Dear Bro.

Yours of July 27th was received by this Post. We rejoice to know that we have a share in your thoughts, your care and your prayers. The work in these Schools is one of great importance & responsibility; and one in which we peculiarly need the influence of the Holy Spirit. If the missionary work in this land is to be a permanent success, there must be a devoted, a consecrated ministry. But schools don't make such a ministry. Theological & Biblical instruction does'nt. Such a ministry is the fruit of the indwelling & Sanctifying Spirit. We have felt this from the beginning. We feel it more & more as we go on. Of late we have been asking ourselves anew why we do not receive this Spirit more abundantly, for ourselves and our Scholars. May the Lord show us all our sins and short-comings! And in the fulness of his forgiving love may He come & bless us!

You will probably hear that one of our last graduates has just left the work of Christ & gone to America to study medicine. I have just written to Bro. Pettibone giving a statement of some reasons, which have influenced him, & which are known only to us here, and I think he will forward it to you. His course has pained us much. His disposition is somewhat peculiar & quite variable. As a scholar he ranked well though not the highest. But from the beginning he seemed very zealous and more fully devoted to the work of the ministry than any one of his classmates. — We have just heard also that blind Haroutiun (of the same class) has left the work and his wife in the Erzroom field + gone to Constantinople. We have not heard the reasons. On the other hand we rejoice to know that those in the Cesarea field + also those in our field are working faithfully and greatly loved by their people. You will probably hear of the ordination of one or more of them in a short time

From the case of Bassian above referred to, you may conclude that there is special need of your suggestion in regard to admitting scholars to the school, that care be taken "that none be received who have not 'good heads' and good hearts as well." Well we do endeavor to be careful in regard to both these points: and we aim to receive none except such as give good evidence of piety + good promise of usefulness as preachers or teachers. They are required to have a certificate to this effect from the stations where they come, and are also examined by us after coming here.

In regard to the particular person mentioned in your letter, we do not feel just as the Harpoot brethren do. The facts as we understand them, + in view of which we have acted are these. He was dismissed from the school in H. three years ago for laziness as manifested in physical labor; perhaps also in his studies, but I don't know. [The esteemed native teacher of their school who passed through here a short time ago, said that this was the reason and the only reason. Bro. Allen said so also] Soon after he went to Constantinople on his father's business. After being there some time Bro. Trowbridge took him into his training class. Whether he knew these facts or not I don't know. But last year the brethren from H. wrote informing him & protesting against his being received. They wrote also to us & we forwarded their letter to Const. Some eight months after at the commencement of this year, notwithstanding this correspondence, they sent him here; and we thought we ought to receive their testimony about him rather than the testimony of those who knew him three years before. But Bro. Wheeler says "Has it come to this, that even the ordinary courtesies of even irreligious colleges at home are to be wholly disregarded by missionary Seminaries and your Seminary to be made a Botany Bay for ours?" You know what these courtesies require better than I. But it seems to me that if a young man dismissed from one of our colleges should enter an academy & then after three years apply to another college to be received, de novo, having good recommendations from that academy, he would be received. Nor do I see how they can now call upon us to "turn him out" They say "He was expelled ignominiously from our seminary & will never be received again" At the same time they protest against his ever being received any where else. Is this fair? If a young man has once been expelled from a college can he thereafter never enjoy the privileges of a college? Is there no space for repentance? No hope of any? We have offered to turn him away from here & send him on to them if they will examine him again & promise to receive him if found worthy. But the answer is as above. The young man himself wanted to go back there at first; but was advised by missionaries in Const. to come here. We are sorry that the brethren in H. feel so. We have no rivalry with them. We would much prefer to have the young man go there. He seems to be a good man, faithful & diligent; but not a superior scholar. But we felt that we owed it to Constantinople & to the young man, to receive him, and we do not feel that it would be just to turn him out. If we are wrong we shall be glad to be set right. And we are certainly willing to accept your judgement of the case

There was one thing referred to in the minutes of our Annual meeting in regard to which I wished to write you immediately after reading them; but did not find time. That is the resolutions in regard to the use of wine & tobacco in our school. About the time of An. Me. the report was carried to Const. that the students here use wine and the resolution was adopted in view of this report. The facts were, that three of the students were using a little wine on recommendation of Physicians, (Drs Pratt & West &c) & two or three others seeing it prescribed for their companions, & having similar weaknesses had gone to taking it also. But they continued it only for a few weeks. So far as I could learn no one has used it as a beverage; & that too in a land, where almost all do use it, and where it is very cheap. They say there are two good reasons why they should not use it. One is that it is injurious & they earnestly preach against it; and another, that cheap as it is (about ten cts. a quart) they cannot afford it - having hardly enough for the bare necessaries. As for tobacco there are only two students who use it — one in each school. There were three at the beginning of the term; but one has left off. In the Harpoot School full half of the students use it, as I am informed by H. S. Barnum.

Our chapel is being rapidly built. For want of means they will not

(Rev. N.G. Clark, no. 2.)

be able to finish the lower part - which is to be used for schools; & some other things will be left unfinished at present. But the room for public worship is to be completed & ready for use in about three weeks. The whole cost thus far has been over fifty thousand Piasters

Our schools are prosperous; but we feel the absence of Miss Fritcher & of Bro. Leonard. I am very glad that you favor the idea of Mr Herrick's coming here. We have urged it heretofore; but Bro. Tracy got the idea, at the annual meeting, that he would not come, or would not be permitted to. Lately however I received a letter from him in which he showed a readiness to come; and I immediately wrote the Com. ad Int. in regard to it

My little child has been sick for about two months, which has broken in somewhat upon my labors. We are very grateful that so far she has been spared to us, & hope she will be restored, though still very feeble.

Very Truly
Your Bro. in Christ,
John F. Smith.

Marsovan, Aug. 27. 1869.

Rec'd Sep. 28.

a Nd Nov 4

Marsovan Turkey Nov. 30th /69.

Rev. N. G. Clark. D.D.;

Honored & Dear Bro.:

Yours of Aug 16th & Sept. 14th were thankfully received. the former came to hand just before my departure to Harpoot; the latter just after my return. I have thought that you might, individually, be interested in a brief account of my journey. and also in knowing my impressions in regard to the work in the various fields, which I have visited.

Last year I was chosen by this mission to go as their delegate to the An. Meetings in the Eastern & Central Missions. As my duties in the School did not allow me to go this Spring, and as it was thought by many more desirable that I should go & be present at the examinations of the Schools & the meetings of the "Unions", it was voted that I be permitted to go at any time when I could find it convenient. Accordingly arrangement was made for Dr Schneider to come here this Fall & take my place in the school, at such a time that I could go and attend the meeting of our own "Union" in Cesarea, and then go from there to Harpoot. We also felt it very desirable that our Assistant teacher in the Theol. Sch. Baron Avedis, should go with me to both these places – especially to Harpoot, that he might become acquainted with the work there and with the spirit of those pastors & pupils, & be brought into more thorough sympathy with them. This some what increased the expense of my journey, making the whole somewhat over a hundred dollars in gold. But we feel that it has been a wise expenditure of funds. Besides this my youngest child being so sick that I did not dare to leave her, and it being hoped that a change of air might be good for her I was obliged (of course at my own expense) to take my family with me, via Cesarea as far as

Sivas, and leave them there in care of Dr. West while I went on to Harpoot. The journey, with a sick child, was a pretty severe one for Mrs S., and want of proper food & at the right time, made it hard for the child too: and several times we feared we should never be permitted to bring her back to our home. But our Heavenly Father has in great kindness spared her; & through His blessing on Dr. W's care & skill we were permitted to bring her back in improved health though still quite feeble. We were gone sixty days; half of which time we were in the saddle & the other half with our friends in Cesarea, Sivas, & Harpoot, spending two Sabbaths in each, and also a Sabbath in Arabkir & another in Tocat. We also spent a night in Yozgat and in various other outstations. In Moonjoosoon I was permitted to take part in the organization of a church and the ordination over it of one of my old pupils, three others of our graduates were present, each one of whom occupies an important place & I hope that all of them will become ordained pastors in a short time - ~~two~~ of them perhaps next year. I enjoyed the meetings of our Union in Cesarea much. There were present thirteen pastors & preachers & four missionaries. Although we saw neither that depth of piety nor that earnestness, consecration and zeal which we could desire, yet the general tone of the meeting and the Spirit manifested by all the members was good. Their respect for us, missionaries, and their warm sympathy with us, was alike manifest & pleasing; more so, I believe than in any similar meeting I have ever attended. (Of course we missionaries were only present as honorary members; but at their constant solicitation & evident satisfaction, we took a free and active part in all their discussions) ~~We know not what storms may be brewing.~~ but we felt that the meeting was a profitable one for us all, and that such meetings, in which we and the native brethren freely counsel & pray together ~~(while entirely under the control either of one or the other, as they must be)~~ are one of *the most important* means of carrying on our work. — Others have of course written you in regard to what was done. I only wish to give my impressions.

I had heard so much of *Harpoot*, & seen so much of its missionaries that I found it in almost all respects just what I had expected; and I could not well add any thing to your stock of knowledge as to the *facts* & the progress which has been made, even as I did not to my own. I was especially interested to ascertain the *causes* of this ~~prog~~ progress. And here I must say that the *pastor of the Harpoot church* has had more to do with it than any other *human* instrumentality. Though I had heard much in his praise before, yet I was happily disappointed. No other Armenian has made so good an impression on me. He did not impress me as a man of remarkable genius, learning or talent; but as an earnest devoted Christian, alive to the worth of souls & the things of Eternity, with remarkably good strong common sense, full of good thoughts & good feelings and with a good object right before him, and knowing how to express those thoughts & feelings, & to reach that object, in a *straight-forward way*. I was exceedingly pleased with all his public performances, especially with his address or charge to the graduates on their receiving licenses to preach. I could but rejoice that the future ministry of that region are for four years brought under the preaching & the personal influence of such a man, and I believe there is no man ~~exists~~ who exerts so great an influence over them as he. It would have done you

good to hear him exhort them in earnest, tender, fatherly words, "to stick to their post, and not be wandering from place to place; to take good heed to their own souls; to remember that a spirit of self denial is the very first requisite & essence of Christianity; and to be careful always to preach as dying men to dying men". I can almost believe what I believe Bro. Wheeler has said of him, that there is no other man living (at least in Turkey) who has done & is doing so much good as he. I was so much pleased with his good judgement & sound sense manifested in the various topics of discussion which came before the meeting that I was anxious to know what he regarded as the main causes of the progress of the evangelical work in that region. Accordingly before coming away, I frankly asked him. His reply was "First of all, certainly, it is the work of the Holy Spirit. But if you inquire as to the means, then 1st the great efforts which have been made to circulate the word of God and get men to read it. [On this he laid great stress & gave great praise to Bro. Wheeler]. 2d the method of preaching pursued alike by missionaries & preachers. They have preached the Truth — avoided controversy; & so been on good terms with the old Armenians & had free access to them [So far as I know this is the general course in this & the Central missions; but there have been a few exceptions; especially among the native helpers; the Armenians being very fond of disputing.]
3d The lay of the field — the villages being near together and near to Harpoot, & so, easy of access by missionaries and others. Hence the work has easily & almost naturally spread from village to village; and the new converts, in the warmth of their first love, have been able to carry the glad tidings to neighboring villages. [Notice here how different from the Marsovan field.

Harpoot has *thirty* outstations within a day's ride; and could have a good many more, as there are other Armenian villages. Marsovan has but *four* within the same distance and could not have but two more as there are only two other *Armenian* villages; one of which is a monastery & the other a small village where our blind student has spent an occasional Sabbath during the Summer, as the result of which three families, eighteen souls have received the truth, & he is spending the winter there.] 4th The character of the people. they are exceedingly *religious*, very different from the people of large towns & especially of commercial centres. This is true of the Turks as well as the Armenians." He also spoke of the great & good influence which the Harpoot church has exerted – not only by their labors in neighboring villages, which have been abundant, but also as furnishing an example to the other churches. [Of course the condition of the Harpoot church is owing largely to their pastor.] In conclusion he remarked that some persons mention other reasons, e.g. – Mr Wheeler in his "Ten years on the Euphrates" – which he could not receive. Here he only *mentioned* "the "not studying English". This, he said, he could not receive, though he approved the course hitherto pursued there in not teaching it; because he said, *hither*to there has been no *call* for it – no *need* of it. But he adds "You do right to teach it in Marsovan, for your preachers must preach to a very different people" intimating also that hereafter a better educated ministry would be needed there. And, as you know the pastors in that region have spent five or six months in H. this summer, mostly in learning English. I know not whether the brethren there consider it a success or not. I *think* they will never repeat the experiment. Of the whole number, probably three or four (about a third or a fourth of the whole) have got such a start in English that they will go on & make it valuable. There are among them & also among the new graduates a few men of good ability, who bid fair to be growing men, who will not only keep ahead of their own people, but will become fitted for larger & more intelligent congregations. I am happy to say that the pastors of Harpoot & Arabkir were chosen as delegates to the next meeting of our Union which is to be held here in Marsovan next Fall; at which time also we hope to graduate our second class, which now numbers fourteen. On our way back we spent a Sabbath in Arabkir — preached to a congregation of over two hundred: liked the appearance of the protestants there very much. There seemed to be a few live, earnest, intelligent christian men. Spent the next night in Divrik. The church & community are both small, & the pastor seemed rather heavy. After some eight years of fighting they have succeeded in securing a lot for building a chapel & had nearly completed.

The next night we spent in Sunjan — one of the dirtiest, meanest villages I have seen: and were agreeably surprised to find two protestant brethren living there. I almost wondered how they could keep the lamp of piety alive among such a low, ignorant, filthy people — forgetting almost, for the time, that the Lord was also there. But I found there, in one of them a decision of christian character worthy of any land, place or position. As I talked with him about the sin of smoking, his conscience evidently troubled him; and at length he said "Why do you keep talking about tobacco? It makes my conscience burn like fire". Others, he said, had said to him that it injured him, and he readily acknowledged it. But he cared not for that. "But", said he, "if it is a *sin*, that is a very different thing." And when I proceeded to show him the sin of thus defiling & injuring the "temple of God", & of using the *Lord's* money for something which did no good, but rather injury, when he might do so much good with it, he deliberately smashed his pipe bowl on the hearth, threw the stem into the fire & then went & got his tobacco, quite a quantity in all, & threw that also into the fire. We trust he will form an anti-tobacco society in that little squalid village, & use the money thus saved for the Lord's work. May the Lord bless them.

In connection with my assistant teacher, & the pastor of the Tocat church, I had been appointed by our Union to examine into the state of the Sivas and Tocat churches, & see what we ought to do in regard to them. It seems that forty members have been connected with the Sivas church, since its organization. Of these six have died, seven have been excommunicated & seven dismissed to other churches. Thirteen are absent, residing in other places, and of the seven who remain, three (the pastor & his wife & one other woman) have been leading consistant christian lives. We talked with each one individually & then with all of them together; & have some hope that those who have wandered, will be brought back. They immediately commenced a weekly church prayer meeting and one who was in the service of a Turk & obliged to work on the Sabbath, gave up his place. The congregation in Sivas is quite respectable, generally about seventy, very few of whom are Protestants. Many of them are young men who come in from time to time and are the most noisy & inattentive listeners I have seen in Turkey. The preacher seems to be a true christian but in a cold state. He is lazy and slovenly in his habit, & his sermons show a lack of hard study. Mr & Mrs Riggs arrived during my absence in H. and have already found a warm place in the affections of all their associates. I trust he will do much good there. I judge there has been very little preaching in S. by the missionaries. With a better native preacher it would be of less consequence, but with such an one as they have I feel, as I told them, that they ought to press the work, themselves, right there in the city. They feel so also; and Bro. L. now that he has so good as associate seems much encouraged

In Tocat we found some ten members and an audience of about thirty, a large portion of them children. These same thirty come week after week, year in & year out, & not even the news that a new preacher or missionary has come, is sufficient to add a single one to the number. There are ten thousand Armenians here; & some of them were formerly not only occasional attendants but even avowed Protestants & church members. Now however Protestantism seems to be dead & burried - a thing of the past, to all outside that small number. And this too, though the Pastor is one of the most devoted men, & one of the sweetest christians in Turkey How much of this state of things is to be attributed to a wrong missionary policy (in time past) & how much to the influence of the Pastor's wife, who is as notoriously bad as he is good, I cannot say. I told them I felt that the great lack was in themselves. They have been idlers - leaving the work for the missionaries & the pastor to do, & doing nothing themselves The few brethren there very reluctantly yielded to the advice of the Union, to let their pastor take a few months vacation - spending

(3d

in Kara Hissar, to see whether he might not have more prospect of usefulness there; & whether the work in Tocat might not advance faster under a new man. His place is supplied during the winter by one of our students.

Reaching home Nov. 11th we were just in time to witness a part of the examinations, to dismiss the students to their winter's work, & to bid good bye to Dr Schneider who had found a warm place in the hearts of missionaries & students & people.

I wanted to commence touring immediately, but I found the work at home had been accumulating, and the annual accounts must be got off immediately.

The church here seems in a good state - have just commenced another prayer meeting - three in all. We pray for a general revival.

Very Truly
Yours in Christ,
John F Smith.

P. S. We were glad to see that your views in regard to English harmonize so nearly with ours. I believe that a knowledge of English will be a great advantage to *good* men. and we try to teach it only to such. But it will not make bad men good, & we cannot always tell who are good; so that some bad ones *may* study it. Perhaps you say we ought to prove them longer, "two or three years" Well we do try them a year or two in the preparatory course, either here or elsewhere, & then a year more. Should time show any need of modifying our plan, we shall be the first to wish it. J. F. S.

Marsovan, Nov. 30. 1869.

Rec'd Jan. 5. 1870.

Ack'd Feb. 1.

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Marsovan Turkey. Jan. 18th 1870

Rev. N. G. Clark. D.D.;

Honored & Dear Brother;

I wrote you Nov 30th, soon after my return from Harpoot, giving you some account of my journey. Since then I have felt compelled to spend most of the time here in M. though we have been able to visit a few of the nearer out stations. Owing to the absence of Miss Fritcher in America, the care of the Girls Boarding School has devolved almost entirely on the assistant teacher. We were therefore unwilling that she should be so burdened during the winter & intended to have Baron Avedis, the assistant teacher in the Theol. School aid her. But he being called away to attend the council in Constantinople. Bro. T. & I. are aiding her for the present, hoping that he will soon return & give us more opportunity to tour. Meanwhile we trust our presence & labors among the people here in M. are not wholly in vain. We have had unusual longing for the manifest presence of the Holy Spirit, especially during the week of prayer. But though we have not seen this as we had desired, yet we have not been without encouragement. Our people are usually more ready to exhort & rebuke than to pray. But during these meetings, especially towards the close, there was a greater readiness to pray & more earnestness in prayer than I have ever seen before. Sometimes four or five would pray in succession. The same was true to an even greater extent in the women's meetings. Some also have taken part in these meetings who have never done so before. Along-side with this spirit of prayer has been manifested a Spirit of Benevolence. At the close of the week of Prayer the subject of raising money for the support of preaching & Schools was raised. One of the leading men says "I think we ought to give tithes." Another, perhaps the best able of all, but not remarkable for his liberality, responded. "I had already decided that from the commencement of this year I would devote a tithe of my income to benevolent purposes." Some had already commenced. Finally all but two of the fifteen male members present pledged tithes. Afterwards, a few also who are not church members did the same Several of the members of the Theological School are members of this church. These are not here now; but nearly all of them pledged tithes a year ago. Several members also live in out-stations, of these some are giving tithes or even more; while others are doing but little. In several places chapels have been built; & in all such cases the people have given liberally. A year ago the people here thought that with difficulty they might raise 10,000 Piastres for this object; but they raised twice that sum. The poor people in Kapoukaya, who have had a preacher less than a year, raised over thirty Dollars & built them a house receiving less than fifteen Dollars from us, one poor brother sold his coat to get something to give for this object. In Yenigi where the work commenced this Summer, the three Protestants built a house at an expense of fifty Dollars or over, receiving less than three Dollars of us. The six brethren in Hadji-Keuy built a chapel last year, giving for that object & for the support of their preacher sixty Dollars, leaving them considerably in debt. They felt that it was a special occasion; and each one gave as he thought beyond his ability. But this year they have raised the same sum & are paying up their debt. We trust that this building of chapels is to prove a great blessing to the people, opening their eyes & hearts; enabling them to see what they can do, & helping them to feel that it is a blessing to do it; yea "more blessed to give than to receive."

The work in Amasia continues encouraging. There is a steady congregation of fifty or sixty. Some are anxious to unite with the church. Bro. T. & I spent the last Sabbath there, & celebrated the Lord's Supper with the few members of this church who reside there. Of course this attracted many. But the largest congregation ever assembled there before, even on such an occasion was eighty five. Now however there were one one hundred & fifty, & many went away not finding admittance. Some heard the Truth perhaps for the first time. May the Lord bless it to many. Had it not been for our duties here we should have spent a longer time there; feeling that there is an open door. But on returning our hearts were rejoiced with the tidings, that here too we were needed even more than we had expected, several of the girls in the School being under conviction of sin and anxious to know the way of life. May the Lord not withdraw His Spirit from them or from us: & give us wisdom to point them to Jesus!

You will have heard before this reaches you of our application to Constantinople for permission to dispose of the old chapel and use the proceeds for securing a Theological School.

I was sorry the case had to be referred to Boston; for we ought to be making preparation now. The Theological School. Bro. Tracy & Bro. Leonard (if he return) are still unprovided for. Bro. T. is boarding with me. The location of missionary houses ought not to be made until the School is provided for. For four years the latter has been accommodated in a miserably old & inconvenient hired house. The rent expires next month. We feel cramped. We hope a favorable answer will be on its way before this reaches you. We are willing to work on as we have done if it is best. But we don't see it so. If the missionaries in Harpoot had been obliged to spend a good deal of time every year in hunting houses for themselves & their Schools, & been scattered all over the city besides, results might have been different. To be sure these are secondary things; but if one is to move the world it is well at least to have a place to stand on.

Are we not going to have the pleasure of seeing you on your visit to the East? I hope you will not return without seeing something of the Interior.

Very Truly,

Your Bro;

John F. Smith

Marsovan, Jan. 18, 1870.
Rec'd Feb. 21.
Ans'd

School building

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Marsovan Turkey Jan 5th/71.

Rev. Dr. Clark;

Sec. of A.B.C.F.M.

Honored & Dear Bro.

Perhaps I ought not to forgive myself or attempt to offer an excuse for so long neglecting to write to you — having written you nothing since making out my annual Reports. You are however, well aware that I have been exceedingly pressed with work. Immediately after returning from Am.ca, in addition to assuming the care of the School, I was obliged to part with & help off my associates Bro. & Sister Tracy & to commence building for myself, & soon after, for the Theological School. To welcome back our old associates, the Leonards & Miss Fritcher, together with some new ones, the Herricks, was an exceedingly pleasant task; requiring indeed some time, but eventually giving me much relief in the care of the two schools & outstations. But many cares could not well be turned over immediately to those but just arrived. And at the close of our term of School, after the excitement & labors of Examinations, Commencement and meetings of the Union were over, attended with much pleasant & familiar social & religious intercourse with pastors, preachers & delegates, and old students, &c. together with missionary friends from abroad, I found myself nearly used up. Indeed I broke down — suffering exceedingly for a few days from neuralgic pains, & not able to do much for a couple of weeks. In fact I have not even yet got over feeling the need of a vacation; though I can hardly say that I have had one as every day brings its cares & labors.

Bro Leonard has been absent about six weeks, spending most of the time in Unieh & Samsoun; & will probably write you in regard to those & other outstations. There are some hard fields; but we feel that we have now a few good helpers; and have abundant opportunities & encouragement to work & to pray. So far as I know, all our people, both here & in the outstations have a friendly feeling towards the missionaries; & I trust that many of them are truly grateful.

Here in Marsovan, our daily prayer meetings, now being held, are well attended & interesting. Such meetings are being held also in some & perhaps most of our outstations. We know not what may be the result; but we hope for good.

// "I trust that others have written you in regard to our Examinations & Commencement. We graduated thirteen young men, twelve of whom have already entered upon the work of preaching; while one is teaching here in Marsovan where a teacher was greatly needed. These twelve are scattered throughout the Brusa, Nicomedia, Marsovan, Cesarea & Sivas fields; & though we have not the same degree of *confidence* in *all*, we have a good degree of *hope* that *all* of them will prove able, faithful, & successful ministers of the Word.

"Eight young ladies graduated from the Girls' Boarding School at the same time, & all but one of them members of the church. By their fidelity & progress in study, & still more by their warm love, conscientiousness, & Christian zeal, they had greatly endeared themselves to us; & we have strong confidence that they will be ornaments of their sex, & instruments of of great good. Most, or all of them, are already in important spheres of usefulness, as teachers or Bible readers.

"We follow all these young men & women with a good deal of hope, & at the same time with no little anxiety; but always with trustful prayer, & knowing that the Lord is able to make them stand."

We are rejoiced at the prospect of seeing you & welcoming you to our home in a few months. May the Lord keep you in all your journey & make it abundantly fruitful in good!

Truly Your Bro.

John F. Smith

Mansoura, Jan. 5. 1871.
Rec'd. Feb. 15.
Ans'd. Mar 10.

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Marsovan Turkey Nov. 3/71.

Rev. I. R. Worcester;

My dear Bro.;

Yours of July 25th, requesting matter for the Herald, must have reached me about the 1st of Sept. soon after the commencement of my sickness. I intended to have my wife reply; but she was exceedingly busy, taking care of me & the children. For over six weeks I was confined to the bed. Since then I have been gaining & falling back by turns, & am still exceedingly weak; not pretending to work or even to write letters. Indeed for the last ten days I might as well have been in bed, so far as strength to do anything is concerned.

As for the matter you mentioned, it is almost impossible to get photographs here in M. There have been

but two artists here since I came he
Eight years ago. When the last one wa
here two years & more ago, we were a
a good deal of expense to get him to
take a view of the city. It was a
poor one but better than nothing; an
I sent a copy of it to Dr. Clark.
Also at Dr. Clark's request I wrote
out for him a brief history of Marso
Station under date of Aug 5th/69.,
and in it explained some of the
principal localities in the picture,
supposing that both would pass
into your hands & that you w
publish a part or all as sh'd see
best. You will see that I
have no strength for such a
work now. If you could
get hold of that it might an
serve your purpose, by mak
a few changes such as could
easily be done by referring to

Tabular views; & by making a few changes in regard to the Theolog. Sch. — which is no longer in the old rented house but in the new Building, which of course does not appear in the picture, but which should occupy the highest ground on the extreme right of the picture. No. 4. also might be omitted as it is not occupied as a missionary residence. It was taken for that purpose; but after a few weeks given back at the earnest request of the owner — the miss'y family not having moved in.

If these suggestions can help you in making anything out of that old paper I shall be very thankful.

Very Truly &c

John F. Smith.

Rev. John F. Smith.

Marsovan, Nov. 3, 1871.

Rec'd Dec. 21.

Look at this in connection with the picture.

New York June 28 67

Dr Clark

Dear Sir

I have been busy at work since my return — as to results, have sent my books and list for an outfit to Mr Ward — have made application for Miss Park and asked for her testimonials.

In regard to some things I am not informed. Is it customary to put any of the money covering the expense of the outfit into the cadidate's hands to make purchases at his own discretion? If so, I should be disposed to procure a small cabinet organ, which I can procure of Mason & Hamlin at twenty-five per cent discount. I am anxious to have a musical instrument, but of course have no idea of asking anything contrary to your usages. Probably the cost of the list in Mr Ward's hands will be much under the amount allowed. I think that nearly everything not contained therein will be furnished by our friends. I ask in reference to the instrument, because I tho't Mr Ward would prefer to send it with the rest by the early ship, and I have not at present the money to purchase it.

Will you be so kind as to inform me in regard to this?

Very truly

C. C. Tracy

Rev. C. C. Tracy.

New York, June 29. 1867.

Rec'd July 1.

a " "

Rev. C. C. Tracy.

Waverly, Tioga Co N. Y. July 15 '67

Dr Treat

Rec'd July 17.

Dear Sir

Yours has been rec'd giving notice of Miss Park's app'nmt, & I have informed her of the same. You ask in regard to her name. It is Lemira A. Park, but she is always called "Myra" and so writes her name.

All opposition has ceased, except from her father, who is very sick. She wish to go with Dr Van Dyke, who I think will depart about Aug 24th. As soon as I learn from him what ship he will embark in. I wish to have a passage engaged

I am doing what I can to awaken missionary interest here.

Yours as ever

C. C. Tracy

Constantinople Oct 15, 1867.

Rev Mr Clark

Dear Sir

A good Providence has brought me safely thus far on the way, and has watched over me for good. The passage across the Atlantic was pleasant; we encountered no storms. In London we met with most kind attention, and forgot at once that we were among strangers. We had the opportunity during two weeks to see many interesting things, but better still, to associate with good people at their own hearth-stones.

We remained six days in Paris, and spent considerable time at the Exposition, besides seeing other objects of great interest. The voyage on the Mediterranean was pleasant beyond anything I had expected. The sky was clear, the water scarcely rippled, the nights magnificent. Also the scenes of ancient history were constantly brought to view. This I had not looked for. I had not expected to pass between Scylla & Charybdis, to see the light of Stromboli at night, the towering proportions of Aetna, the plains of Troy. I had not expected to stand on Mars' Hill, ascend the Acropolis, walk through the Parthenon, and see the spots there in view, so well known to the world for ages, the bay of Salamis, the gorge where Thrasybulus resisted the tyrants, the "bema" from which Demosthenes spoke. These and many other things were pointed out to us by brother Constantine who met us at the steamer, and acted as our guide. I am greatly attracted by the amiable qualities of this Christian brother.

We were pleased also to meet Mr Kalopothakes on returning to the steamer. The whole time spent at Athens was only three hours, but these hours had enough of interest to fill up days.

We have been staying here awaiting the arrival of Mr Farnsworth, who will accompany us to Marsovan. He came Sunday morning, with Mr Bartlett, and we are to depart next Saturday. Part of our time has been spent at Dr Schauffler's; we are now at Dr Riggs'. Friends could not be kinder or more cordial than ours are here. We love them, every one. If it might be my privilege to associate always with such men as father Schauffler & Dr Riggs, one of my strongest earthly desires would be gratified.

Every one congratulates us on the work to which we are sent: they say the Marsovan seminary is the hope of the mission.

I am impressed with the push that the missionaries have, as [illegible] as I know them are superior men and that we want none here but superior men. A few of opposite character have been sent out in times past, and the effect has been disastrous. Please let me say a word in private to you. I know my class-mates well, and I know two of them who are in danger of failing in such a work as this, whatever recommendations they may procure from their teachers. I refer to Cutler and Hansen — the latter, perhaps, has not made application. They are both good, pious men, but I am sure that two things are needed in a missionary, the spirit of love, and of a sound mind. I do not know how Cutler may develop. He is a good linguist, but I fear he has not good judgment. Hansen has not much force. I hope at least the committee will consider well before sending them. I would not dare say this otherwise than to you privately. Those of whom I have spoken are both my friends — it is not in my heart to misrepresent them. It must be very difficult to say no to any, when the call is so urgent. But it is a sad thing to have the work burdened with men who are inefficient, who, perhaps bring disgrace upon the cause. If wisdom, if sound judgment, if self-control are needed anywhere, surely it is here. Do not fail to pray for me: if God leaves me to myself, I am undone — if He goes not with us let him not take us up hence.

Mrs Tracy is sorry not to have known you. God has been good to me, in giving me a companion so devoted to Christ, so unselfish. May you be blessed, and may the Church enlarge her borders, lengthen her cords and strengthen her stakes under your administration.

My warm regards to your wife, father-in-law & Dr Treat. Mr Ward will hear from me soon — think I will enclose a note to him.

Yours sincerely
C. C. Tracy

C. C. Tracy
Constantinople
Dec. 15. '66

Rev. C. C. Tracy.

Constantinople Oct. 15 1867.

Rec-d Nov. 5.

Ackd Nov 15.

Marsovan, Nov. 16th 1867

Dr Clark

Dear Sir

//"You will expect my first communication to be full of the young missionary. I may not fulfil your expectations, but will try to make clear to you my first impressions. I suppose the friends at home are asking - How do they view the work now? Has the baptism of enthusiasm passed away, and left them with heavy hearts, amid discouraging realities? Do they secretly wish themselves at home?

"The first, most natural question is, How are you impressed with the facts? Well, I shall answer,- We have seen facts before. The great fact which brought us here is sin, and that is the same in America as here. If there is more of it here, that is the very reason why we came: ~~otherwise we had better have staid at home.~~

It will also be asked-: Do you find the people as hungry for the bread of life × as you expected? Do you find them as grateful

to those who bring it, as you anticipated?
I answer—He had no such expectations. If Christ met with such a reception from sinners, what must we expect?

As to the condition of the people, I will give my impressions—probably strong by contrast with our own so lately left behind. This is Turkey as it presents itself to me. Selfishness prevails, truth and righteousness are trampled upon, wherever people dare to do it. Extortion, inefficiency, folly, bribery, oppression, bear the name of government. Right, separate from self-interest, is an idea that has not yet dawned upon the Turks. A moral torpor prevails; the hand of justice is palsied. Temporal interests are in no better condition. The moral basis of commerce is wanting. The seller always asks twice what he expects to take, and gives goods worse than his samples. The buyer offers half what he expects to give. Every one is as dishonest as he can be under the circumstances.

Influence of a False Religion.

2 And is not all this very discouraging?

I reply: the contrary. This is the failure of a false religion. Five times a day I hear the muezzin's call to prayer, as he utters that "great truth and great lie" together, "No God but God, and Mohammed is the prophet of God." Mohammedanism has done all it can for this people. It has given them a cold, speculative idea for a God, and allowed license to the passions. It combines indulgence and austerity, gratifies the passions, and pleases the desire to acquire merit. The Mohammedan cheats, ~~and~~ lies, practices impurities, performs his ablutions, says his prayers, and goes sweetly to rest, feeling that all is well.

"These are the results of such a religion in all this vast empire. The legitimate fruits are brought forth in abundance. Let him who supposes that a false religion is good enough for a people, and that they are happy under it, come and see. The Armenians are not sunk so low in regard to morals; But the Christianity they profess is corrupt, and has little power over the everyday life. They have no idea of a change of heart, or much change of life in becoming Christians.

"When I see with my own eyes, the wretched effects of other religions, it is to me, a demonstration of the truth of Christianity; it nerves me with double courage and confidence. I see how its inherent power must triumph over such miserable systems of error.

"They ask us to show results, if our faith is so strong. It is hardly time yet for the triumph of Christianity in the whole empire. We have only begun to compass Jericho, and blow with the trumpets; we ought not to give up in discouragement because the walls do not begin to crack at the first blast. But if people ask for results we can give them. Protestants are more trusted and respected than anybody else; once they were stoned and spit upon. The pasha now rises up when the missionary visits him, and shows him great deference;

once he treated him as a dog. The Armenian religion is severely shaken, by the assaults of Protestantism; they have to reform their creeds to keep up with the spirit of the times. A born Mohammedan may profess Christianity in the Capital, and not lose his head. These are results.

"There are also most pleasing results in individual piety, as well as examples of deplorable lack. I will put two such examples together.

A dear missionary falls a victim to the cholera, and is buried in the open field. The sorrowful associates of the dear brother, wish to build a low wall around the grave to keep the cattle out; the native brethren refuse to let them do it, though the ground was bought in part with their money! Most people would say at this, "It is time to quit." But if you could see a dear, precious native sister coming to bring Mr Leonard her ear-rings, and other trinkets to help build a new chapel; if you could hear her say, "I am overwhelmed with a sense of gratitude to you"; if you could see her going among the sick, and squalid, and wretched to do them good with her counsel and her means; you would say, with us, that one such example is sufficient to counteract all the discouragements we meet.

There is much to affect a christian heart in our Theological school, and the girls' boarding school. The examinations in the former have just passed, with gratifying success. Many of the young men are able to give all the events in Christ's life in their order, as arranged in a harmony of the Gospels – a thing which I do not believe a dozen Theological students in America can do. In other departments, also, they have made commendable progress. They now go forth to labor four months, in different fields. The demand for their labors is greater than can be supplied.

Satisfied & Happy

If you wish to know how we feel

I write this effect is:- We are satisfied. The field is great enough; the work extensive enough; the sense of our Master's approval encouragement enough.

"The plain of Marsovan is beautiful; the ring of mountains around is grand; the air as fine and healthful as that of New England. I thank God that we are; and that I am not engaged in a scramble after a pulpit in America. We have few friends, but they are very dear, and thus far we are happy. We wish continued remembrance in your prayers."//

Yours sincerely

(Revd N. G. Clark Sec'y. ABCFM) C. C. Tracy

Rev. C. C. Tracy

Marsovan, Nov. 16. 1867.

Rec'd Dec. 31.

Ack^{d} March 3^{d}

Now, a word as to encouragements in the work. //The students have returned from their vacation labors. We are gratified to find them filled with love for the work. The narratives they give make me feel, as never before, that this great work is really going forward. My hopes for these young men are large. Their abilities and their spirit are better than I expected to find. Making all due allowance for those who may prove false, and those who may fail, there remains a great, bright hope for the rest. Knowing as I do that it is earnest work amid difficulties that develops the man and the Christian, I expect more of these young men, than of a like number in any American Seminary.

But I have a word more to say. If one looks below the surface there is a deep work in the Marsovan community. Two or three facts I will name. Our congregation, at this season, averages 300. (Mr Smith has reported 230 for the winter) with a Sabbath School almost as large. They have heard earnest, sturdy gospel all winter from Avedis and my Brother Bassian – I never heard better. Can it be without effect? Every Sunday some of the principal Armenians are in the chapel.

Another fact. At the womens' weekly prayer meeting, held from house to house, there is an average attendance of 70 or 80. Those in other stations tell us that the work is most difficult and disheartening – that it is scarcely possible in many places to get half a dozen women together for this purpose. Some of them have written us that they would like to attend a womens' prayer meeting with seventy in it! They not only come, but are attentive. This work among women, so marked here is owing to Mrs. Leonard's devoted labors. She has a horror of publicity, but I wish you to know how we esteem her. There are few like her. She

Rev. C. C. Tracy

4/ is very modest, and will not tell you how much she has accomplished. Her work has been as telling among the women in town as Miss Fritcher's in the school. Please give her a hearty greeting for our sake if you see her.

We have a pleasant home, and Providence has furnished us with many unexpected comforts. We are making some progress in the language. It is now five five months since we reached here. I now sometimes say a few words in the meetings, or take charge of the Sabbath School; spend one evening in the week calling upon the brethren at their homes, & am assisting in teaching the English class in school. How about this English? Does it give them access to more good or evil?

Mindful of your personal kindness to me, and wishing also to be remembered to your wife, to Messrs Treat and Worcester, I remain as ever

Truly yours

Marsovan, Apr. 3. 1868
Rec'd May 4.
Ack'd Oct. 14

The first sheet of this letter has been lost by the printers or their messengers.

Marsovan July 16. 1868

Rev. Dr Clark

Dear Sir

I had in mind to write you a little about once in three months in an informal manner, not that I have anything of special importance, but to let you know what we are about

As for myself. I have done little but tug at the Armenian, which is now, I am happy to say, beginning to move a little. I teach the English class in school, and hope next spring to begin instruction in Armenian. I now read every number of the Avedaper through. We have since the middle of winter read the Armenian Bible in rotation with the servants and other natives at prayers. I spend one or two nights in the week making calls among the people, and am coming to enjoy conversation with them. My health has been very good most of the time, but either from the influence of climate or from undue application have been through part of the spring and summer quite nervous.

Mrs Tracy's health has been rather better on the average than at home

Mr Herrick is faithfully laboring in the school for the summer. He is an excellent Turkish scholar. The young men seem to have a strong preference, however, that the instruction be in Armenian. I had doubted whether I did not mistake in taking up Armenian, but of late have come to think it was wisest.

There is prospect of a good class to enter next year. Three young men here are endeavoring to fit themselves to enter. We understand that ~~that~~ there are several more at Constantinople, and some in Mr Farnsworth's field. I am anxious to help brother Smith. He labors most assiduously, and makes little noise. His influence is great over the young men. I do not know the man who could take his place at present.

Miss Fritcher's school is coming on well, but she labors hard and needs an associate. If Miss Ballantine, or Miss Evans from Mt Holyoke could come she would be almost perfectly happy.

We have had a delightful visit with brother Andrus & wife. How many young men in this work! God help us or we fail

Yours as ever

C. C. Tracy

Marzovan, July 16. 1868.
Rec'd Aug. 18.

ack^d Oct. 13

Private

Marsovan Aug 28, 1888

Dr Clark

Dear Sir

I write in accordance with Miss Fritcher's desire in reference to her associate. We have no definite information as to what has been done, though it has been hinted that a lady might come with Mr Wheeler. If such be the case of course there is nothing more to be said. But if no one has yet been obtained we wish very much to say a thing or two in advance. Miss F. has been waiting for the decision of her friend Miss Ballantine at Mt Holyoke. She thought there was not immediate prospect of any one else being secured and therefore did not hasten in regard to it. The fond hope of obtaining her old congenial friend has kept her waiting.

Now if you have not secured any one we would like to suggest, as the teachers in Mt Holyoke Sem know and love Miss F. and are well prepared to judge what kind of a person would be congenial, and have so good an opportunity, that it be committed to them to supply this call. I must say, that next to ~~those~~ choosing a wife, there is no matter of greater anxiety than choosing a missionary associate.

We do hope the good Lord will send one fitted to be the friend and adviser ~~of~~ to a person of so high an order as Miss Fritcher is. She mourns the separation from her Katy Pond to this day.

I only speak for the station; the rest are all too busy moving to write as intended. I hope you will not think this ill advised.

Yours truly

C. C. Tracy

Marsovan, Aug. 28, 1868
Rec'd Sep. 28.

Ack^d Oct. 13.

Marsovan Dec 7. 1868

Dr Clark

Dear Sir

Meſsrs Smith and Pettibone will write you concerning the work in general about us. and of the ~~"Marsovan"~~ ~~or~~ "Central Evangelical Union" in particular. But that will not hinder me from writing also. to expreſs my feelings to you rather than to give information. The past few weeks have been fraught with interest to me. They have been marked by two events of no slight importance in our view — the graduation of the first claſs from each school. and the formation of the "Union" of pastors and churches. These things we look upon not simply as the heralds of progreſs, but as its realization in part. Perhaps I ought to add as a third, the calling of a pastor by the Marsovan church to be entirely supported by themselves. But as his reply has not yet come in, I will not speak further of that now.

Whatever others may think of the formation of this Union *now*, as to its being pre-nature. I will say this much: It was born of prayer. During the whole summer we have held a special prayer meeting among ourselves in behalf of the schools and the work, and also one every Saturday evening with the students for the same object. These meetings have been the means of awakening a good deal of feeling. Under the influence of these feelings the proposition came up to form a Union at the time of the closing examinations that the graduates might feel its influence before going out, & that the young men might receive their licenses from the hands of the native pastors. The same subject had been spoken of during previous months, but now it seemed to seize upon all our hearts at once. Also at the same time, and with the same strength it seized upon brethren Farnsworth & Bartlett at Cesarea, and Mr Herrick who happened to be with them, and that without any communication between us. We were so anxious to procure its accomplishment in season that we wrote the letters of invitation to the different churches at once, and Mr Pettibone went to Yozgat to meet Messrs Herrick & Farnsworth, and telegraph to others from there.

The Saturday preceding examinations our hearts were made glad by the arrival of bro' H. S. Barnum from Harpoot, tho' not accompanied by pastor Mardiros from the same place, whose presence and counsel we had earnestly solicited. The same day we were delighted with the unexpected arrival of brother Bartlett in company with the native pastor of Cesarea and two other delegates. The pastor of Tocat and the preacher of Sivas also came. It was a day of peculiar pleasure. My heart bounded with the hope that the time is not far off when we may go out to meet, not five or six preachers and delegates, but twenty, forty or many more, gathering in to attend the meeting of the "Mountain".

After long and thorough discussion, the constitution was adopted, giving to the "Central Evangelical Union"* the power to license and ordain preachers, establish new churches, strengthen feeble ones, seek out and educate young men for the ministry, & carry evangelization into new places.

Its principles are much like those of the Harpoot Union, only it is a little more Congregational, the power of our separate churches being simply advisory. Missionaries and unordained preachers are to be honorary members.

A most gratifying spirit of love and harmony pervaded the meetings, which were each preceded by a season of social prayer. The native brethren expressed themselves as much cheered and encouraged by the sympathy of those present, said they should not hereafter have such a sense of being alone.

"I was not a little surprised to hear the preachers express ideas on the matter of self-support ~~which~~ as radical as we believe in; ideas which, a little while ago, could not be listened to with patience by preacher or people.

"When the young men received their licenses from the newly formed Union, together with earnest words of counsel, there seemed to be a salutary warming up on both sides. We were glad to see them fused in feeling. Several churches were not represented, not knowing or understanding this new thing. We hope they will come in soon. There is also ~~the~~ a fair prospect of the establishment of several new churches within about a year. We trust in the Lord that the number of delegates will be more than doubled next year."

Yours sincerely

C. C. Tracy

Marsovan, Dec. 7. 1868. V V

Rec'd Jan. 26. 1869.

un. Ans 27 —

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Monro

Langdon S. Ward Esq

Dear Sir

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C. C. Tracy.

Marsovan, Feb. 2. 1869.

Rec'd. March 24

Marsovan Feb. 2, 1865

Dr Clark

Rev & Dear Sir

I was glad to learn through your letter that my good friend Durfee has decided to be a missionary. He has a bright mind, and a warm Christian heart. He had when I knew him a great desire to be an editor, and I thought him well adapted to such a work. My only serious fear for him ~~during~~ our college life was, that he would be a fickle radical - strong in momentary feelings but inconstant. But then, he was only a boy, very likely he has become ~~better~~ balanced by this time.

As to his coming here I feel obliged to say that it seems impracticable. This station has been talked over very fully, and I think the Mission have decided not to place any new man here now. If a fourth man is sent here, or if Mr Leonard's health should not permit him to return, a third man, that one, it is decided must be a person prepared to enter at once upon the work. That one if any one comes is likely to be Mr Herrick, as you have probably learned ere this. I can hardly hold out a hope that the Mission would send [illegible] here. But if he has the right spirit, he will not refuse to go elsewhere. He is a very nice fellow. I hope he may get in the right place.

Do not conclude from my letters in the Observer that we are unjustifiably severe with the natives. My friends charge me with the opposite weakness. I have never spoken to them in anger, though I have reproved them plainly. I have never seen any good result from boiling over. The noble and admirable author of "Ten Years" would be nobler without that fault.

My Observer letters are not intended in the least to interfere with my writing to you - their matter is not such as would be of any use to you, but, calculated I hope in some measure to interest the readers in our work. These letters occupy no more than 1/4 of a day a month. I expect to write you regularly as I have so often. As ever sincerely C. C. Tracy

Marsovan Feb. 2. 1869.
Rec'd. March 24.
Ans'd Ap. 19

Marsovan Mar. 23. 1869

Rev Dr Clark. Sec'y A.B.C.F.M

Dear Sir

Yours of Jan 27th came the present week. For some reasons I wish to reply at once.

In reference to English in the school, you ask, "If any study it should it not be as an extra for those who excel in the regular course?" That is precisely the position of English in this school, tho some in our Mission even do not yet know it. English is not in the course of study in this Theol. School. It depends on us to say whether ten or five or none at all shall study it according to our estimate of their capability to make good use of it. It has hitherto been allowed to about half - the best half of the scholars. We are thinking now of restricting it considerably more. We are seeking light - it may seem good to drop it altogether. As to our experience - Br Avedis, our teacher, is a much more valuable man for knowing English. Some of the others who have learned it here are making a good use of it without any appearance of vanity or false ideas on account of it. Some others who have studied it will ~~never~~ never reap any considerable advantage.

This is a consideration — there are few books in Armenian — all that are valuable to a preacher among the translations a preacher could read through in a year perhaps — then he has no more food to grow on. True, this ought to make them Bible men from necessity, but is not more intelligence needed? There is little in the way of Commentary in Armenian. There is talk of getting up one to help dispense with English. Nobody wants to know about these things more than we.

You request an article for publication from Mrs Tracy. This is a kind of work she has never done, though by mistake some articles have appeared under her name.

The schools open in a week — I have to begin with Exegesis. About ten are to enter.

Yours sincerely C. C. Tracy

Marsovan, March 13. 1869.
Rec'd Apr. 19
Ans.

Marsovan June 18. 1869

Dr Clark

Dear Sir

Yours of Apr 19 was received while I was in Constantinople. Your suggestion in reference to Mr Leonard's going to Smyrna was much talked of but no action was taken. There was a strong desire to have some old missionary go there, and the brethren felt that Mr Leonard was the man, but I told them he would not be willing to leave Marsovan. I may have been mistaken. perhaps he would go. That can best be ascertained by consulting with him. We shall not let personal feelings stand in the way of any arrangement which seems best for the work, though we feel much attached to the Leonards

Yours sincerely

C. C. Tracy

Marsovan, June 18, 1869.
Rec'd July 19.
Ans Aug 11

AMERICAN MISSION
JUN
29
1869
Constantinople, Turkey.

Dr. Clark

Marsovan

Marsovan Sept 16. 1869

Rev Dr Clark

Dear Sir

The copy of your letter to Mr Wheeler in reference to the study of English has reached us, but Mr Smith is on his way to Harpoot, and can read the original there. I can only say that the sentiments therein contained are those we have settled upon as far as we are settled at all. As far as our experience goes we believe in them, but are waiting for further light. Yes, as the drunken man in the dark bewildered with thunder and lightning, trying in vain to pick out his way cried out "A little more light, and less noise!" so we cry. We want somebody to give us good reasons for doing differently rather than reprimand us for doing as we do. With all our hearts we want to learn the best way

Bro Smith & family, in company with Bro Avedis, and three other preachers have gone to Cesarea to attend the meeting of the "Union" There is promise of an interesting session, hope of organizing at least two churches to be one half self-supporting at first (the Harpoot basis) and of ordaining pastors over them, young men from this school. There are also other interesting things anticipated of which you will hear in due time.

From Cesarea bro Smith and Bd. Avedis are to go on to Harpoot and look over that field, hoping there to meet Mr Montgomery from the Marash school. We anticipate great benefit from this tour.

As to Marsovan, I am happy to have Dr. Schneider's help during the remainder of the term. Though we need four men instead of two here, we can manage as we have, leaving the work we find it impossible to do. I assure you, a two years missionary is all too glad to have the experience of one who has been on the ground thirty-six years to help him in such an emergency as this.

The condition of the schools is as good as it can well be without a full quota of instructors. Of course Miss Fritcher's absence is sorely felt in the Girls School and a want must exist in the Theol. School as long as there are but two missionaries to do all the school, station & out-station work. The students are industrious and progressive. Something has been said about the habits of our young men. This is a wine-drinking people, but there is not one among our students who uses wine. This is a people inveterately addicted to smoking, and he who refuses a cigarette is looked upon as strange if not rude; but among our twenty-three young men there are only two who use tobacco

"I should like to set before you exactly the condition of the work in Marsovan and the neighborhood. But in giving certain facts we are always afraid of making things appear too well. In connection with these cheering facts, I feel constrained to say, that to conclude from them that all goes on swimmingly, that all is love and harmony and self-denial, would be very erroneous. Let the facts go for what they are worth.

"A year ago or more the brethren of the Marsovan church seriously undertook the task of building a house of worship. After a good deal of consultation they concluded that, by strenuous effort, they might raise ten thousand piastres, besides supporting a preacher. On that condition the Board made them a grant of fifteen thousand. They have built their house. The money was all used up before it was half finished. They went on giving more, until their contributions for this year, instead of ten thousand amounted to about nineteen eighteen thousand. In addition to this the brethren had worked very much with their own hands, four or five of them giving most of their time to it, and the women cooking food for the workmen, or bringing various sorts of gifts. Several times, when they were discouraged, we would say, "Go ahead! the Lord will provide. Don't be afraid of the Red Sea till you come to it."

¶ "At last, on Saturday of last week, they came saying, "We're in the Red Sea up to our necks! We are in debt fifteen hundred piastres!" We said, "Hold on till to-morrow." The church was to be dedicated the next day, though it had no windows in it, no plastering, no pulpit. We hung up white curtains, and made it look as respectable as we could. Sunday, about twelve hundred people came to the dedication. We had interesting exercises, and all passed off well, several preachers taking part. But the hardest thing came last - the collection. What hope was there of drawing much more out of a poor congregation, who had exerted themselves, they felt, to the utmost? Glancing our eye over the congregation we said, inwardly, "Will it do, or not?" Gathering a little courage we determined to go ahead. Their enthusiasm got kindled, & the consequence was that, in about half an hour the brethren raised ~~about~~ four thousand piastres, about enough to pay the debt and complete the work! This raises the native contributions in all to twenty-three thousand, besides their work, instead of ten thousand. Last Sunday in Marsovan seemed to be a new kind of day. The exhilaration, the happy faces, the ~~jog~~ jingle of the money made a most agreeable confusion. I never saw the brethren and sisters appear so happy before. Protestants from neighboring towns and villages were in, and shared in the enthusiasm. I think they all went home with new impressions as to what can be done where there's a will.

Liberality in Hajikeuy

B Lately I went to Hajikeuy four hours from here, with our teacher Avedis. There are only six brethren there. Last year they, with help from us, built a little chapel and parsonage. ~~Last~~

year this silk turned out well, and they gave liberally, their contributions amounting to twelve hundred and fifty-two piastres. But this year the silk was a total failure, & they had suffered so much loss that they expected to have much less to give. But in the evening they brought out the money their little society had gathered during the year and counted it. It amounted to twelve hundred and fifty-~~piastres~~ - two piastres less than last year.

"I have no space to speak of other places particularly. Though the work does not go forward in all places as we wish, these facts will show you that we have something to encourage us" //

Yours as ever C. C. Tracy

Marsovan, Sept. 16. 1869
Rec'd Oct. 25
Ans. Nov 3

Private

Constantinople Aug. 12, 1870

Rev. Dr. Clark

Dear Sir

Since last I wrote you my experience has been such as pertains rather to myself than to the work. Mrs Tracy was almost taken from me last spring. She had an attack of pleuro-pneumonia which was very severe. For weeks after it she coughed and expectorated to such an extent that I saw a change must be made, and medical care secured, or consumption would soon result. Tho' very feeble I determined to bring her to Bebek in accordance with Dr Bliss's kind invitation. We arrived in safety June 21st and by the change and the care bestowed she recovered from the cough, and gained a considerable degree of strength. Three weeks ago she gave birth to a fine little boy, apparently healthy. I hope the integrity of her lungs is not destroyed, still I am not free from fears.

If finding work is a sign of providential direction, Providence directed me here at this time. Dr Bliss was much in need of rest, he therefore committed the Armenian department of the Avedaper to me, and the Turkish to Dr Schneider, and has gone to Switzerland. I have also other press work on hand, and preach in Vlanga ~~and~~ or Scutari. As much other work is at hand as I can look after with a sick wife. These things, however, are not very burdensome.

The condition of the work here is truly lamentable. Pastor Simon is publishing a paper the "Telescope" which magnifies the faults of missionaries to an astonishing extent, and brings into view many things which have no existence. The paper is read with avidity, and increases in circulation. It is beginning, I fear, to have influence in the Interior. I expect to go with Mr Hitchcock to have a kind and earnest talk with Pastor Simon. Nothing but the grace of God will touch him, but let us do our duty. These are days of prayers and tears, but we wait on God with patience till He appear, not for us, but the cause.

As ever truly yours

C. C. Tracy

Constantinople Aug. 12.
Rec'd Aug. 31.

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Constantinople Aug. 7. 1871

Langdon S. Ward Esqr

Dear Sir

Please read the inclosed, and do us the favor to see that it is presented to the proper parties, and that the influence of the Missionary House is brought to bear upon the Boston Tract Socy to secure the help we have asked. There is no time to lose. You are authorized to pay any bills presented by them

C. C. Tracy

Clear application – Let the Commission be
held [illegible] as far as possible and
the [illegible] sheets sent on or [illegible]
[illegible]
E. E. [illegible]

Constantinople, Aug. 7. '71.

Rec'd Aug. 26.

Ack.d March 12, 1872

Attended to.

Tuesday – P.M. 3–4

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Andover May 1st 1868

Rev N. G. Clark D.D.

Dear Sir

Father and myself in looking over the Manual thought that in case of a personal application, no written one was necessary. I am sorry we made the mistake and hope this is all right.

My Parents think I had better have the usual amount for outfit which I see is $222. Are we wrong in judging from the Annual Report that this sum is paid in gold?

I did not receive any letter from Dr Treat or should have sent this sooner. Hoping there will be no more delay I remain

Very Respectfully

Rebecca D. Tracy.

Miss Rebecca D. Tracy

Andover May 1. 1868.

Rec'd May 2.

Sivas March 1. /69

Dear Dr Clark.

Yours of Dec. 1st was received some time ago & should have been answered before. Knowing that my Brother was in frequent correspondance with you & would give all necessary information concerning me & feeling myself very ignorant of this place & people I have not felt really competent to write a letter which should possess any interest for you. In some respects I am very happily disappointed in Sivas & Missionary life. I do not regret coming & hope I may be useful here. You ask me to give you some informaation respecting the women of Sivas. In doing so, I must of course be guided almost entirely by my Sisters statements, as I feel myself as yet too much of a stranger to form an independant opinion for myself. The women here impress me as being a strong, healthy race, capable of enduring, an almost incredible amount of labor without fatigue. My Sister tells me, they are much less refined in manner & appearance than the women of Trcat & Cesaria. As a class they are very hard to reach by the Gospel, not perhaps that they are more bigoted or stupid than others. But because of certain peculiarities of character & disposition. They are emphatically keepers at home. Natives from Arabkir Harpoot, Marsovan & other cities all notice this at once. The "idle wandering about from house to house" condemned by St. Paul is certainly not among the besetting sins of the Sivas women. Although always pleased to see my Sister at their own homes even the Protestants seldom visit her, it may be partly owing to this fact that the weekly prayer-meeting for women, held from house to house has never been very largely attended, though no doubt the principal reason is the coldness & indifference of the Protestant Sisters. Of course my Sister with her family of small children has found it very difficult to leave home for visiting among the people. Although she feels that to be the only way in which much Missionary labor among the women can be accomplished. I hope hereafter to take her place in the family that she may devote herself more to the work. Until I am more familiar with the language I can do more good in this way than any other. The weekly prayer meeting for women has been better attended this winter than during any winter since my sister came to Sivas. The number has not been large, rarely exceeding ten or twelve, but these have been constant & punctual & shown unusual interest & seriousness.

Sometime when I am better acquainted with the people & can speak the language better I will write you more fully about them & try to make my letter more interesting. My kind regards to Mrs Clark & believe me very sincerely

Yours

H. D. Tracy.

Miss H. D. Tracy.

Sivas, March 31. 1869.

Rec'd May 3.

Ans May 6

Miss N. D. Tracy.

Rev Dr Clark

Dear Sir

You will perhaps be surprised to learn that my plans for the future have been materially altered. I have promised to become the wife of Mr E. H. McCallum, a gentleman with whom you are already acquainted by reputation as he has for the last ten years been in very intimate relations with most of the Missionaries in Turkey.

Our marriage will probably take place the coming Autumn or early winter until which time I purpose continuing my Missionary labors. Neither Mr McCallum nor myself have any intention that my interest in Missionaries or in the Missionary work shall

Miss R. D. Tracy.

Sivas, July 28. 1869.

Rec'd. Aug. 31.

Ans ~~Aug.~~ Sept. 2

Rev. H. J. Van Lennep 196
Rec'd Jan. 20. 1860.
Ack'd Mar. 28 1860,
Ans. [illegible] 1.

Revd R. Anderson D.D.
Secretary of the A.B.C.F.M.

Tocat, Dec 7. 1859.

Revd & Dear Sir, [illegible]

At the time of the last Annual Meeting many of my friends urged me to ask the Prud. Committee to make up to me the losses I had sustained by the fire of March 7. It was urged that others had done so who were sufferers to a much less degree, & that gifts from friends at home were considered by them as supernumerary, & as coming well to a poor Missionary. I however declined. I felt that I had, during the last 19 years, been supported by the Board at a good deal of cost, & that it was the hand of God had dispossessed me of all I had. It seemed out of place for me, therefore, to make such an application. Moreover I thought, I have cost so much money to the Church, & how little has been accomplished thereby for the salvation of souls! It may be this Providence is an intimation that I ought to retire from the work for which I am so poorly fitted. If God intends that I remain in this field, the Providence which has taken all away, will bring me back enough to keep soul & body together. So I concluded to wait.

Since then friends in America have been very generous, & their free offerings have made it clear to

Rev. H. J. Van Lennep
Rec'd Jan. 26. 1860.

me that God intends that I continue to serve there as your Missionary for the present.

It is very clear to me that God has put it into the hearts of his people to supply all our necessities & enable us to prosecute our work in circumstances favorable to the enjoyment of our usual health. Many circumstances however have conspired to prevent the full attainment of this object. It was given out by the N. Y. Evangelist, Edited by my good & warm friend Rev. Mr. Bidwell, that my losses were to be made up to me by the first church in Hartford, thus throwing the whole burden upon these Brethren without their previous consent. In consequence I received many letters of sympathy from old & tried friends who said in substance: Every body is contributing to your relief so that there is no room for our contributions; but we most deeply sympathize ~~for~~ with you, & would gladly do what we could. One friend even sent a donation of $50, saying: as I suppose you'd have so much you hardly know what to do with it, you can, if you please, apply it to such another object. To none of these mistaken friends have I thought it best to explain the actual state of the case, lest their idea of Christian charity should receive a shock.

Friends in Hartford have done much for us, & are doing still. But they certainly think all that needs to be done is to send me, at a late date, such articles as can be sent from America. No one has told them that bulky articles, & provisions of nearly every kind must be purchased here, & that freights are at least 30% of the value of what is sent; on such articles as stoves, bedding, &c. they are about 300% - And friends in this country have pretty generally thrown the responsibility on those in America, & those in America on the 1st Church in Hartford, where Judge Terry & Mr Capron complain they find people altogether apathetic in comparison with their wishes. I have sold a little land I owned near Smyrna as well as my horse, to meet these deficiencies; still I am largely in debt, & pay an interest of 18% @ year.

I do not feel prepared to ask for any appropriation from the Board. The debt & the reasons I have mentioned above, deter me from it.

I would say however, that should the Prud. Committee see their way clear simply to pay my freights for the current year 1859, it would be to me a great relief; it would certainly remove the almost certain prospect I now have before me of being obliged to sell a part of what my family have kindly been provided for, to enable us to rem here; the final prospect can be no other than a relinquishment of the work in which we are engaged; but even for this contingency, painful as it may be, I trust the Lord will prepare o minds, if it be his Holy will to send this gre trial upon us.

It is impossible for me yet fully to say what the amounts of my freights for the year will be all the accounts not having come in. Thus far, sums run up to above $500. And I should not be surprised should I find it to reach $700. I wish to assure you however that I shall not take it at all hard, should the Prud. Com not see their way clear to remove this burd from me. I am only seeking for light to shin on the revelation of God's Will respecting m path. And I humbly pray for any even the smallest ray the Lord may vouchsafe.

I remain,

Your Brother in Christ

H. J. Van Lennep

Rev^{d}. R. Anderson, D.D.
Secretary, &c. Tocat, April 18. 1860.

Rev^{d}. & dear Sir,

Yesterday's Mail brought me yours of March 1st. I regret to have given you the trouble of writing so long a letter; for I believe that, had you contented yourself with letting me know that the Prudential Committee did not think it best to have us go home, you would have found me quite ready to yield to their better judgement. Still I cannot but hope that your labor in penning this Epistle will not be in vain, by producing greater harmony of views.

Before putting down, however, some observations on this topic, I will refer to the first subject you speak of, i.e. the matter of freights.

I confess I was not a little surprised that, when, on recommendation of the Annual Meeting, you readily made grants to other sufferers by our fire, though their losses were trifling & comparatively unfelt, while I declined to avail myself of the offer of the Mission to the same effect solely lest I should be a burden to the Treasury, — you should seem to hesitate whether you will admit an application not for a remuneration of my losses, but merely for relief from this heavy item of charges. I almost regret that I did not avail myself of the spontaneous & urgent offer of many of my Brethren at the Annual Meeting, to apply to the Prudential Committee for a complete outfit, delivered at Tocat free of charges. I confess I never expected, with Bro. Pettibone & others, that the Board would spontaneously make such a grant, or even contribute any thing of their own accord to replace me in a position of usefulness. But I certainly never dreamed you would hesitate to grant these freights, whatever might be their amount, instead of making it conditional upon that amount, as you now appear to do.

We have already furnished in detached portions all the information you ask respecting these freights. I suppose however that in the multiplicity of your heavy & numerous duties this information could not be recalled. And by now giving it in summary, I shall not only answer your present inquiries, but also settle a point of practical importance in view of future exigencies.

Our estimate at Tocat is that every box coming from Boston here costs from $10 @ 12. Sometimes, though rarely, it comes to $8; the other extreme is $15. If the box be too large to be carried by a mule or camel & has to come by Araba, we may have to pay as much as $40. This, however, rarely occurs, as we do all we can to avoid so outrageous a charge.

Other Interior Stations meet, as far as I know, with the same experience. Mr Parsons while at Sivas, estimated the freight at 30% of the value. This estimate would make the freight of a box who contents are worth $60 amount to about $20, which is altogether too much; on the other hand, however, a stove with pipe, valued at $6 would be charged but $2 freight, which is about what it costs to take it to Smyrna; but this plan of charging 30% perhaps makes things come right in the end, if there are not many articles of great bulk & comparatively small value.

Farther in the Interior, the expense is still greater, though some of the Brethren are unconscious of the fact, because the items come scattered about & mixed in with other things. I have not the facts, but I remember that our Ooroomiah Brethren once obtained some crackers from America & having calculated how much each cracker came to, they found it utterly impoſsible to allow themselves such a luxury even in cases of extreme sickneſs.

It has been a question with each of us how far we could conform to the native mode of life so as to get rid of this burden. I believe that in practice I have gone as far as any of my Brethren; & I could go no farther without material injury to health & shortening of life.

You will notice that the heaviest charge for freight is after the articles have reached this country. The freight on articles obtained from Constple amounts therefore to nearly as much as from America. And yet we have to get many things from the Capital; some of them can't be found here at all, & others, sold here, are too dear, & it is cheaper to send for them & pay the freight. Our sugar, our best flour, and all provisions besides meat, fruit, & vegetables (the latter few & bad) have to be ordered from the Capital. Tea, stoves, & articles of furniture, it is cheaper to get from America. Clothing can't be found here, not even the cloth to make it with. Most of our Brethren have their clothes made by a taylor in America, who has their measure; some provide themselves at the Capital. I make my own clothes, with the help of my wife & a poor widow, but purchase some ready-made article at Constple to appear before the "great folks". Most of the clothing of my wife & children is given by home friends, the rest is made in the house. Since coming to Tocat I have become a decent taylor & an indifferent Cabinet Maker; but I have, during a year past been leſs of a Scholar than ever.

You remark that it is "a fact you and all future Miſsionaries need to know in the purchase of outfit." When Miſsionaries purchase their outfit themselves in America they labor under the disadvantage of not knowing what they will need. But, on the other hand, they can buy cheaper & suit themselves better; & the cost of transportation is paid by the Board. In such cases I suppose you do not notice the whole freight paid on the outfit to the destination ~~but~~ because all the expenses are charged in the lump. Such Miſsionaries find that, during the first year or two, or while the outfit does not need renewing or increasing, their salary is more than sufficient for their support, & they are strongly tempted to charge their older Brethren with extravagance, which doubtleſs increases their own popularity at the Missionary House. They however very quickly change their minds. Thus Bro. Richardson had his salary reduced by $50. at the first Annual Meeting after he reached Arabkir, and there was no end of his invectives against the extravagance of his Brethren. He has however since that time had his salary raised to its former rate, & even for a couple years has been in hot water, being deeper in debt than any other member of the Mission. Bro. Wheeler is now following on the same track. Wait a while, & you will soon hear no more of *his* Phillipics. Dr West, on the other hand, came out with a very scanty outfit; & he found after his arrival that should he order any thing from home he will have to pay some $10 or 12 pr box out of his own pocket. He is quite in distress about it, & has to deny himself some of the comforts of life, which, unfortunately, become indispensable to *civilized* beings. Is it right that a man of his power, & of whose noble spirit you can find, as I believe, but few parallels, not only on Missionary ground but any where else, should suffer & wither from trials induced by inadequate support?

But to return from this digression: the amount of charges standing in my Book for freight during the past year is just about $500. This does not include however some charges at Smyrna, nor at Samsoon, in which latter place we are charged 80¢ commission on every box or parcel, besides other expences. One of your Treasurer's mistakes in this matter consists in this, that he only counted the boxes that passed through his hands, not knowing any thing of what has been forwarded from New York, Smyrna, or Constple, whether they contained contributions of second hand articles, or purchases on account. If you should put into 35 ordinary boxes as much of what your house contains as will get in, you will find that much remains without which you could hardly get along. When I removed from Constple here my library alone took nearly all that; but no library came in *these* boxes.

The contributions we have received from friends amount to about $1500. Our friends in this country, when they first heard of our calamity, sent us contributions in clothing to supply, in some degree, our most preſsing wants; but they afterwards wrote or said that there was no more call for their aid, as the good people of America were to contribute very largely. Many of our personal friends in America wrote to expreſs sympathy, & said that they would withhold their own mite seeing that every body was going to contribute. The N. Y. Evangelist informed the public that the first Church in Hartford was going to make up our loſses, which the latter however has never had any idea of doing. I suppose you do not regret this, having long entertained the opinion that contributions to particular objects are undesirable, as they either tie your hands, or abstract so much from your general receipts. The money laid out for us in America might have gone a great ways; but fearing to impose too great a burden on any one person, I distributed my orders among several; & it turns out that purchases have been made on too generous a scale, so that we have received comparatively little help. I have received 8 hammers, when 2 at the most would have sufficed; 4 hatchets, when I never had but one before; and many other things have come in similar useleſs profusion, & been duly charged. In Boston, not only our numerous friends seem to have had no opportunity to help us, but no reduction has been made in the charges, as has been the case every where else. As for "our loſses being made up to us", not a quarter has. I had much valuable property left me by inheritance, & our friends on both sides had always been extremely generous toward us. But I never dreamed of their being made up, not by one half. The Lord has taken away what He had given, & I have not the beginning of a thought of murmuring against His all wise & gracious dispensation. But you know as well as I, that a man cannot live without some furniture, clothing, &c.; at least neither you nor I can; & a Minister of the Gospel can accomplish but little without books. You can easily see that if I must take $600 out of the $1500 which our property is now worth, my only resource will be to sell enough of what I now possess in order to pay this sum; and as I then could not continue to live & labor here, I should have to pack up the little that remains & go home, whether I succeed in obtaining your consent or n

I ought perhaps *formally* to have laid this matter before the Com. ad Interim before addressing you on the subject. I did however as much as lay it before them. As I stated before, the Annual Meeting appeared perfectly ready to vote me a complete remuneration for my losses, & all the Brethren warmly commended my self-denial in declining to avail myself of their offer. I then told them that I did not know how I should come out at the end of the year, but I wished to try not to be a burden to you. Subsequently I wrote to inform the Com. ad Interim that, owing to my failing to sell more than half of a bit of land I owned near Smyrna, as well as my horse, a noble creature which I had obtained at a very low price but was valued quite high, & which I had sent to Constple to be sold, — I should come out some $500 in debt at the end of the year; that I proposed to write forthwith to the Prudential Committee to apply for a grant of the amount of my freights for the year, a sum which would a little more than cover my debt to the Treasury but would not cancel the $200 I had borrowed in town, & on which I am paying 18% interest; & I begged them in the mean while to lay aside their rule in the present case, & allow me to be indebted for that amount to the Treasury. To this they very readily consented, & you may regard this consent, if you wish, as a vote of the Com. ad Interim in favor of my application. Had you requested it in your letter, I should even now apply to them for a formal vote, which I cannot for a moment doubt they would unanimously pass. But much time has already been lost, & the Treasury ought at once to be relieved of this burden.

Let me now venture to add a few words on the other topic of your letter. I have already remarked, that the opinion of the Prudential Committee is entirely sufficient to decide the matter, on whatever grounds that opinion was based. The reasons I urged for visiting the U.S. seem to me to remain unaffected by your letter, the various suggestions you bring forward as a substitute having before been carefully considered. I might therefore let the matter rest thus; but I owe it to you more particularly to notice some parts of your letter. I shall do so in a desultory manner, having no special object in view.

We have already spent on the house we now occupy $300, most of which has with difficulty been allowed as rent by our landlord. These people are accustomed to live in unhealthy houses, & though always ailing prefer to pocket the money rather than render their dwellings wholesome. I have no idea we could induce them to allow more to go as rent. I have thought of all the plans you suggest, & consulted with Bro. Hamlin about them when he was here. The most economical plan would be to make all the floors over again, & underline them with a layer of mixed lime & sand to the depth of some 6 inches. But this would make quite an item of expense, which must be put into the charge for the rent of the current year. And this appears to me a waste of money. Besides, after laying out this money, we may discover other causes which make the house unhealthy. We first thought that plastering the mud walls would be sufficient; afterwards we thought the removal of the fountain from the hall would dry the atmosphere; so we may find that after making the improvement proposed above, the house being on a level with the ground, or having no northerly exposure is the prominent cause of dampness; & most houses here are *lower* than the earth level; in such a case we could neither raise the house, build an upper story, or remove it to the opposite side of the street to have the Turkish owner enjoy our labor after a year. Rooms in the second story, we *did* try to secure, but I have informed you of the rents asked. The house for which we were asked $800 had but three rooms upstairs, & the three below were more objectionable than those we now occupy. The quarter of the city, too, is unhealthy. I know but two houses having an upper story whose rooms do not open out of doors; & to enclose them would entail much expense; these two houses are *modern*, & could not be rented on any consideration. The Europeans now here, who have within two years increased to five, are all of opinion that scarcely a house in town is fit to live in, especially by a family, & that unless a person is willing to ruin his health he must make up his mind to build. I have travelled extensively in both European & Asiatic Turkey, & I have never seen any where so unwholesome houses, while the hills wedging in the town are of marble, so that it *could* be a city of palaces. It is now a collection of hovels, made of mud which is kept in its place by means of sticks.

You refer to reasons for my not being located in Smyrna, which led me, 16 years ago, to desire a change of location. I will only remark that those reasons no longer exist. While I was comparatively unable to do much as a Missionary to the natives, & my brothers being young led me to feel that I must contribute to their preparation for an active Christian life, I had not the desirable opportunities for fitting myself for the work, & throwing myself into it. Other Missionaries have had the same experience. Dr Van Dyke shut himself up for a long period in an Arab village, & Mr Barnum took up his residence in Broosa isolated from all Europeans or Americans

& was grievously disappointed when called to go to Kharpoot where he would hourly mingle with his Brethren & Sisters. You would not however conclude thence, that neither Dr Vandyke nor Mr Barnum should think of ever being associated or living near English speaking families. Our family are now partly scattered, & partly settled down. Each has a home & interests of his own; & I am happy to say, every one has acquired a deep interest in the work in which I am engaged, & so far from being a hinderance, would render me important aid therein. During the visits I have lately made in Smyrna I have found them to instigate me to & encourage me in my labors in behalf of the natives. Still, as I stated in my former letter, I do not consider that there is any call for me to go to Smyrna at present. I have reason to know our Brethren there would feel quite unwilling to enter the barbarous district I now occupy, & I feel no inclination to call upon them to sacrifize the comforts of civilization, or to remove their children from their fine educational advantages that mine may enjoy the same.

No one can, more than I regret that so many Missionaries are now in the United States from our Mission. It is pretty well known here however that there is no probability that those Brethren will ever return, unless we except Mrs Dunmore & Miss West. And they ought not to be a burden to the Board.

The embarassment of the Treasury is a source of deep concern to us all, & I am sure the distress generally prevailing both at the Capital & in the Interior on account of high prices, is borne with the more patience lest we should add to your difficulties by informing you of the extent of our sufferings. Indeed, one thought which encouraged me in the application I made to you, & somewhat reconciled me to the idea of leaving my "lambs among the wolves" for a time, was that, without being a burden to you I could do my share in stirring up the minds of the Churches to contribute more largely, as well as finally avail myself of the repeated invitations of our English Brethren to help them in obtaining larger funds for the T. M. A. Society. You are doubtleſs better able to judge of public opinion in America than we out here are able to do: I believe however that there are a good many public opinions on questions of Miſsionary policy. This seems to be the case respecting the cutting off of the Choctaw Miſsion, & the general subject of involving the Board in the Slavery question. Before leaving America 10 years ago, I prepared & preached a Sermon as farewell, in which, among other views brought forward, I advocated the practice of several English Miſsionary Societies of having their Miſsionaries come home at stated periods. Many persons took occasion to speak to me approvingly of this plan, & I had to repeat my Sermon elsewhere. We out here have the impreſsion that the Miſsionary is not in sufficiently direct & frequent communication with his constituents, the Churches. The Prudential Committee, we believe, do not *own* the Miſsions, & appeal to the Churches to support *their* enterprise; but the Churches send out the Miſsionaries & merely appoint the Prudential Committee their Agents to look after them. Our friends are constantly complaining that they don't hear from us. We addreſs our communications to the Miſsionary House, as in duty bound. But somehow, instead of getting a chance to speak to the Churches, we find the Miſsionary Herald filled with lengthy accounts prepared by some particular favorite of the moment, some inexperienced new hand whose statements contain many errors, whose invidious comparisons appear to bear the Prudential Committee's *imprimatur*, but whose representations have the advantage of being "couleur de rose", & whose field is all important because new. I believe such pampering to the ill-grounded hopes of the Christian public can only produce harm in the end. You may perhaps reply that you publish much that is written by certain persons because they write much, & the rest should find fault with their own silence. My answer is that such have found that the labor of writing is gratuitous & they therefore conclude they had better spend their time in some other way. Perhaps these remarks are too severe; but you will excuse my freedom when I tell you that the opinions formed at the Missionary House respecting documents spoken of or printed, do not, to a great extent, agree with those entertained by the majority of the Missionaries. And there is a feeling that, with the exception perhaps of a privileged few, we are not in full communication with the Churches. Perhaps we ought not to feel so; we may be entirely mistaken. But I see that this feeling, which we all know to have long been prevalent among the Churches, begins to find an expression in the Religious press.

In conclusion I will only add that I greatly regret not being able to attend the Annual Meeting. My absence two years ago was regretted by the whole Mission. I shall have to do the best I can about matters which concern me personally by correspondance. For I dare not leave my family alone among a lawless & fanatical population, & as the Board do not pay the travelling expenses of families, I feel too poor to meet the charge out of my own pocket.

Believe me;

Your Brother in Christ

H. J. Van Lennep

Tocat April 18, 1860.

Rec'd May 24

Ans. June 21/60

√ Prud. Com.

Cost of transportation.

Strictures.

√ Mr. [illegible] complaints
at R. end. These an-
swered by Mr. Worcester June /60.

Rev. H. J. Van Lennep 198

Rec'd. May 30.

Acknowledged Aug. 8.

Revd R. Anderson, D.D.

Secretary, &c.

Tocat, April 25. 1860.

Revd & dear Sir,

I wrote to you by the last Mail in reply to yours of March 1. I was then quite undecided respecting what it was our duty to do. Since I had applied to you in December for a furlough, our healths had very much improved. I attribute it to the setting in of the cold weather which made us keep our stoves burning, thereby drying up the atmosphere of the house. It seemed almost magical & I was beginning to think that perhaps we had got accustomed to the house & should have no more trouble hereafter. But the weather again grew mild, & we all soon began to exhibit the effects. Eddie who is the least strong of us, was attacked with dysentery, & he has not entirely got over

it yet, under the influence of medicine. Willi
& I show a tendency that way, & my dear old
friend neuralgia has again begun to pinch
& squeeze me. So when your letter came, ou
first impression was that we must avail
ourselves of your permission & go down to
Syria to refresh both soul & body. A few
days later however, our Armenian friend
Haji Boghos Agha, to whom we already owe
so much, called in & of his own accord
offered us the use of his fine country house
for the summer. I felt that we had already
contracted so many obligations toward him
that I could not accept. But he would tak
no refusal, & so we have accepted & intend
moving there as soon as possible. We shall have
to be absent from town some 6 months perhap
But I shall frequently ride in, & take the
charge of matters as heretofore, as well as prea
on the Sabbath. This will enable us to stay
here one year more, & perhaps Providence

may open the way to our permanent continuance here with some fair prospect of health. //
I am now thinking of a plan to be proposed to the Annual Meeting, involving only the payment of five or six years' rent in advance, which will secure all that is desirable as long as this Station is to be occupied by the Board.

// I have just received excellent news from Zile, a large city 12 hours to the West of us, whither I had sent a pious blacksmith to preach the Gospel as he had opportunity. A wonderful awakening seems to be progressing there. The whole city is in motion. No excitement any where approaching this has occurred since the war in the Crimea. Shop keepers discuss religious topics across the Streets as they sit in their shops. It is said some 12 families already openly profess themselves adherents of the Bible Doctrines. One single Armenio-Turkish Testament has gone from one to another, awakening the soul & convincing it as it, went. One Greco-Turkish Testament lent to an opposer found its way into the Greek church & is now being publicly read to the people every Sabbath day. Some of the chief Turks, among them the Mufti of the place, openly favor the Truth & urge people to receive it. Discussions & inquiries are occurring even among them.

My heart is cheered & comforted, & I do not wish to leave at such a time as this. There is far more serious & general attention to Gospel truth, & more apparently sincere inquiry here in town, than I have ever known before. In Amasia too there is a general religious excitement; but its origin is in opposition to the wickedness & oppression of the priesthood so that I do not as yet see reason to anticipate any important result.

Believe me

Yours,

H. J. Van Lennep

Revd R. Anderson, D.D.
Secretary of the A. B. C. F. M.
Boston.

Tocat, August 14, 1860.

Revd & dear Sir,

Yours of June 21 reached me a few days ago. I am very grateful to the Prudential Committee for the aid they have afforded me by paying the greater part of the freight of the articles which have supplied the place of those destroyed by the burning of the Miſsion premises. Had they not done so, I know not how I could have met the difficulty, except by abandoning the work & selling some of my articles without which I could not remain on the ground in order to meet this unavoidable charge.

I grieve more than I can tell you at having unwittingly given pain to our good Brother Mr Worcester. I would gladly take back every word I wrote on the subject of the Herald, if that were poſsible, especially as it appears very clear, from the lucid & perfectly satisfactory reply he has written me, that the evils I complain of are incidental to the enterprise & inseparable from it. I sent him a letter last week apologizing for my error & the grief I had occasioned him, which I hope he will show you. And I should be extremely sorry to fall or even to appear to fall into a carping & fault-finding state of mind; for I believe nothing tends more to warp one's judgement, or to destroy the legitimate & wholesome influence which a sound head & a heart in the right place & in healthy condition are ever sure, sooner or later, to acquire & exert.

You will probably have noticed ere this that I applied to the Mission at its last Annual Meeting, for an indemnity for my losses by fire, & that they voted to ask the Prudential Committee a new outfit as for a new Missionary. A few words of explanation from me may not be amiss.

The Mission last year professed a readiness to apply for an indemnity to cover the losses by fire of all the sufferers. I then declined to make an application hoping to get along without it. Moreover I thought the principle wrong. Suppose I had lost not only such articles as are indispensable to me in carrying on my work, but many besides, which might be termed objects of luxury not of necessity: or suppose that my lost articles were not originally purchased with an outfit from the Board, or with my salary, but with my own money, or were presented by friends. Is there no distinction whatever to be made, & are the Prud. Committee to refund every thing? I should say no, very decidedly. They might help me to the extent of enabling me to go on with my work, but more than this would be wrong. In my own case, the greater part of my property came to me by inheritance or by marriage, or by the gift of generous friends, & I should never dream of applying to the Board to make up the loss of it. And the application of the principle made last year seemed to me as erroneous as the principle itself. Mr Winchester who alone applied for an indemnity, presented a Bill for $150 which was paid without inquiring into the nature of the articles lost. I happen to have a copy of this list, furnished me by Bro. Winchester, & I will venture to say that one half at least of the articles, inclusive of "Jerusalem trinkets" &c, were t not bought with an outfit. When I found therefore that the aſsistance received from the good people at home was so much below what every one had anticipated, I resolved to make an application to the Miſsion on the principle they had adopted in the matter, & thereby practically show them that the principle was wrong; & at the same time I took advantage of the fair opportunity afforded me to offer a tangible proof to some of my still incredulous Brethren, that there was among the younger Members of our Miſsion a strong spirit of party; for this would fully come to light in the different manner in which they would deal with me, from that in which they had already dealt with one of their own number. And to make the matter still plainer I did not apply for a full indemnity, nor even for an indefinit one, but simply for one which would cover a few articles respecting which they had nearly all repeatedly told me I must have them, i.e. my Library, two Turkey Carpets, & my Harmonium, the whole being estimated at $3000. I had not the slightest idea they would vote it, & I trust you will not imagine that I should ever have accepted it from the Prudential Committee. The result was such as I had anticipated. The rule of full indemnity was laid aside in my case. And the arbitrary rule was adopted of voting indemnities *up to* the amount of a new Outfit, whatever the natu of the articles indemnified. Even this last rule however was with difficulty carried through in my case, many insisting that as I was very prodigal of money I ought to have but one half of an outfit!

I am really at a loss to know what I have done to deserve the exceptions which some of my younger Brethren are ever trying to make in my case. With all the pains I have taken, I never could discover any thing they could show against me; nor can I see how they can persist in charging me with extravagance when I pay the lowest salaries to helpers, who yet always prefer to be with me rather than with them, & when, with the same resources my accounts always stand square with the Mission Treasurer. I can say it without risking the charg of boasting, that "my labors are more abundant" than those of any of them, & yet they grudge me whatever I have a just claim to, while they are lavish to those of their party who have not yet had time to learn the language, or who lack experience or influence! I am sorry to feel under the necessity of making such statements respecting my own Brethren. But the hardest trial I have to bear is what I suffer in the "house of my friends"; I had rather meet the clamor of all the open foes which Satan can muster, tha the *whispered* slander of a single friend of Christ. But you must not think I feel discouraged. I fully expect to *live down* all this opposition. Every one of those Brethren will ere long find out, as some already have, that they have not only been influenced by unjust prejudice, but also that I am their truest & most self sacrificing friend. And as for the harm they are doing in the mean while to the good cause by their course; why, the Lord can overrule even that. The saddest thing about our internal dissensions is that the Holy Spirit will keep away from us until we get into a different state of mind. Some among us, I am glad to say, even of the newest comers, are men of thoroughly apostolic spirit, & feel this very deeply, & have kept entirely aloof from such matters. With this leaven among us, I cannot but hope & indeed I believe that we shall yet see the day when the Lord will pour upon us the blessings of His Grace & Spirit.

To allude again to the Vote of the Mission referred to above, I wish to add that there is no want felt by a Preacher of the Word, & especially by one on uneva[illegible] ground, & in my isolated position more than that of Books. [illegible] the efforts I have made in that direction (& I have ev applied for cast off volumes) have not procured me 300 volumes, & by the greater part of these have been purchased. Moreover we shall feel the lack of some of our habitual comforts, which civilization unfort nately makes necessities. But I have almost unlimited confidence the judgement & good sense of the Prudential Committee; I believe the are conscious of the importance of both preserving & keeping available the tools in their possession; & I am quite ready to acquiesce in their decision, whatever that may be.

Believe me

your Brother in Christ

H. J. Van Lennep

overland. Tocat.

درعلیه ده وزیرخاننده عامریقه‌لی مستر پتیبون جنابلرینه وصول

Revd R. Anderson, D.D.
Secretary of the A. B. C. F. M.
Boston, Mass,
U. S. of America.

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توقاتدن

No. 7.
3 Dr. 4.10
Tocat.

Rev. H. J. Van Lennep
Tocat Aug. 14, 1860.
Rec'd Sept. 19.
Ans'd Nov. 6

Revd. R. Anderson, D.D.
Secretary, &c.

Tocat, September 17. 1860.

Revd. & Dear Sir,

I have received official information from the Committee ad Interim that, in view of the statements of Dr West & myself respecting my condition, they have decided to recommend the Prudential Committee to allow us a respite from our labors by making a visit home. Though you are already pretty well acquainted with our circumstances, yet I will add a few words as information respecting our present condition.

You have already been informed that not only myself but my wife & children have had frequent attacks of illness ever since we moved into our hired house in town 1½ years ago. Dr West gave it as his decided opinion as early as February that we ought not to remain in it a single day. Weakened as I was with repeated illness, I was deprived in April of the only helper who could assist me in my own labors; he went to Bebek which was thought a more important post. Since then all my applications for a native preacher have been unavailing on the ground of my thorough knowledge of the languages of the country. We hoped that coming out into the country would have completely recruited us. It was attended for a time with very favorable results. But during the last months, my whole family have been sufferers from chills & fevers, my wife every other day, & our three children every day. Without medical assistance, the condition of Mrs West making it impossible for her husband to leave her, — the absence of an associate family who could assist us in taking care of the sick, & my own inexorable duties from which I could obtain no relief, have very much reduced me, & made me unfit & incapable of doing any work. I ought not to be here, but resting, as Dr West urged six months ago. But where can we go without leave, & to whom can we leave our work? Impressed with the disastrous effects of stopping the work at this mome I mean to stay even if I die under the task. We can not stay much longer in the country. We must return to town & occupy the house where we have had an uninterrupted experience of ill health. For before you can reply to the application of the Committee ad Interim it will be too late to leave. We shall trust Providence to carry us through the winter in the manner that our All wise Master will deem best. Last winter we found the house not unhealthy during the 3 winter months, & I hope to hold out until Spring if I can obtain some one to assist me in preaching - And I trust the Prudential Committee will allow us a dispensation to leave our work for a time & seek, away from toil, responsibility, & a deleterious atmosphere, to recruit our shattered healths.

I should like to give you some interesting information respecting the good work, but have neither time nor strength, & therefore I remain

Most truly
Yours
H. J. Van Lennep

Overland.
Tocat.

درعلیه‌ده وزیرخانده عامریقه‌لی مستر پتیبون جنابلرینه وصول

5 10

توقاد

Revd R. Anderson, D.D.
Secretary of the A. B. C. F. M.
Boston, Mass.
U.S. of America.

Tocat.

Rev. H. J. Van Lennep.
Tocat, Sept. 17, 1860.
Rec'd Oct. 30.
Ans'd Nov. 1,

Revd. I. R. Worcester,
Editor of the Missionary Herald, &c.

Tocat December 26. 1860.

My dear Brother,

I send you enclosed an account of a visit I lately made to Niksar, for which I hope you may find room in the Herald. You are however perfectly at liberty to alter it as you may think proper, & especially to shorten it. This latter I have already done, as far as I ventured. But you can tell far better than I what further reductions would be advisable. Indeed should you altogether suppress it I should have no complaint to make; though I do hope this won't be its fate, as it has cost me much labor amid pressing work, & as nothing is published from Tocat people think we are doing nothing here.

This is the first time Niksar has been visited by a Missionary. Two or three times some of our Church members have been there, but they met with considerable opposition which now appears to have subsided.

Here in Tocat we are having an interesting state of things. There is much seriousness among our people, some appear to have become truly renewed by the Holy Spirit, & some have come out from among

Rev. H. J. Van Lennep.
Tocat Dec. 26. 1860.
Rec'd March 6. 1

the Armenians & joined themselves to the people of God. Six, mostly young men, have just been admitted to the Church, & there are some very promising Candidates. The Holy Spirit is [illegible] in our midst, in answer to the prayers you all offer for us. May the blessing not stop, but increase until it come down like a stream of love & Mercy. //

Ack'd Jan 23, 1862.

I hope shortly to copy some extracts from my Journal written during this period of interest which it may be agreeable for the readers of the Herald to peruse.

Pray for us & for this people, my dear Brother. This is what we want most of all.

Believe me,

Your Brother in Christ

H. J. Van Lennep

Journal of a Tour to Niksar.

// (N.B. Niksar, the ancient Neo-Cesarea, lies about 36 miles to the N.E. of Tocat, & 60 miles to the E. of Amasia.)

November 27. 1860. Tuesday. Left Tocat in the morning in company with one of our young men, a member of our church, who has relatives in Niksar. The extraordinary fog which has enveloped the whole region during a week past was so dense, that nothing could be distinguished beyond a few feet. Though there was no wind, yet it felt intensely cold, & for an hour & a half we kept our horses at a rapid pace, going along the bank of the Yeshil Urmak, up the stream, ~~but~~ which at Tocat runs E. & W., but farther up takes the direction of N. & S. We finally became so chilled by the mist, that we got off our horses & went on foot, until we reached the bridge of Gumenek, at the site of the ancient Comana Pontica. The old worn out structure rose like a spectre in the chilly air, with the ruins behind it of former dwelling houses & palaces, & behind them all that strange old bowlder, which has rolled several miles from the mountains beyond, &, since it assumed its present position, has been perforated in two places in the shape of tombs, in one of which Tradition assures us that Chrysostom spent the days of his exile from the Capital. // Both banks of the River not only here, but below as well as above, as far as we followed it some 12 miles from Tocat, where it again assumes a direction E. & W., were covered with pieces of wood two feet long & of various thicknesses, left there by the stream. The villagers of the mountains beyond cut the trees in pieces of that size, & awaiting the time when the River is swollen by the Autumnal rains, they throw them down from the overhanging cliffs. A dam is made, opposite Tocat, & the wood is laid up in a yard for the consumption of the town & Copper Factory. Should however the River return to its ordinary channel before all the wood is carried down, it remains on the banks & requires much labor to collect it. It is estimated that 300,000 pieces of wood have thus been left the present season.

// After leaving the River where it takes the direction of Karahisar toward the East, we found the valley we had hitherto followed, widening in a Northerly direction. Westward this valley extends to a collection of hills among which is built the Monastery of Bizeri, in the possession of the Armenians. This Monastery boasts in having the remains of Chrysostom, deposited in its Chapel. Most of the lands in the plain are its property, & though superstition is no longer a mine of gold, yet the Monks enjoy a handsome revenue & live in easy opulence. I proposed to my companion to gain time by cantering over the plain; & we did not stop until we met a tributary of the Yeshil Urmak, coming down from the villages of Avlon built 9 miles beyond, among the mountains on the left. ¶ H. had taken off his overcoat & had sat upon it, & he probably dropt it during our run; for 3 miles beyond he found he had lost it. We returned & looked for it, but in vain; it was probably taken by a shepherd whom we had met there with his goats, & whom we now descried away on the other side of the valley. So we gave up the search & alighted for a bite near a rustic bridge on the road, where we found numero remains of camp fires. This bridge, & indeed this whole region used to be celebrated for the frequent robberies & murders committed here. And they point out the grave of a Turkish Mooll who was here robbed of a large sum of money & killed on the spot. But the roads are now quite safe. Most of the villages around are Kizilbash; the soil is very rich, & despite the oppression of the Authorities, they are all in a prosperous condition. We went on an hour from this point, & came to the shed water of the region. Our path had lain in nearly a straight line from Tocat t this point, through a rich & well watered valley. We were now 21 miles from Tocat, & 15 fro Niksar. The valley continues through, to the plain of Niksar & the banks of its River, the Kerkid Urmak. The shed water consists of a field, from the N. side of which the rain wate descends in a N. N. E. direction, & from the S. side it takes a S. S. E. course. The valley is enclo almost throughout the whole length by high & steep ranges of hills, covered with forests nearl to the rocky summits.

In this region, some 3000 feet above the sea, the trees are mostly oak & attain a large size And I noticed an illustration of the influence of trees in general in collecting moisture. Despite the fog of a week's duration, the ground was every where perfectly dry. The dry oak leaves however h collected the moisture, & the branches & trunks of the trees were more or less wet. In many cases t water had run down along the trunk & moistened the soil around the tree. In two places se trees had each furnished a small stream of water, & these, uniting, had run upon the road, so that travellers had to pass through the mud. And yet, as I said, every where else the ground was perfectly dry. Moreover the collected moisture was not sufficient to drop directly from the ~~trees~~ leaves, but in every case it ran down the branches & trunk to the ground. Farther on we found a grove, & at the foot of each tree, on the N. side, was a lump of ice, the water having frozen as it reached the ground. This is a most striking illustration of the acknowledged influence of ~~moisture~~ trees in collecting moisture. And one cannot for a moment doubt that the parched regions which commence at Sivas & extend in one direction to the Persian Gulf, & in another to the Red Sea, were once a fertile garden, teeming with a prosperous population, before the forests were cut down which covered the hill sides, before the Cedar & the fir-tree were rooted up from the sides of Lebanon.

As we now descended the Northern side of the shed water, we passed through the grove of walnut, oak, & black mulberry trees, which shades the village of Oktab, whose houses, cattle, & ruddy children were indicative of prosperity. We found all along that the ideas of the people respecting distances were extremely indefinite. We here asked two little girls how far it was to the mill; & the elder, pointing in that direction, replied: "Ah! only a few steps!" The few steps however were full three miles. The mill, a very homely structure, whose whole water power would pass through a tube 3 in. in diameter, lay at the entrance of one of the most enchanting spots I ever laid my eyes upon. It is a narrow, tortuous gorge which descends to the plain of Niksar, & forms the bed of a stream that dashes down among fallen rocks & under overhanging trees. The whole vale is one continuous mass of trees united by creeping vines, & forming a bower impervious to the sun's rays. The road, smooth & wide enough for a carriage, winds about under the trees, along the edge of the stream, which it crosses several times. The overhanging cliffs on both sides present a contrast of bare rock on their summits, & occasionally down to the bottom, with trees hanging on upon every projection where a footing can be obtained, while the steep ascent to the base of those rocks is covered with a dense & luxuriant growth of pitch pines on the left, & of Arbutus or strawberry tree, on the right,—an old friend whose red wood, glossy leaf, & bright red berry make it the most showy of trees,—for its size here will not allow me to call it a shrub. The scene too was constantly changing; every turn of the road offered a different picture. The very trees changed, the chestnut sometimes prevailing, & then yielding its place to the wild cherry, the birch, & the platanus. The vines too were different in different spots. The clematis with its feathery clusters, completely hid the trees which supported it; then its place was taken by a vine whose hair-like branches hung all around the tree & nothing could be seen but the green tresses reaching down to the mossy earth; & again farther on, the prevailing vine bore a resemblance to the grape, & from it hung clusters of scarlet berries. I am told that this vale is still more beautiful in summer, when it becomes the resort of innumerable singing birds, the nightingale's note rising above every other.

Stags have here been seen, quenching their thirst at the brook, or seeking repose in the impervious shade. The place was once famous for its robberies, but is now quite secure. We went on foot for some time, & my companion who lagged behind me, began to sing the tune of _Lenox_ to a litteral translation of the usual English words; his voice, manly & clear in itself, was multiplied by a hundred echoes: "Blow ye the trumpet, blow!

The gladly solemn sound
Let all the nations know,
To earth's remotest bound:
The year of Jubilee is come;
Return, ye ransomed sinners, home!"

How many ages have elapsed since such words have been repeated by these echoes! And how appropriate to our errand! For we already stood in view of Niksar, built on the declivities of the hills beyond the plain which now stretched out under our feet. – And my mind could not help recurring to the great Jubilee held in Boston, of which we daily expect to hear the cheering account, & where, though absent in body, we & our people are present in Spirit.

As the sun was setting, we entered the Kizil bash village of Deunekse, situated at the extremity of the gorge. The head-man of the village received us with great hospitality in his new & clean house, & we retired to rest after spending the evening in conversation with him.

28. The morning was cold, but the sun arose in a clear sky, & as it gradually illuminated the different portions of the plain, the view was exceedingly beautiful.// The village of Deunekse contains 20 houses; its cultivated lands are chiefly in the plain, but the gardens are close by. Indian corn is used here instead of wheat. The way of storing it up is peculiar. Several very long poles being set up in the ground on one end, in the form of a circle, twigs are woven between them, so as to make a basket some 40 f. in height & 8 or 10 in Diameter. This basket is filled with corn, & the top is covered with corn-stalks. It is said thus to keep remarkably dry. They have two kinds of corn or maize, the yellow & the white.

// The plain through which flows the Kerkid Urmak is in this place about 5 miles in breadth, & perfectly level. The greater part is overflown in winter & spring by the river, and becomes a great rice plantation.// During the inundation the plain cannot be passed over, but a circuit is made by the old stone bridge some 12 miles below. The River itself is fordable during most of the year. At other times a miserable ferry boat conveys the traveller across.// The town of Niksar lies about a mile & a half from the right or Northern bank of the River. The low grounds are covered with gardens, & every house besides has more or less of a garden around it. The mountains to the N. here advance toward the S. so as to make an elbow or corner. On this projecting portion there are ridges & intervening vallies running E. & W. The Castle of Niksar is built on the highest ridge, & the town occupies its sides & the two adjoining valleys. The Streets are paved & the houses built of wood & in very primitive style. A considerable stream passes down the principal valley & supplies the town with water, // while at the same time it works some very simple machines for pounding tanners bark, & detaching the *testa* or skin which covers each grain of rice when collected. Both these instruments are of wood, & in the shape of hammers; the rice or bark is put into a hole in the earth, & the hammer strikes it as it is moved by water power.

//December 1. I have been very busy conversing with inquirers from the moment of our arrival. I have sat five hours evening with a goodly company. I have thus far met with no opposition, but, on the contrary, with an earnest spirit of inquiry. Two Turks have been in, & have listened attentively to the Truth. The rest are all Armenians. About 20 appear to receive the truth in the love of it. An appeal to the word of God silences every objection. Of some I have great hopes, that their feet are already planted on the rock Christ Jesus. The most interesting case perhaps is that of a Haji some 45 years of age, to whom my companion presented a Testament last July. He had learned to read when a boy, but had nearly forgotten. His conversations with H. had awakened a strong thirst for the truth, & he applied himself most earnestly & unremittingly to the study of the Word of God. Every morning he remained at home as late as possible to read the precious book without interruption; & though it lay open all day by his side in his shop, yet he kept asking the time of day to know when he might go home again & enjoy his treat undisturbed. By his incessant application however he brought on an inflammation of the eyes; & I had to order a strict diet of one Chapter every morning & another every evening.

Yesterday I went up to see the old Castle. //On the way, stepped into the only Armenian Church. It is a solid structure, the walls completely hid by pictures, & the stone floor by carpets. The priests themselves know only Turkish, & are otherwise extremely ignorant. Had a long conversation with the Sexton about the study of the word of God, & reading it to the people in their spoken dialect. He seemed pleased & assented to all I said. I presume it is the first time that Gospel truth has been spoken in this Church in the vernacular; but it won't be the last.

//The Castle wall has 7 gates. Just inside of one of them is an old Mosque, of beautifully cut Trachyte, which is the rock composing these hills. The Streets are paved with bowlders of the same. It contains very little *mica*, but the Hornblende chrystals are sometimes very beautiful. One Tower of the Castle alone is a Roman structure, & bears on its walls the marks of the Legion which erected it. A piece of oak supports a part of the Masonry over the door, & has not a sign of decay. It cannot be leſs than 1500 years old. The rest of the Castle has been built by the Abbasides. There is a Mosque, a bath, & a Palace. A fountain is adorned with a bas-relief in marble representing two Lions attacking a bull. The only peice of artillery poſseſsed by the town is a braſs canon some 15 feet long which lies on the rocks, at the summit of the hill. It is full of stones. Were it once discharged, I suspect the concuſsion would pitch most of the Castle down upon the town. One tower will certainly fall on the slightest shock of an earthquake. Niksar is richer however than Tocat in weapons of defence. For the latter has but two iron guns originally four feet long, but one of them has been worn off to half that size. The sound one makes a plenty of noise in Ramazan time; & the only man who is entrusted with the ticklish task of firing it off enjoys the title of "Commander of the Imperial Artillery at Tocat." He enjoys the honor however without pay. And truly, woe to the Ruſsians should they venture this way!

Niksar contains about 1800 houses, 500 of which are Armenian, 35 Greek, & the rest Turkish; the lowest estimate would make the whole population about 10,000 souls, of whom 300 Armenians. Some of the latter are Gypsies; for as in Tocat, Amasia, Marsovan, & northern Asia Minor generally, the Gypsies belong to the Armenian Church. From March until November they are nomadic; but during the winter they occupy a distinct quarter of the city, & live in abject ignorance & filth.

Called on the two Governors, the old who is about to leave, & the new one who has just arrived. I found the former entirely alone; the setting sun has no worshippers. He told me he had been here a year, but being unable to stand it any longer, had handed in his resignation. He & the chief people of the town could no longer bear each other. The salary of the Governor of Niksar used to be $40 a month. The great people of the town however, offered, as a master stroke of policy, to take charge of the Office for half that sum, saying that more was unneceſsary. They were taken at their word, but a Governor was sent from abroad with $20 pay. The consequence neceſsarily is, that he lives by robbing the people. The out-going Governor said he had lost money & was about to retire to private life; & he called his succeſsor a fool; for, said he, "he has come with 6 servants, a hareem of 7 women, 5 horses, & a European carriage." The new Governor I found in the midst of an obsequious Mejlis; but the two parties eyed each other like harpies gazing at their prey.

Visited the Thermal Springs ten minutes' walk from the town. The water comes out of the ground in two places, about 50 yards from each other; & over each Spring has been erected a stone structure which appears very ancient. Unlike the Springs of Broosa, Hawza, Sooloo Serai, & most others in Asia Minor, this contains no sulfur. Its temperature is but about 150° of Farenheit, & its colour very slightly white. In taste it differs but little from ordinary water. But it poſseſses remarkable cleasing properties. The dirtiest cotton or woolen fabric, after standing for a few minutes in the water, becomes as clean as new. Here the women of the whole town wash the clothes of their households, & the place is always so crowded, many being occupied in washing the only suit they possess, that a male visitor can go in only towards sunset when they return home. It certainly is a great economy to be able to dispense with the use of soap. The medicinal properties of this water seem not to have been ascertained, though a man told me that he had been cured of a troublesome eruption by washing in it but once.

Niksar is about 800 f. above the sea. Its climate is mild. Pomegranates are produced in abundance. The exports are rice & tanned leather. The former is the red variety, & finds a market in Sivas & Karahissar, the white being preferred elsewhere. The marshes in the plains, & the rice fields, produce much malaria, & there is a great deal of chills & fever in the Autumn. The small pox too commits great ravages, vaccination being unknown. I taught a man the simple art, & promised to send him vaccine matter, on condition of his vaccinating the poor free of charge. In Tocat I vaccinated about 300 children last Spring, & their mothers had already lost by this fearful disease, some two, some four, & some as many as eight children!

3. Monday. Last Saturday afternoon, my companion's brother-in-law "made us a feast," & invited most of his male relations & some other friends. He himself was among "those who waited upon the feast." In true Oriental style, the dinner began with sweetmeats, & ended with pilaf. Spent the whole evening in conversation & discussion with the guests. One of them is perhaps the most wealthy & influential Armenian in town, & he is not much over 30 years of age. He is very intelligent, & has received the best education the region can afford; for he studied at the Theological School which existed for a few years in the Armenian Monastery near Tocat under the auspices of Ephrem Vartabed. He has evidently studied the S.S., & I am told reads our Books. I related to them the history of the Armenian Church & nation, its former luster & purity in the days of the "Illuminator" & his immediate successors, the persecutions & martyrdoms their ancestors suffered at the hands of the fire-worshiping Persians, the bigoted Greeks, & the fanatical Saracens, & the long struggles around Sis for temporal & religious liberty; & I showed them that the Doctrinal & ceremonial innovations had been brought in during times of political disaster, in the hope that Catholic nations would consent to treat them as Brethren & come to their aid against the common enemy of Christianity. Vain hope! The Pope's only object was their spiritual thraldom! I pointed out the patchwork of their Church prayer Books themselves as a proof that these *were* innovations, where you see side by side in striking contrast the simple truths of the Gospel, & the errors of the Church of Rome. What seemed to surprise them

the most was to learn that in their principal Church Book, the Great Mashdotz so called, in the form for the ordination of a Bishop, the latter is to declare "that he is the husband of one wife;" & the Presiding Officer is directed "to pronounce every Bishop accursed who is no married, & that people also accursed who follow such a Bishop!" They asked whether a Reformation could not be brought about by a general Council of the Clergy; & I showed the from history that the interests of the Clergy being opposed to any Reformation, it was expecting too much from human nature to suppose they would take the lead or even consent to such a movement; every Reformation has thus far been brought about by the laity; & we ourselves lost time at the beginning by endeavoring to obtain the co-operation of the priesthood; & the only reasonable hope is that some of the Clergy will join, as they have done, after the work has actually commenced. I subsequently learned that the company had earnestly conversed on these subjects after I had retired, & that there was a general concurrence with the views that had been expressed.

Yesterday, being the Sabbath, we had a public Meeting, & all day long conversed with visitors on religious subjects. The nominal Christians here as elsewhere greatly profane the Sabbath. They go to church early in the morning, & then make calls, chiefly with a view to collect their dues.

Left to day for Tocat. When near the River, I suddenly came upon about a dozen large white Pelicans who were proudly sailing on the water with their heads up stream; they seemed like so many men-of-war; their great pouches under their bills gave them a singular appearance. At first they seemed almost unconscious of my presence, but after a while, one after another, spread their great wings, rose heavily from the water, & putting themselves in file, moved higher up where no mean crowd could interrupt their solemn meditations. About the plain were companies of large blue cranes, whose cry could be heard at a great distance. We followed the route by which we had come, & stopt for the night at the Kuzul-bash village of Kuzul Keny, whose headman received us with great kindness, & spent the whole evening in making inquiries about the doctrines of the Gospel. He acknowledged the doctrines of the Trinity, & called Jesus Christ "our Lord & Savior." The next morning the mountains were covered with snow, & the weather was intensely cold. And we reached home appreciating its comforts all the more for a temporary absence.

H. J. Van Lennep.
Tocat. Dec. 26. 1860.
Recd Feb. 8. 1861
Ackd Jan 25 1861

Tocat Dec. 26. 1860.

H. J. Van Lennep

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Revd R. Anderson, D.D.
Boston.

New York, Sept. 17/61.

Revd & dear Sir,

I come to report myself as "present." We reached Liverpool Aug. 8, by the Steamer Melita in 16 days from Smyrna, where, as well as in Constple we suffered much from repeated & in some cases very violent attacks of Intermittent fever. The sea voyage, & the removal to a colder climate, however, soon brought on beneficial results; Mrs V.L. was sick last at Gibraltar & in London, but seems rapidly to regain her wonted health. We spent 3 weeks in London, during which I went down to Paris & saw my sister Mrs Arland whom I had not seen for more that 12 years. And though feeble myself I was able to deliver a Missionary Address in French to a large & interesting assembly.

The boat by which we were to have sailed from Liverpool having met with an injury, we had to come by the "City of Manchester", an old boat that had not been used since March, & whose boilers were in such a condition that she sailed without a certificate. The weather however was generally fine, though our passage was protract to 19 days. Three days before we reached port, on of my children broke out with the measles, whi had ~~by~~ been smuggled on board by an Irish family at Queenstown. We are however comfortbly lodged at my Brother's, & I hope that our children will soon be well of this sickness whi is dangerous only from some of its consequences. We are exceedingly anxious to proceed home to Hartford, but we shall probably remain here at least until the School is broken up.

I shall be obliged to you to inform Mr Gordon that my Brother writes me from Smyrna that my goods or rather clothing & small effects have been sent by an American vessel bound to Boston & consigned to Mr Gordon; & I shall greatly be obliged to him if he will send them as soon as arrived to

Mr James Bird,

Pavilion Family School

Hartford, Conn.

Please to remember me very kindly to the Gentlemen at the Missionary House & to your family, & believe me

most truly

Yours

H. J. Van Lennep

Rev. H. J. Van Lennep
New York Sep. 17. 1861.
Rec'd Sep. 18.
Ans. Oct. 21.

Translation.

Smyrna Nov. 2. 1861.

My dear Henry,

The Armenian Protestants of this place have often spoken to me of matters concerning their church, & they have even wished me to act as mediator between them & the Missionaries in order to bring over the latter to their views; I have always refused to undertake the latter office, first because I had no authority thus to act, & also because I believe that should the relations existing between the Protestant Armenians & the Missionaries be entrusted to day to a mediator who would sincerely desire to conciliate both parties, they might to morrow be entrusted to one who might not be thus impartial; I also believe these relations to be such that no mediator should go between the parties. And I have expressed this opinion to both the parties. A few days ago, one of the Protestants brought me a letter for the

American Board, & ~~adde~~ another addreſsed to you, & wished me to send them both to you, & to request you to support their letter to the Board. He told me that they petition the Board to grant them a Miſsionary who can preach & converse in Armenian; & I consented on condition that I should at the same time speak of it to Meſsrs Dodd & Ladd, so that they may themselves also addreſs the Board on the subject. I could not see Mr Ladd, but spoke about it to Mr Dodd, who has no objection to my forwarding the letters to you; he thinks on the contrary that it may do good. I therefore enclose to you these two letters, my dear Henry, & I think it may be useful to add some explanations on the state of matters here.

The native Protestant Church here is composed of converted Armenians, Greeks & Jews. The Armenians form the majority in the congregation of the Miſsionaries of the Board;

the Greeks in that of Mr Wolters, of the church Missionary Society, & the Jews in that of Mr Wall of the Scotch Missy Society. The Protestant Community, distinct from the Churches, is composed chiefly of Armenians, & their head is a Protestant of Greek origin, a native of Magnesia. The Armenians of this place, who see Armenian Milet-Bashies in every other city of Asia Minor, as well as Pastors & teachers of their ~~own~~ nation; & a pretty general use of their language, would like to have it so here. The reasons they advance are good; they say that their households understand only Armenian; & moreover they believe that by Armenian preaching the Armenians of their old Church would be more directly reached. I believe that besides these motives they also feel, ~~that~~ though unconsciously to themselves, the desire for ~~th~~ an independant nationality which has become so general among Armenians every where. There would however be this danger, that should every religious service be conducted in Armenian, such members of the community as do not understand Armenian would be neglected, or compelled to withdraw. The Turkish is the language whic all generally understand; but unfortunately Messrs Dodd & Ladd speak & pronounce it incorrectly. All the members of the Chu appear to be truly converted men, & though there are sometimes discussions between them they quickly forgive one another, confess th faults, & love each other. But they are children. Some time ago, when differen arose, there was more inclination to yield to each other. But since the dissentions which have occurred in Constple between the Missionaries & the Pera Church, it has become otherwise; & still more pernicio has been throughout the whole country the re-administration of Baptism by Mr Ball & others at Kharpoot, Marsovan,

& Diarbekir near Aintab; the evil brought about not only here but throughout the country is such as cannot be even conceived in America, & has repulsed many who were once quite well disposed to receive the Gospel & the Miſsionaries. Hence there is here much unfriendlineſs, & Meſs.rs Dodd & Ladd find themselves left with very few means of action upon the natives; they are not loved by the native Protestants, though much esteemed by the European. All this is very injurious to the Savior's work, His Gospel is not freely preached; all awakening among the Armenians has stopt, & even friends have become cold. Infidelity & the love of material interests are making great strides. There is more interest among the Jews; but among the Muſsulmans it has entirely died away. It is a little better in the Interior & we must pray that the indifference existing in Smyrna may cease, & not spread

farther. It is natural that in such a state of things change should excite hope; but that cannot be without the Holy Spi
& there must be our chief recourse.

(signed) Richard J. Van Lenn

R. J. Van Lennep. Esq.

Smyrna, Nov. 2, 1861.

Rec'd Jan 15, 1862.

Ack'd Jan. 25, 1861.

recd if the
Armn. Paper.

Windsor, Nov. 20/61.

Rev. R. Anderson, D.D.

Revd. & dear Sir,

I have been expecting to hear from you more particularly, as we had agreed, respecting the time of my visit in Boston; & as the matter does not seem yet fully decided, I beg leave to suggest that I expect to meet a number of old friends in Hartford at Thanksgiving which is next week in this State, & have promised to be on the following Sabbath (Dec. 1.) in Brooklyn, to address Mr Robinson's people, formerly Dr. Cox's; & on Monday the students of Union Seminary. If you have no objections therefore I should prefer to put off my visit to Boston until certainly some time during the first week in December, instead of the end of November. I will wait however to hear from you, & act accordingly.

I am sorry to say that my health so far from improving seems ~~to~~ rather to grow worse. I have a severe cold at

present & have had it for some 10 days p
& my throat is much the worse for it. I
had last week, to my great regret, to giv
up four appointments in New York, Broo
& New Jersey. It is very trying to be laid
aside when there is so much to be done
in waking up a Miſsionary Spirit, & whe
Christians are so anxious to obtain informa
But the Lord never makes a mistake, &
submit to His Holy will. I feel more tha
I ever did before that we have but littl
time left in which to do our work.

I came here to day with my famil
to spend a day or two at the invitation
of Bro. Parsons. We are looking upon the
splendid valley of the Connecticut River.
I was walking along the road, & admiring
landscape & the farm houses, I could no
help saying myself: what a Paradise on
earth! But I feel no spot could be Pa
dise to me, unleſs I can be laboring fo
our poor perishing & down trodden people
in benighted lands.

Please remember me to Mrs A.
& believe me
most truly
yours,

H. J. Van Lennep

Rev. H. J. Van Lennep
Windsor Nov. 20. 1861.
Rec'd Nov. 22.

Ans. Nov. 22.

Hartford, Dec. 6. 1861.

Revd R. Anderson, D.D.

Revd & dear Sir,

I write merely to let you know that I have received your note, & that it is my intention, (D.V.) according to the desire you therein express, to be in Boston on Monday next. I know not when the train gets there, but I presume I shall be able to reach the Missionary House in season to accompany you home.

In the mean while I remain

most truly

Yours,

Henry S. Van Leuven

Rev. H. J. Van Lennep
Hartford Dec. 6. 1861.
Rec'd Dec. 7.

Hartford, Dec. 9. /61.

Revd R. Anderson, D.D.

Rev. & dear Sir,

I wrote you a line last ~~t~~ week to say that I hoped to be in Boston to day. Since then however, our eldest has been suffering from a bilious attack; there is considerable sickness in town at present, & I am anxious not to leave him until I know what turn this indisposition is going to take. I have myself been ailing for 2 days past, & it is an additional reason for staying at home.

I cannot now say precisely what day I shall be able to go on to Boston; it may be the end of this week or the beginning of the next. If our children are sufficiently well I hope to take Mrs VanBuren with me, as she has not been away from here since our arrival in the country in September.

Believe me,

most truly

yours,

H. J. Van Lennep

Rev H. J. Van Lennep.

Ware Mass. Dec. 9. 1867

Recd. Dec. 14/67

I send Dr. [illegible] the
letter [illegible]. Be so
good as to return it at
your convenience

R. A.

Hartford, Dec. 16/61.

Revd. R. Anderson, D.D.

Rev. & Dear Sir,

I have been very much disappointed in being obliged to put off so long my visit to Boston. But I must be resigned to remain here for a few days longer I fear. My children are all three sick with severe colds, & my eldest has inflammatory symptoms which give me sufficient concern to make me feel that I must remain at home. The second too has a very bad throat, & in the present prevalence here of Diptheria, I am naturally anxious to see what his case will come to. I hope therefore that you will approve of my still deferring for a few days my intended visit.

You will have learned by the papers

the death of that good man, Judge Williams. He left us yesterday morning at the dawn of the day, a fit emblem of the dawn that immediately rose upon him. It is a great loss to the community at large, as much as to the Board & to his large circle of friends. He has gone as an ear of corn fully ripe into the Masters granary. May his mantle fall upon us all.

With kind regards from us all to yourself & Mrs Anderson,

Believe me
most truly
yours,
H. J. Van Lennep

Rev. H. J. Van Lennep
Hartford Dec. 16. 1861.
Rec'd Dec. 17.
and. Dec 17

209

Revd R. Anderson, D.D.

Secretary, &c

Boston, Jan. 10. /62.

My dear Sir,

I have just received your kind note of yesterday. I had made no effort to come earlier this week, as your expressed desire was that I might be here "during the week following Jan. 11." – I am quite disappointed in having missed your Minister's Meeting last eve, but trust you had a good time. It is now my purpose to spend about a week in town, & will hold myself in readiness to answer any summons you may forward to me; I am staying at Dr Townsend's, with Mrs V.L., in Somerset St. No 18.

Please present our kindest regards to Mrs Anderson, & believe me,

most truly

yours,

H. J. Van Lennep

Rev. H. J. Van Lennep

Boston, Jan. 10, 1862

Rec'd Jan 10

✓

Revd R. Anderson, D.D.

Secretary of the A. B. C. F. M.

Rev. H. J. Van Lennep, 210

Rec'd Feb. 7,

Rev.d R. Anderson, D.D.
Secretary &c

wrote ans.d Feb. 8/62

v Prud. Com

New York, February 6/62.

Rev.d & dear Sir,

I regret that the state of my health did not allow me to attempt to see you while you were here, after the funeral of our dear and lamented Bro. Dwight.

Since I saw you in Boston I have consulted several of my friends here and in Hartford, and I have been led by their unanimous advice to apply through you, as you proposed, to the Prudential Committee, for the sum of $800 @ year during my visit in this country. It is my earnest desire to be as little possible a burden to the Board; but the circumstances of my friends, & my true state of health seem to render it my duty thus to provide for our necessities.

I am happy to be able to inform you

that I have succeeded in making with Mr Hund arrangement respecting the publication of my Book illustrative of life in the East. It i his wish however that we should pursue th original plan of applying for subscribers. A new Circular is at once to be issued in his nam accompanied by commendatory Notices, of whi I have obtained a considerable number. I a only waiting for the letter you promised me in order to include it with the rest. I hope your numerous engagements will permit yo to forward it soon.

With kind regards to Mrs A. I remain

Most truly

yours,

H. J. Van Lennep

Revd R. Anderson, D.D.

Hartford, February 18/62.

Revd and dear Sir,

Yours of Feb. 5 reached me only to day, having croſsed me on my way here, and been unaccountably detained since that time in New York. I have also to acknowledge your two letters of Feb. 7 & 12, for which I beg you to accept my thanks.

The subject of your two first letters seems to me to require a few words of explanation on my part, as you appear to labor under a misapprehension respecting the facts in the case.

The Sketches which I propose to put into a Book and publish as imparting more particular information respecting the East than the public now poſseſs, so far from interfering with my Miſsionary work when I was in Turkey, were made under most unfavorable circumstances. The earliest of them was done only a year ago this last January, or some three months before I left Tocat; and the rest had to be drawn amid the hurry and bustle of preparation to leave. My original idea was to bring home with me, as others before me had done, a man's and a woman's apparel which I could exhibit here, & thereby interest the village congregations who had never seen any thing of the kind. Finding however that the expense was beyond my means, I resolved to make some drawings as a substitute, all I once had having been destroyed by the fire, & my preſsing duties since having compelled me to neglect an art for which I have ever had a peculiar fondneſs. The idea of publishing pictures or a Book of any kind had never entered my brain: An Album however was first suggested to me in Smyrna; I presume the occasion was the publication of a similar Album in Paris by a friend of mine, of which a copy had been given me. The object of the work however is quite different; & I may mention, by the way, that it happens to contain just the same number of pictures as I propose to put into mine, & of the same size & style, but without printed matter, and it sells at $ 32 @ copy. The same suggestion was made to me both in London & in Paris. I did not however give much heed to it, feeling that my time should be spent in addressing the churches, until I found the matter suggesting itself to every person to whom I showed the pictures for the purpose of illustrating the country of which they treat. I confess that my own decided feeling was that they were not worth publishing. My plan about a Chapel in Tocat had been from the first & still continued to be, to propose privately to a few wealthy friends that they contribute $2000 to the object, a plan I may yet carry out if the "Album" fail. But the idea of publishing an Album being so frequently suggested, I finally took my pictures to one of the best painters in New York city, & told him that some of my friends thought them worth publishing. He was decidedly of the same opinion, spoke of them in much higher terms that I expected, & even went so far as to recommend to me & introduce me to a gentleman whom he thought the most capable of suita executing them. My first step was to estimate the cost, & I found that it would require the book to be sold at $15 bound in half-morocco, while the copies bound in cloth can be put at $12.50. This is on the basis of an Edition of only 1000 copies, about one half of which at the most will need to be sold in this country, as it app that the Book will find a better Market in England & I wish to take some to Con^{to}stple to supply travellers who are frequently inquiring there for such a work. There wi however be a saving of $500 in the expense should I myself draw the pictures on the stone, which I intend to do in case my health prevents my resuming active labo But it is not likely that the enterprise will leave a benefit higher that what the Mission have estimated the expense of building a Chapel at Tocat.

Although I was thus pushed, almost against my will, into this business, I should never have undertaken it had not my health prevented my addressing the Churches on the subject of Foreign Missions, & pretty much confined me to the house. I have chiefly been occupied, during this trying period, in making over most of my pictures which had originally been done in great haste, & in writing the accompanying explanations. In regard to the latter, I have enjoyed the advice & approval of Dr Fitch of New Haven, whose fine judgement & taste is generally acknowleged. I am happy to say that the whole is now done & ready for the preſs.

I feel as much as any one that the times are hard for undertakings in the Book line. But my plan is to put off the execution & now collect subscribers as the indispensable preparatory step. I do not entertain the slightest idea of bringing out the Book before the holidays at the close of the present year, & perhaps not even then. I do not well see how I can get involved in pecuniary difficulties, for I never take the smallest step without the advice & concurrance of my brothers in New York, who are very cautious men of busineſs, & whose judgement I can trust better than my own.

I have carefully read what you wrote respecting the plan of offering the work to the Christian public avowedly, for the purpose of building a chapel in Tocat. I beleive I have no choice whatever in the matter, but sincerely desire to do what is best on the whole. I have consulted a good many personal or Miſsionary friends about it, & have not yet come to a decision. I beleive you are thus far the only one who has not been in favor of such an avowal of my purpose. In Boston, Mr Hill looked to me just as if he might think all you mention as having been told you, but he did not expreſs any opinion, as indeed I had no opportunity to ask him. The friends I have consulted, & to some of whom I have stated your objections, have expreſsed the opinion that as the Book will neceſsarily be dear, it will be within the reach only of the wealthy, who, despite their contributions to the Board, never hesitate to indulge themselves & their families with trinkets quite as costly, & who, by purchasing this book, would simply get something instead, which wd increase their Miſsionary spirit. The fact that some have said that they were willing to contribute the money directly to the object; & had rather do so, puts it in its true light; it would be, in that case, so much taken from their Miss'y. contributions, & therefore we don't want it. They must buy th book, if they want it, for its own intrinsic worth; but in doing so, the motive to aid a benevolen enterprise will turn the scales in favor of this Book rather than another which they may li just as well & perhaps better. This sentiment is moreover a proof that not one person is likely regard the purchase of the Book as a contribution to Missions, & therefore the chief objection removed; while, on the other hand, it is thought that the avowal of our purpose will ren the impression that a Missionary is engaged in money making, when he had better be ab his more appropriate work in some capacity or other.

There is also another argument on the same side of the question which deserves considerati It is this: by avowing our benevolent purposes we secure the hearty, & often even the unasked co-operation of friends of Missions in obtaining subscribers. This is practically of the greates importance: for the employment of Agents implies a charge of 33% on the value of the Book & I do not believe Mr Randolph would then put the volume at less than $20, which wou greatly impede its circulation & confine it to a class who take no interest in Missions but wo regard it simply as a work of art & of general information; & I should thus fail of my object

I must say however that I have not yet fully made up my mind on this subject; I shou probably have done so ere this, had I not met with so decided a dissent on your part. I sha hold the question yet in abeyance for a while; I hope you will feel that I am disposed & anxious to act conscienciously & carefully.

I hope what I have written will suffice to correct your misapprehensions & those of our m friends in Boston. I have in another letter stated to you that "the Album is not to be publishe by myself"; nor is "my personal agency to be used in procuring subscribers"; nor is it to be done "at al at my risk"; Mr Randolph's undertaking it will depend on our securing subscribers, without whi the untimely conception will certainly never see the light of day.

Believe me, yours,

H. J. Van Lennep

P.S. I forgot to say that I shall most thankfully receive the contributions of any who may prefer to contribute directly for the Tocat chapel.

Hartford Feb. 18. 1862
Rec'd Feb 20.
Ans'd Feb 21.

Rev. R. Anderson, D.D.

Hartford, February 22/62.

Revd. & dear Sir,

Your very kind & prompt reply of the 21st to mine of the 18th ulto. reached me last evening, & I hasten to acknowlege it. The high value I set upon your experience & advice, is my apology for further troubling you with some statements which your last appears to require, & for my wishing to obtain your full concurrance & approbation. I trust you will beleive me when I say that I feel very grateful to you for the trouble you have taken in expreſsing to me your views on this subject.

The expreſsion in your last to which I refer is "..... for such a house of worship as you propose erecting in Tocat." You also appeared to me, when we conversed on the subject, to have the impreſsion that our object was to erect a chapel both costly & large; & I supposed I had set your mind at rest on that point by stating that it was to be a temporary building, of mud-bricks, perfectly plain, & only large enough to contain such a congregation as actually needs it, with the hope that in the course of time the Armenian Churches would be opened to the preaching of the truth. The reiteration of the sentiment now in your letter seems to show that I was not sufficiently explicit & particular; & I now therefore venture to give you fuller explanations as well as the substance of the discuſsion & vote of the Miſsion.

It had long been felt in our Miſsion that the erection of bona-fide chapels at the principal points occupied by our Miſsion was a step loudly called for by the phase we had reached in our work. The Prud. Committee themselves seem to have been convinced of the same; for they made a grant for a chapel first in Pera, & subsequently for one in Constple proper; they also did the same in Nicomedia, Broosa, Adabazar, & Rodosto. The Miſsion well know however that ~~they~~ you were opposed in general to the building of chapels, chiefly on account of the expense, & began to look round for other sources of help. At Aintab & Keſs chapels were erected without the aſsistance of the Board, but it was all up-hill work, & they have had much trouble with a debt. You are acquainted with Mr Hamlin's various secular enterprises at the Capital during the Crimean war, & that he realized a handsome sum when he brought them to a close. I beleive I was the only one who ventured, tho' only in private, to expostulate with him on the subject, but I supposed him still friendly. He however propo to the Miſsion to apply the greater portion of his gains to the erection of chapels in our field, at all places where they seemed called for, & made out a list of all our Stations, from which Tocat alone was excepted. This was done on th ground that we had a room in the Miſsion premises which we called a chape So chapels were erected in half a dozen places, a house being generally purchased & then transformed into a chapel, good locations not being otherwi obtainable. The effect was highly beneficial. The Congregations at all the places more than doubled immediately, & all regretted that they were not made larger. Indeed we have long aſcertained that Miſsionaries & helper are considered as "birds of paſsage", until a chapel is owned by them; a hired house does not give the feeling of stability; but a chapel proclaims to all the full establishment of a sect; it was so with the Roman Catholics before us, & is so now with us. The people have suffered religious persecution for so many ages, that none but very bold spirits will take a decided stand until there is a Chapel or Church. And besides this, it is now a universally admitted fact with us, that few are willing to attend preaching in a private house; it goes against their prejudices & their ideas of propriety.

Since the fire destroyed the Miſsion premises at Tocat, the Congregation has met in a place we have arranged under a Turkish house on the hill-side, which was before used as a shed for cows & donkeys; we walled it round, at our own expense; but the hire was very low. It is used during the week as a day-school. The place is difficult of acceſs, & extremely unsuitable, & yet 250 persons have crowded in it to hear the word, being so packed there was not room for more. The Miſsion have given us an appropriation to hire a more suitable place, but all our efforts to do so have heretofore proved unavailing. The rent of this place will be out next year, & if we have not another by that time, there will be no place of worship.

I stated these facts at the Annual Meeting last Spring, & the Miſsion would have applied to you for a grant, had not the debt of the Board prevented it. I then volunteered to raise the money if I could, in England & America; I was in the former at a very unfavorable time, & Mr Birch discouraged me from making the attempt.

When the Resolution on this subject was being discuſsed by the Miſsion, Mr Trowbridge (I think) the Secretary, proposed that an estimate be made of the cost of the Chapel, & that it be put down in the Resolution. I remarked that I had reasons for expreſsing no opinion on the estimated cost, & that I should only be in favor of a plain, mud-brick building, capable of accommodating 300 or 400 persons. I believe it was the chairman, Mr

Farnsworth, who said that from his experience at Cesarea he should think that such a building, on the supposition that the native Brethren assist in its erection, would cost $ 2000. Others concurring in this opinion, it was voted (nem. con.) & was thus put down in the Resolution. But I repeat it, I said nothing whatever about the cost, & even abstained from voting either upon it, ~~or~~ upon the Resolution.

I enclose a copy of this Resolution, which you can keep as I have another.

I merely add that the present plan of making Tocat merely an out Station, to be supplied by a native preacher, is a strong additional reason for having a chapel there, in order somewhat to compensate the retrograding effect of the change.

It would be a great relief could the Prud. Committee see their way clear to grant the appropriation needed for this object. I do not propose it, [illegible] because my course seems to be marked out for me by the plan I entered into, in connection with my Mission. But I should greatly rejoice if it could be brought about with perfect good feeling.

Excuse the length of this letter & my trespassing upon your valuable time, & believe me, my dear Sir,

most truly & respectfully

Yours,

H. J. Van Lennep

H. J. Van Lennep.
Tocat, Sept. 23/62
Rec'd Feb. 24.
Cath
Ans. 5/63
Priv. Cons.
Chapel at Tocat

Rev. R. Anderson, D. D.
Foreign Secretary &c.

Hartford, Feb. 27/62.

Rev. & dear Sir,

I have just discovered that, by an oversight, I failed to send you in my last a copy of the Resolution of the Miſsion respecting a Chapel in Tocat which I had promised to forward. I now enclose it, & beg you will excuse the delay.

Believe me,

ever truly & respectfully
yours,
H. J. Van Lennep

Rev. H. J. Van Lennep
Hartford Feb. 27. 1862
Rec'd. Feb. 28.

Rev. R. Anderson, D.D.
For. Sec. &c

New York, March 27/62

Rev. & dear Sir,

I take the liberty to enclose you a copy of the Circular for the "Oriental Album" just put out by Mr Randolph of this city. He has consented to have no mention made in it of my desire to build a Chapel at Tocat with the funds to be obtained, though he did not see the force of the objection that it would draw from the funds of the Board.

I hope you will now have no objection to writing a favorable notice of the work, as I understand that the only objection you raised has now been removed.

When you have looked over the enclosed Circular I shall be obliged to you to send it to Mr Ward at the Tract Soc. Office, with the request that it be substituted for the old one prepared in November: of which he has a copy.

Believe me

most truly

yours,

H. J. Van Lennep

P. S. I hope you received my last letter dated Hartford, Feb. 22/62.

Rev. H. J. Van Lennep

New York March 27. 1862.

Rec'd. April 1.

ans'd April 5

✓ Prud. Com.

New York June 21. 1862.

Rev. & dear Sir,

Your letter reached me last monday but I have been so preſsed with visitors & other *Miſsionary* work, that I have not found 5 minutes to write an acknowledgement. It has been a week of Sabbath School gatherings & festivals, & my services have been called for here, in Brooklyn, in Newark, & in Orange, so that I feel I have had rather a hard though a very delightful time. Last week it was about as busy a time for me. I had an opportunity to "beard the Lion in his den", by addreſsing a large audience in Mr Beecher's Church, on the points at iſsue between Lewis Tappan & the Board. Quite a number of people thanked me afterwards for my remarks.

As to your letter, it contains matters of too weighty a nature for me to hastily reply, before I get a copy of the curious Document you speak of, which sounds so thoroughly Pettiton*ish*. Will you please forward me a copy, as well of this as of any other writing that has paſsed between those Brethren & yourselves since January.

Believe me,

Revd. & dear Sir,

most truly

yours,

Henry J. Van Lennep

Revd. R. Anderson, D.D.

Rev. H. J. Van Lennep

New York June 21. 1862

Rec'd. June 23.

Ansd. June 28.

Document.

✓ Pr'd One

(copy) 216

Constantinople, April 29, 1862.

Rev. R. Anderson, D.D.
Sec. A. B. C. F. M.

Dear Sir,

Your letters of March 12 and 26 have reached us. and I am instructed to reply to the last which is addressed to this station.

On the 17th of March I wrote you communicating the action of the station on the question of the return of Mr. Van Lennep to the capital, as a missionary of the Board. There were present at the station meeting, when that action was taken, Messrs. Riggs, Hamlin, E. E. Bliss, J. W. Parsons, Pettibone, Herrick and myself The subject was fully and frankly discussed & in a perfectly friendly spirit towards Mr. Van Lennep. The brethren were unanimously & decidedly of the opinion that he ought not to come to Constantinople to reside. Some of the reasons were the following, which I give, briefly, as they were presented at the meeting.

1. There is no department of labor for him. Under this head all the departments of labor at the Capital were examined, as that of the Press, the Seminary, the strictly missionary work in the city proper. &c. In all these departments, it was said, great energy, punctuality and perserverance are necessary, qualities for which Mr. Van Lennep is not distinguished and without which the work of any particular department soon gets into indescribable confusion.

2. His ideas in regard to the expenditure of money for native helpers, churches &c. We are trying to bring forward the native brethren in the matter of self-support. Nothing is more essential to the progress of our work. The natives are disposed to

hang back and complain. It was thought that Mr. Van Lennep would sympathize with the native brethren and that thus they would be encouraged in opposing this policy. The mission has had a good deal of experience, it was said, with Mr. Van Lennep in regard to this question of the support and management of native helpers.

3. His personal expenses as a missionary. These have always been great. The question of making him special grants has been the source of a great deal of discussion & hard feeling in the mission. When such grants are made to one missionary it is hard to say why they should not be made to others; if made the wise policy of making appropriations and requiring the mission to make their expenditures conform to these appropriations, must be given up. The

influence of unnecessary expenditure, by missionaries, on the natives is very bad; this is especially true in this city where the expense of living is very great. Much might be said on this point but it is unnecessary.

Many other thoughts were suggested but it seems not worth while to mention them all. (Mr. Washburn was instructed by the station to explain fully to you the position of the members of the station in regard to this important question.) All the brethren bore testimony to the Christian spirit pure motives & kind feeling of Mr. Van Lennep. I believe they all love him as a brother in Christ. Nevertheless they all feel that to send him to Constantinople would not be putting the right man in the right place." And we are quite willing that all interested in the question should know that such is our opinion.)

Respectfully and truly your brother,

Tillman C. Trowbridge."

Letter from [illegible]

April 29, 1862

3

Mr. Van Buren.

(Copy) 217

Letter

Missionary House, Boston,
June 14, 1862.

Rev. Henry J. Van Lennep.

My Dear Brother,

Since my last visit to New York, the attention of the Prudential Committee has been given to the question of your return to Constantinople in consequence of information received of the views and feelings of ~~that~~ our brethren of that station, when informed that your return was in contemplation. As you doubtless remember the interview at my house, not long before the lamented death of Dr. Dwight, and its bearing on your probable residence at the metropolis, you will give me credit for the great reluctance with which I write this present communication. Right glad should I be did all the facts favor the carrying out of the plan talked over in our interview, but Providence has not subjected them to our control. What that plan was, is thus indicated in our letter to the mission of Jan. 24th, when I wrote as follows:

"Whether Mr. Van Lennep will be able, on account of health, to return, is not yet settled;

though he informs me, that physicians urge his return to Turkey as a means of health. I have conversed freely with him. His early training did not fit him for the pecuniary responsibilities of an interior station, nor of a training school. His own inclination is strong to return to Turkey after a visit here of a couple of years, and that is the probable result. Dr. Dwight thinks well of it, and that it will be desirable to create a department of labor for him at Constantinople. When I first saw Dr. D., at New York, he inclined to give Mr. Van Lennep the editing of the Armenian newspaper, but in a late interview, in Boston, he seemed somewhat less disposed to do that. Mr. V. L. would not object to that service, but desires also a preaching service. He professes entire willingness to have the mission assign him his department."

How our brethren would have regarded the matter, had not Dr. Dwight's death immediately and greatly affected the relations of almost every thing there, we have not the means of knowing. But we received an intimation, almost by the returning mail, that no satisfactory arrangement could be made for your residence at the metropolis. Of course I stated this to the Prudential Committee, and was instructed to write to the station, asking specific information as to the opinion and feelings of the brethren respecting your proposed residence there. This has been received, and the Committee have instructed me to address you on the subject.

I should perhaps say, that when the case came under consideration, Dr. Goodell was on his visit to the Central & Syria missions, but the other brethren of the station appear all to have been present, and also Dr. Hamlin and Mr. Parsons of Nicomedia. We are assured that while the subject was fully and frankly discussed, it was in a perfectly friendly spirit towards yourself, and that the brethren were unanimous in the opinion, that there is not a sphere of missionary labor in Constantinople, which you could advantageously enter. If you desire the full expression of their reasons, I will send it. They are under the three following heads; — That there is no department of labor for you; – Your ideas in regard to the expenditure of money for native helpers, churches, etc.; – Your personal expenses as a missionary. They conclude by saying – "All the brethren bore testimony to the Christian spirit, pure motives, and kind feeling of Mr. Van Lennep. I believe they all love him as a brother in Christ. Nevertheless they all feel, that to send him to Constantinople, would not be 'putting the right man in the right place'. And we are quite willing that all interested in the question should know, that such is our opinion."

I deeply sympathize with you in the pain, which this frank expression of opinion by our Constantinople brethren must occasion you, and pray that you may have grace to receive it as designed by God's all-wise providence somehow to shape your future duty. Whether the brethren be right, or wrong, the fact of their entertaining these views after so long an acquaintance, will perhaps seem to you a sufficient reason for relinquishing the thought of a residence in Constantinople. Where, then, shall you go? Writing from

Marsovan in September last, Dr. Dwight gives expression to the following views:

"In regard to the expediency of occupying Tocat as a missionary station, I wish to say here a few words. The necessities of the case require us to place our missionary forces rather far apart, and in convenient working centres. It has long been plain to me, that to make stations of Sivas, Tocat, Marsovan and Yozgat, was by no means such an arrangement of the forces at our disposal as we could desire. The present providential arrangement seems to me much more likely to be the permanent one. We have now three centres, instead of five, and they are so situated, that the whole of this part of the field can be conveniently superintended by them. Tocat can be most easily visited from Sivas. The road is excellent in summer, and it can be passed over in ten hours, and even less, if need be. The Chamlu Bel mountain has nothing in the least degree formidable about it, at that season, but gives most agreeable variety to the ride; and there is a winter road, only a few hours further, which is always open. Let Tocat, then, be given permanently to Sivas, and Yozgat to Cesarea; and let Marsovan include Amasia, Zille, and all the region north towards the Black Sea, and on the shores, as far as is convenient, and the arrangement is as complete as we could wish. With my present views, I would never again vote to have either Tocat, or Yozgat occupied as a missionary station, and I trust that whenever the dear brethren who were located there, are ready to come out once more to join this mission, they will both be perfectly statisfied with the places that shall be then found open for them."

I quote these views of our lamented and beloved brother, as they will assist your reflections in looking forward to the future. In replying to this letter, I am sure you will express yourself with the utmost freedom, and in the same fraternal spirit with which it is always my happiness to write you. I am consoled with the thought, that should Providence obstruct your return as a missionary, you have been amply endowed with talents and attainments for spheres of ~~labor~~ usefulness elsewhere. An esteemed missionary brother, ~~you~~ who knows you well, spoke thus of you not long since: "Of all the missionaries who have returned, Mr. Van Lennep is best adapted to find a good place in America. He is a good classical scholar, and might get a good professorship in some college. He is a good preacher, and can employ his talents in that way."

I am, my dear brother, as ever, most truly
yours,

R. Anderson,
For. Sec'y of the Board.

June 4th, 1862.

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Missionary House, Boston,
June 25, 1862.

Rev. Henry J. Van Lennep.
New York City.

My Dear Brother,

I have received your reply to my letter of June 14th, in which you request a copy of such documents relating to your case, as were not embodied in that letter. I send them herewith, viz.

1. Our letter to the Constantinople, dated March. 26th.

2. Station letter of March 17th.

3. Station letter of April 29th, in reply to ours of March 26th.

As ever, most truly yours,
R. Anderson.
For. Sec'y of the Board.

June 25, 1862

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Newark, N. J. June 28/62.

Revd & dear Sir,

Yours of the 25th reached me yesterday, together with copies of 3 letters which have passed between you & Brethren at Consple.

I perceive there are yet several letters, written before these, of which you have not sent copies. I shall be obliged to you for copies of them.

I shall be in Newark until Monday, spend a day or two in New York & then go to Hartford where you had better send.

Believe me

most truly

yours,

H. J. Van Lennep

Rev. H. J. Van Lennep

Newark June 28. 1862

Rec'd June 30.

Ansd, July 3.

✓ Pub. Cert

Revd R. Anderson, D.D.
Secretary of the A.B.C.F.M.

New York, 117 Pearl Street,
July 28. 1862.

Rev. & dear Sir,

I have before me yours of June 15 & July 3, & copies of yours to the Constple Station of March 21, & Mr Trowbridge's to you of March 17 & April 29. Unavoidable circumstances have heretofore prevented my replying to you.

The impression I had received from the extracts contained in the first of these, have been fully confirmed by the careful perusal of the copies of letters you subsequently forwarded. And I have no reason to think that they would be changed by the perusal of the confidential epistle *not* communicated.

I am persuaded that you attach undue importance to the action of the Brethren at Constple. The letters written by Bro. Trowbridge were evidently penned under the influence of the initiative contained in your several communications on the subject. And so was the vote of the Brethren. I am disposed to make great allowance for them while acting under this influence. They have said the most they could say in accordance with your wishes; & in doing so, they have only repeated the statements circulated, during my isolation at Tocat, by a solitary member of the Mission, now removed from earthly scenes. Had I suspected how extensive was the ignorance of the real facts in the case among my Brethren, I might have sought an opportunity to remove it. For the facts are just the opposite of what they suppose; both respecting my views as to the salaries of natives, and my persona expenses. I am quite sure I could easily set the matter right with the Prudential Committee, & I shall be glad to avail myself of an opportu to do so.

I have felt it my duty, as you might suppose, to seek the advice of some of my Ministerial Brethren, friends of long standing, & well know in the churches as men of wisdom, experience, & ardent love of souls. The have expreſsed great astonishment that five Miſsionaries should have labored so long at the Capital to so little purpose, that, when they retire from their labors, their places do not require to be made good even by one man. I refer to the death of Dr Dwight, the return to this country of Meſsrs Dunmore & Washburn, & the retirement of Drs Schauffler and Hamlin from their connection with the Board. It is even reported that Bro. Goodell is to withdraw from the counsels & labors of the Station. The only other supposition poſsible on this point is, that there is much work to be done at the Capital & elsewhere, but that the present rulers of the Constple Station have resolved to leave it undone rather than have it done by me. And my Ministerial advizers have aſsured me that such is their interest in the work in Turkey, and their anxiety tha the fruits of many years' labors should not perish, that, rather than allow it, they will turn the present large contributions of their churches to the support of an Agent whom they believe both pruden and economical. I should not have mentioned this circumstance had I not feared that you might hereafter justly blame me for keeping it from you.

You will bear me witneſs that I have had no desire to be Stationed at Constple, & that I only yielded in the matter to your urgency. I confeſs I have never seen the neceſsity for at once settling my future location, & I feel that, as I shall be Providentially detained in this country for several months yet to come, there is ample time for mooting the question of my location, & should not the sphere of my future labors be determined until my arrival in Turkey, it will always be easy to find a place for me in a field where "the harvest is so great, & the laborers are so few."

I might perhaps have saved you some labor had I ere this more explicitly stated my determination to return to Turkey. I supposed that I had spoken with sufficient distinctneſs on this point during my interview with you in January. When I left my field, I thought it barely *poſsible* that I might not return. But every doubt which might yet be lingering in my mind has been removed by the correspondance which you have communicated, & it will now take a great deal to detain me here, after I shall be ready to go. It is not improbable that both yourself & the Brethren will hereafter be inclined to give me more credit for *perseverance* at least, than you now seem disposed.

Believe me, as ever,

yours,

H. J. van Lennep

Rev. R. J. [illegible]

New York, July 28, 1862

Recd. July 30/62

Ansd. July 30, 1862.

✓ Prid. Cond.

Threats

Missionary House, Boston,
July 29, 1862.

Rev. Henry J. Van Lennep,
Hartford, Conn.

My Dear Brother,

I met our mutual and valued friend Dr. Hawes at the Mt. Holyoke Anniversary last week, and I was led by his statements to fear, that we at the Missionary House are in some danger of being misunderstood ~~so~~ as to our relation to the question of your return to the East. To avoid this, having taken advice from the Prudential Committee, I write you again, and without waiting for your reply to our letter of June 14th.

As you are already aware, all that the Committee and the Secretaries have done in the case has been to ~~propose~~ suggest to the Mission that, you should join the Station at Constantinople; and then to state to you the unexpected objections made by the brethren of that Station to ~~this~~ the ~~proposal~~ suggestion. With regard to Tocat, we merely quoted an opinion of Dr. Dwight adverse to its being occupied as a Station. That is all which has passed in relation to your resuming your Station at Tocat. I quoted those views of our lamented & beloved brother, as I stated to you, only to "assist your reflections in looking forward to the future;" and I expressed my belief that, in your reply, you would freely state your views on this point, as on all others. We did not think, and we do not now think, that you would desire to go to Constantinople after what the brethren of that Station have written on the subject; and we thought it possible, indeed, that you might even not think it your duty to resume your missionary labors. We learn from Dr. Hawes, that you still have the utmost desire to return to Turkey as a missionary. And as your Mission has now had its Annual Meeting, without throwing additional light upon the subject discussed by Dr. Dwight, the Committee must act upon their own judgment in the case. They therefore consent to your reoccupying Tocat, notwithstanding the opinion of our deceased brother, ~~[illegible]~~ But should the Mission think it better for you to reside at Smyrna, where your familiar use of the Armenian language would have full scope, and should the mission be able to arrange satisfactorily with the brethren now stationed there, so as to make room for you, the Committee would cheerfully acquiesce in ~~not ob-~~

ject to your going thither. You know it is the habit of the Committee to leave these local arrangements as much as possible with the Missions. Your return to Tocat, however, would involve no interference with any action of your Mission known to the Committee.

Such, in brief, is the present state of the case, as between yourself, the Prudential Committee, and your brethren at the Missionary House.

Let ~~us hear~~ me hear from you at your early convenience, & believe me yours, as ever, / most truly yours,

R. Anderson,
For. Sec. of A. Board.

July 29, 1862. — Read to Prud. Com. July 29.

(copy) 222

Missionary House, Boston,
July 30, 1862

"Rev. Henry J. Van Lennep,
~~N~~ New York City

My Dear Brother,

A letter is on the way to you, which yesterday received the approval of the Prudential Committee, and was intended to prevent a misunderstanding as to our relation to the question of your return to the East. Yours of the 28th came to hand today, and, in acknowledging it, I will make a few remarks.

You say, in this letter, that you had no desire to be stationed at Constantinople, and that you only "yielded in the matter" to my "urgency". Yet, on another page, you speak of Mr. Trowbridge's letter & the vote of the Constantinople Brethren as having resulted "under the influence of the initiative contained in [my] several communications on the subject." Your interview with me, and the writing of our letter to the mission, were both in the month of January. I was not conscious of *urging* you, in our interview, to go to Constantinople, though it seemed to me to ~~the~~ be the best place for you, and I doubtless expressed that opinion. And when I wrote the Mission, I was of the same mind, as my letter shows; and I had no expectation of objections being made by the Brethren. And when I wrote to the Constantinople Station, in March, under instructions from the Prudential Committee, I had no other wish, and simply discharged an official duty. And now, I am sure, it is true of us all, that we shall gladly do what we can to secure you the best possible field for your usefulness as a missionary in Turkey.

You speak of ~~the~~ Ministerial Brethren, "friends of long standing, and well known in the churches as men of wisdom, experienced, and ardent love of souls," who have assured you of their readiness to "turn the present large contributions of their Churches" away from the Board, in case it does not consent to enlarge the present number of its missionaries at Constantinople. It seems to us, that these excellent patrons will not do any such thing without a more perfect understanding of the aims, plans, and purposes of the Board and the Mission with regard to that Metropolis, and the Western portion of Turkey. It will throw some light on the subject, as regards two of the principal cities in that part of Turkey - I mean Smyrna & Constantinople, - to quote from our last letter to the Mission written in January, just before the lamented death of Dr. Dwight. It was written with the knowledge and concurrence of the Prudential Committee, and you will observe that it is intimated that two or three of the brethren, then at the metropolis, ought probably to go elsewhere, in case Dr. Dwight and yourself were both stationed at Constantinople. The quotation is as follows:—

Then follows a quotation of 5½ pages.

"The care of forwarding boxes, etc. at Smyrna might be transferred to some Mercantile House; and Mr. VanLennep informs me, that the great present necessity in that city, is for preaching & other kindred labors in the Armenian language, rather than in the Turkish, which the two brethren there use. This leads me to ask, whether you should not ordain a native pastor over the "church of Smyrna";

End

as soon as the proper man can be found, who will preach and minister faithfully in the Armenian language? In that case two resident missionaries would be at least one too many; since they and the native pastor could not all find free and full scope for their labors. What arrangements are possible and proper, I have not the means of knowning. The esteemed and beloved brethren now there, will be as anxious as any one can desire, to know their duty in the circumstances.

"I gather from your correspondence, and from personal intercourse with brethren, that an opinion prevails to some extent among you adverse to so many missionaries residing at Constantinople, even as things are now. With the two higher schools no longer at the metropolis, there would of course be still more reason for this opinion. There is also an opinion, that too much time and labor, on the whole, are devoted to book-making; & that one of the brethren, at least, ought to devote his whole time to personal, spiritual labors among the people. The partial alienation and ill-will of the brethren connected with the Pera Church, is attributed in no small degree to the want of such pastoral missionary influence. In a comparative view of the results, it is thought that your books are sufficiently multiplied for the present, & that the great call is for personal onsets upon the people in the way of preaching and conference; not neglecting the proper care of the native ministry, with more of itinerating, and a more equal distribution of labor among the interior centres of influence. Dr. Goodell's, Dr. Schauffler's, Dr.

Riggs's chief spheres of action you would not disturb. Providence seems clearly to have indicated their line of duty. But why should not Dr. Dwight, when he returns, devote himself to personal labors among the Armenians of all classes? Mr. Herrick is devoted to the Turks, and may he become an able and successful minister of the New Testament among them. Mr. Washburn, besides preaching more or less, has an important duty in relation to the finances. Whether Mr. Van Lennep will be able, on account of health, to return, is not yet settled; though he informs me that the physicians urge his return to Turkey as a means of health. I have conversed freely with him. His early training did not fit him for the pecuniary responsibilities of an interior station, nor of a Training School. His own inclination is strong to return to Turkey, after a visit here of a couple of years, and that is "the probable result. Dr. Dwight thinks well of it, and that it will be desirable to create a department of labor for him at Constantinople. When I first saw Dr. D. at New York, he inclined to give Mr. Van Lennep the editing of the Armenian newspaper, but, in a late interview in Boston, he seemed somewhat less disposed to do that. Mr. V. L. would not object to that service, but desires also a preaching service. He professes entire willingness to have the mission assign him his department.

"The brethren Bliss, Trowbridge, Pettibone, either and all of them; will be ready to go forth from your Antioch", if convinced that the Holy Ghost requires them to be "separated" for a work elsewhere. Why should a new missionary be sent out for Cesarea, or any of your present stations? Erzrûm is now (as we suppose) provided for. But there is Van, one of the most important of the interior posts. Mr. Shedd, should he go there, will need an associate; and I have of late often thought of Mr. Trowbridge for that post. Should Mr. Shedd not leave the Nestorian mission, Van will require two families from some quarter. I have supposed that Diarbekir needs another missionary; and will especially need one, should Dr. Nutting go, temporarily, to Oroomiah to supply the place of Dr. Young. The largness of the Armenian field required the organization of three missions, but it was simply for the convenience of administration; the field, the work, are one. — These are mere suggestions."

As our concern now is mainly with the past and present, I need say no more

than merely to assure you that I am, as ever,
most truly yours,
R. Anderson,
Forn Sec'y of the Board."

Rev. R. Anderson, D.D.

Orange, N.J. August 8. 1862.

Revd. & dear Sir,

I have before me your two favors of July 29 & 30.

Allow me to say, respecting the first, that I feel quite certain these matters can be arranged in a manner satisfactory to all concerned, if we exercise the mutual confidence which 22 years of intimate relationship ought to secure. I hail your letter as a sign that the Prudential Committee yet entertain this confidence toward me. But I still persist in thinking that they should, both for their own sakes & for mine, afford me an opportunity to utter whatever I may have to say respecting the opinion of their old servant expreſsed by most of the present Constple Brethren. And whether I am or am not ever again aſsociated in labor with any of those Brethren, I desire not to let the present fair opportunity slip to break the silence with which I have heretofore met the erroneous representations that have been made of me in my Miſsion. I trust that the Prud. Com. will deem this request a just one; & that, as my own copies of Documents were destroyed by fire at Tocat, you will allow me to consult & appeal to those existing at the Miſsionary House.

Respecting the contents of your letter of July 30, I will indulge but in one or two remarks. I am glad to learn that there is a proſpect of putting an end to the centralization at the Capital, into which we all fell unawares. But I beleive we ought not, for that reason, to go to the other extreme. We now have three men there, unconnected with preſs work, i.e. Meſsrs Bliſs, Pettibone, & Trowbridge, One of them must accompany the Seminary on its removal, and another must take Mr Washburn's place as Treasurer; & experience has proved that the Treasurer's & secular busineſs *do* take up pretty much the time of a whole man. If he preach on the Sabbath, he cannot follow up his pulpit labors during the week, & this has been the great blight to our Miſsionary usefulneſs at Constple. There remains therefore but one whole man for the Capital, & I apprehend we must set aside all our past experience if we decide to furnish no greater supply to that important city. As to giving the work to native Pastors, we may talk about it when we get them. I am not convinced therefore, that the work there is not likely to retrograde. Surely if it reached its present unsatisfactory condition while Bros. Dwight, Dunmore, & Trowbridge were there, we have poor prospects for the future, when the last alone remains in charge, & those who formerly gave some aid have gone elsewhere. Indeed the work has actually retrograded since the removal of Meſsrs Dwight & Dunmore. It was this preſsing need which I understood you to exist when we conversed upon the subject in January, that led me, at your invitation, to sacrifice my own personal comfort in consenting to go there;

for I informed you that the climate of C. never agreed with me, & the work itself has to be carried on under difficulties unknown elsewhere. But independently of the question of the supply of the Capital, it cannot be denied that our Miſsionary corps in Turkey is weak, having suffered several important loſses; & though some of my Brethren declare me unfit to labor there, having carefully examined their statements, I have found myself unable to come to the same conclusion, & still, therefore, keep my face Eastward turned.

Let me also say, respecting your proposal for Smyrna, that the plan of a native Pastor settled over the Smyrna Church, with a Miſsionary to direct him & superintend the whole region, while he is wholly free from secular matters, is, I believe, altogether the best thing. But the difficulty here is the same which every where stares us in the face; we *have* *no* native preachers. I have long come to the conclusion that the Miſsionary must get a young man of promise & set him right to work as his helper, teach him at the same time, & then ordain him. So I have done with several, & I believe such make valuable Pastors. And I believe that the Brethren in Smyrna would be glad to do it, but they feel that their ignorance of the Armenian is an insuperable obstacle.

I beg, before closing, to quote from a letter just received from Dr Goodell, who, you will remember, was not present at the Meeting of the Constple Station, in which the Brethren voted that "there is no work for me there." He says: "We fully expected to see you here again, but we have recently learned that this is very doubtful. Had you returned, we intended, if poſsible, to get you & your good wife to Haſkeuy, that you might both of you try to resuscitate this poor dying church. Bro. Riggs removes to Balat to be nearer the Bulgarians, & I, alas! have no power or spirit left in me. I am now more than three score years & ten, & my life is drawing to a close. May the Lord direct your future path, & furnish you plenty of work!"

Believe me, as ever,

Most truly,

Yours,

Henry J. Van Lennep

H. J. Van Lennep D.D.
Orange Aug. 8. 1862.
Rec'd Aug. 12.
Ans'd Aug. 16.
Pru. & Com.

Rev. R. Anderson, D.D.

Sec. of the A. B. C. F. M.

Hartford, September 5. 1862.

Rev. & dear Sir,

I have given to the Express a package addressed to you, containing two copies of my letter to yourself on the subject of the correspondence with the Constple Station. You will perceive that the paper you gave me was not quite sufficient, & as the same could not be found in any store in Hartford, I used a sheet which comes the nearest to it that could be obtained. The copy I send with it, & which is marked (Copy) upon the first page, will I hope be sent to the Constple Station that they may have an opportunity to know what I have said in reply to their communication.

You will see by a glance at the manuscript that I have carried out your suggestions about some changes in the text. Dr Hawes approves the Document as now drawn up, & I hope it will likewise meet with your approbation. I could not however make up my mind to adopt *one* of your suggestions, & I will frankly tell you why. You proposed that when I speak of the Mission's application to the Prud. Committee for a new outfit for me, I should state the reason why the Prudential Committee refused to make it, i.e. that I had received generous contributions from friends in Hartford, &c. I have not introduced this explanation, 1: because it would not strengthen my argument, but only turn off the mind of the reader to a new topic but remotely connected with my subject; and 2: Because I should, by so doing, admit the wisdom & impartiality of the decision of the Prud. Committee. This I have never done, though I have honestly submitted to their decision in the matter. My reasons are 1: That both Mr Winchester & Miss Jenny received from friends at home nearly, if not quite, the full amount of their losses, & yet the Board paid *them* an *indemnity in full*; a portion of the contributions we received were for Miss Jenney & were passed over to her, & yet you paid her whole loss of $300; whereas the contributions *we* received did not amount in all to *one half of the value in money of my library alone*; & so far from being an approach to an indemnity, only supplied our chief *material* wants. And 2: The losses both of Mr Winchester & Miss Jenny were of such a nature as to affect neither their usefulness nor even their comfort, as is proved by the list of articles which they furnished us. The aid *we* have received from generous friends in this country, on the other hand, & on account of which you have refused us any assistance, though ~~they~~ it provided against actual material want & discomfort, proved insufficient to enable me to procure a single volume except the English Bible, & my usefulness has been materially impaired by the want of Books; I have been obliged to drain my unassisted mind of its old stores in all my intellectual labors. This may do for a while, but cannot last long. I believe the Board have no more right to expect that their Missionaries will perform their mental tasks without the aid of Books, than you or I could order a carpenter to build us a house without tools, or without timber, boards, & nails. I do not admit therefore & never have admitted that the Prud. Committee were either wise or impartial in their action in this matter; they doubtleſs acted from the best motives, i.e. a desire to economize the funds entrusted to them; but it is in my opinion a mistaken economy, which defeats itself in the long run. My "early training" has taught me to submit to the powers that be, & I have kept this matter as much as poſsible to myself. But I have been closely questioned since my return home, & I am sorry to say, surprise & regret have been expreſsed by some of the best friends of the Board at the course pursued in this matter. They declare that they never attempted to "make up our loſses", as was aſserted at the time by the Evangelist, but only meant to do their share.

I believe it is due both to myself & to the cause I represent that the Prudential Committee, after giving the matter pending between the Constple Station & myself such examination as they may deem desirable, may expreſs their views upon the subject, Should I fail to enjoy their confidence, I have no wish & do not think it advisable to remain in connection with them. On the other hand, should they deem the charges brought forward against me, unsustained, they ought not, by their silence, to allow the reputation of their Miſsionary to suffer unjustly. I have no desire that they should give pain or humiliation to my Brethren, & should grieve to be even the innocent cause of such a result. On the other hand, as the only existing & the natural judges between them & me, they seem to be called upon to protect the right. Justice is, I believe, in such a case the only true & sound policy. The charges were presented to *them*; & by communicating them to me, they have given me an opportunity to defend myself, for which I am thankful. Let my Brethren have all the time they may wish further to address them on the subject, if they desire it; I have no objection. But I believe that, should the Prudential Committee finally simply ignore the whole subject, & without a word of censure or approbation continue to treat us all round as though nothing had happened, I fear their motives would be misunderstood. However, as the Turks say, *Siz bilirsiniz*, *You know best*.

On the question you put respecting "special grants", you are welcome to any suggestions I am able to make. I believe the Mission are prepared to say that it is desirable to put an end to all *retrospective grants*, i.e. grants made *after* the expense has been incurred, provided all real necessity or occasion for such grants can be removed. In examining the occasions of such grants, I find the chief to consist in removals from one Station to another, & returns home. But these expenses, though they cannot be foreseen so as to be met by *appropriations*, might easily be made to stand on a different basis if it be fully understood that the Board is ready to pay the charges of all removals or journeys sanctioned by the Prud. Committee, the Mission, or the Committee ad Interim. Besides this item I know of nothing to necessitate Special grants except unusual sickness which sometimes brings in large Doctors' Bills, & the travelling expenses of the Missionary Physicians. The plan of having the Doctors' travelling expenses alone paid by the Board or met by his general fees, has always been opposed by the Cons^{tple} Station on account of its partiality. They have no Miſsionary Physician & are sometimes obliged to pay heavy fees to the English & other Doctors at the Capital, while the Brethren in the Interior pay no such fees, but only travelling expenses. These again are not fairly distributed, some having the Doctor at their own Station, always within call, & pay nothing for the privilege, while others are not only far removed & get very little good of him, but have to pay heavy travelling expenses for the little they do get. The only equitable plan seems to be that all should be equally free of charges with regard to medical aid, both the Miſsionaries in the Interior & those on the seaboard, & it is the only plan likely to meet with general approbation, as has been shown by the Debates which have taken place upon the subject. I would suggest therefore that this only remaining source of inequality in charges, & & cause for special grants be removed by arranging that all Doctors' Bills be paid by the Board, or, what would be better still, that the Medical Department be constituted a distinct Department in the Treasurer's Books, which will doubtleſs be self-supporting, by putting down the fees derived from the Doctors' general practice on the one side, & his travelling expenses, & all Doctors' Bills on the other side. Then I believe all real cause for special grants will have been removed; for all the old debts have by this time been paid up by such grants. And the rule can then be set down that hereafter the Miſsion must not apply for special grants at all, of a retrospective character. I believe we have reached a position favorable to the inauguration of such a measure. If I am not mistaken the Mission will readily enter into it, for the impolicy of the system of special retrospective grants is admitted by all. I will add that the loss of the privilege of getting special grants, if coupled with the arrangement I have proposed about the Doctors' Bills & travelling expenses of Miss'y. Physicians, will be accepted with better grace by the Brethren, because the deprivation of one privilege will be compensated by the acquisition of a new one, whose benefit will extend to all.

I remain, as ever,

most truly & respectfully,

Yours,

Henry J. Van Lennep

I have finally sent the Documents by Mail, having found it cheaper.

Rev. H. J. Van Lennep.

Hartford Sep. 5. 1862.

Rec'd Sep. 8.

Ans: Sep. 9. 1862.

Pru. Com: – Sep. 9.

Rev. H. J. Van Lennep.

Rev. R. Anderson, D.D.
Sec. of the A. B. C. F. M.

Hartford, September 5. 1862.

Rev. & dear Sir,

The Prudential Committee having instructed you to communicate to me a correspondence which took place at the beginning of the present year between yourself & the Constple Station; I now come to request you to lay before them the following observations thereon.

I waive any general considerations upon the correspondence, & confine myself to the principal topic, which concerns me most intimately, & which consists of a Resolution adopted by the Constple Station, represented by Dr Riggs, & Meſsrs Bliſs, Pettibone, Trowbridge, & Herrick, aided in their deliberations by Dr Hamlin, now no longer connected with the Board, as well as by Mr Parsons, of the Nicomedia Station; Dr Goodell, also a member of the Station, being absent, as well as Dr Schauffler, a member from 1830 until last year, but now in the service of another Society. The Resolution they adopted some time last March, is as follows: "That the Secretary be instructed to write to Dr Anderson informing him that we do not think a Miſsionary should be devoted to the Avedaper, & that we know of no Department of labor for Mr Van Lennep at Constple."

As my own opinion respecting the Avedaper has long coincided with the sentiment here expressed, I shall confine myself to the latter part of the Resolution. But as the Resolution is explained & the grounds of it set forth in Mr Trowbridge's letter of April 26 ulto, I shall examine in order each of the points therein brought forward, premising however the following general observations; which seem to have an important bearing upon the whole matter.

I believe that, up to the time of my removal to the Interior in 1854, no one had ever hinted that, from the period of my first joining the Mission in 1840, I had failed to enjoy the esteem; love, & confidence of all my associates at the Capital. It is certain that the Brethren there gave me up with reluctance, after long & tedious debates, & only, as they declared, at the pressing solicitation of the Brethren in the Interior, & for the distinct purpose of establishing a Theological Institution which might supply the want of preachers in that region. (*) In 1856, or two years later, the Constple Station

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(*) Note. Of the Constple Station, Mr Everett alone voted for the Resn, that I remove to the Interior; & he stated that he had done so, only on the supposition that some one must go, & that he regarded me as the best man for the work at Tocat. All the rest abstained from voting.

formally invited me to return, & proposed that Bro. Bliſs, then at Marsovan, supply my place at Tocat. The Constple Station was, up to that period, composed of Meſsrs Goodell, Schauffler, Dwight, Hamlin, Everett, Benjamin, & Riggs. The last name alone is found among those who voted the Resolution under present consideration, & with him I had been aſsociated but a few months at the Capital. Bro. Bliſs & I, have never labored together at the same Station. Meſsrs Pettibone, Trowbridge, & Herrick are new men, who probably know me as little as I know them. I spent three months, however, with the first of these at Tocat, after I had resigned my connection with that Station.

It will be noticed, therefore, that my old friends & aſsociates from 1840 till 1854, always valued my labors at the Capital. In 1856 they made a formal attempt to get me back. Dwight spoke of the desirableneſs of it to within a few days of his death. Schauffler always said that the Constple Station has never recovered from the injury done to the work there by my removal." The correspondence I kept up with Benjamin & Everett to within a few days of their death testifies their unabated affection & regret at my departure. And in a letter just received from Bro. Goodell he says: "We fully expected to see you here again, but we have recently learned that this is doubtful.

Had you returned, we intended, if poſsible, to get you & your good wife to Hapkeay, that you might both of you try to resuscitate this poor dying church." The men who now say that "there is no work for me at Constple", are those who have had the poorest opportunities to know me, while those who have known me best, have held to a different opinion.

I must not omit to notice another fact, i.e. that the question of my laboring at Constple is not a matter of experiment. I have already been connected with that Station for 11 years. I have labored in every Department, the Seminary, the preſs, the pulpit, & general efforts, & even in the Secular Department. Nor am I aware that a change was ever made in my labors by reason of failure; in every case, there seemed to be a louder call in another direction, & as the youngest member of the Station during all that time, I was naturally the man for every emergency. Indeed I have already been longer connected with the Constple Station than any member of it now voting against my return. I know the work, & the natives, at least as well as they do. And though I have been absent for the last eight years, I have frequently visited it, have kept up my personal acquaintance with the natives both by intercourse when there & by correspondence when away, & have always preached to them at their special request. To return there is to return to my old place; & up to the period of my sailing, I have received many pressing invitations from the natives to reside again at the Capital.

I wish it to be distinctly understood, that I have not sought an appointment to Constple, & do not now desire it. In my examination of the statements of the Constple Station, my object will be simply to vindicate the truth, & to defend from unreasonable aspersions the good name I have earned by the labors & the varied trials of nearly a quarter of a century.

I am now prepared to take up the three arguments urged by the Secretary of the Constple Station, to show that "there is no work there for me".

1: "There is no department of labor for Mr Van Lennep. Under this head all the departments of labor at the Capital were examined, as that of the Press, the Seminary, the strictly Missionary work in the city proper, &ca. In all these departments, it was said, great energy, punctuality, and perseverance are necessary, qualities for which Mr Van-Lennep is not distinguished, & without which the work of any particular department soon gets into indescribable confusion."

It is hard to require of a man, possessed of an ordinary share of modesty, to prove that he possesses certain valuable qualities of mind, especially if he also have any of that humility which leads him to "think others better than himself." It would be easy to show that, when the Brethren object to my laboring in Constple on account of my "not being distinguished for great energy, punctuality, & perseverance," they clearly imply & lead one very naturally to infer that they consider themselves so distinguished, or they would not continue at their posts. It is, at least, a logical deduction from their argument, which, however, I do not wish to impute to them.

I do not believe that anybody is called upon to decide whether he is distinguished for any particular mental quality; but simply to see to it that he performs, conscientiously, & usefully, the duties of his calling. And it is evident that the Brethren themselves unconsciously so regard it; for they lay down a criterion by which they judge of the poſseſsion of "great energy, punctuality, & perseverance," when they say that "without them, the work of any particular Department soon gets into indescribable confusion."

And now, in the application of this their own criterion, I am willing to make them my Judges, for it does not become me to boast any more than it did Paul. Let them say, whether my work, in connection with the Preſs, the Seminary at Bebek, or in the charge of each of our Constple Congregations in turn, ever got into any sort of "confusion." And if they acknowledge that, while I was at the Capital, the Lord prospered my poor attempts to serve Him in each of these Departments, & that every Congregation visibly increased, became more earnest, & cheered us with hopeful cases of conversion while under my care, will they maintain that, when I removed to Tocat, my still more abundant labors and increased responsibilities are an evidence of the loss of my former success? They will not deny that the Tocat School was a complete success, when, after it was disbanded for "lack of funds", as recorded in the minutes of the Annual Meeting of 1857, Mr Richardson of Arabkir wrote to the Secretary of the Mission (April 7. 1858),

"We have never questioned the great importance & usefulness of that (the Tocat) School; but during the year, we have been witnessing some of its blessed fruits, & we mean nothing invidious when we say that we doubt whether any other School under the patronage of the Board has accomplished more good in an equal length of time. The students whom we have seen from that School are pious, earnest men, of wonderfully cultivated minds & manners when we consider the brevity of the time they were under instruction, who seem to love their teacher & School with a passion, & who desire nothing so much as that they may return & complete their studies at the same place, & under the same influences. Our confidence & love & even admiration for Bro. Van-Lennep has been intensifying all the year."

What will they say to the fact that, after I had resigned my connection with Tocat, & my successors had entered upon my labors, the Brethren of Arabkir, Kharpoot, & Sivas, & Diarbekir who, above all else, were personally interested in the success of the School, petitioned, without previous consultation with me, that I might resume my former connection? Or will they find "confusion" in my Church at Tocat, the most harmonious & peaceful Church in the whole Mission except Broosa, to which were admitted 47 Members, while the nearest Churches at Sivas & Marsovan, during the same period dwindled away & all but perished?

2: "His ideas in regard to the expenditure of money for native helpers, churches, &c. We are trying to bring forward the native Brethren in the matter of self support. Nothing is more essential to the progress of our work. The natives are disposed to hang back & complain. It was thought that Mr. Van-Lennep would sympathize with the native Brethren, & that they would be encouraged in opposing this policy. The Mission has had a good deal of experience, it was said, with Mr Van-Lennep, in regard to this question of the support & management of native helpers."

This article contains so many surmises, it is hard to lay hold of it. The

Brethren have no means of knowing my opinions but by my actions; they have no right to expect that I shall act differently from what I have acted. I have been a Missionary long enough to let my principles & policy be known by my deeds, & to these I appeal as the best reply to insinuations which are destitute of the shadow of a foundation.

But the close of the paragraph intimates that the Brethren have "experienced" difficulties with me respecting native helpers. Now I am free to challenge any one to point out any such difficulties. During my Missionary carrier of twenty two years, I know but one instance in which there has been a want of harmony between myself & any of my Brethren respecting a native helper; & I feel compelled, however reluctant, to state the case, because it is the only one to which the writer can allude. It occurred in 1860, in connection with my only native preacher & principal helper, B. Yeghia. Several months after the close of his contract with Mr. Ball, he applied to me for employment, & having fully ascertained that he was free, I engaged him & wrote a contract which he signed. Having occasion to visit Marsovan & Const^ple, two of my younger Brethren induced him, by means of threats & the refusal to pay him money which they owed him (*), to break his contract with me, & set himself down at Marsovan.

(*) One half had been borrowed of him, & one half was due him as arrears of wages. He had a note for the whole.

I should have yielded for the sake of peace, but my health was broken down by over-labor, & my wife, all my children, & my servant were sick of intermittent. I sent one of my Church-members to require his return to Tocat according to the terms of his written agreement, & he gladly acquiesced & came. The Documentary proofs are still by me. And I am fully persuaded that I did right in upholding my own rights & those of my native helper. I freely consulted Dr. Dwight at every stage of the busineſs & have his written approbation of my course. Supposing however that I was in the wrong, I have done no worse than *some of the very men who have voted the Resolution under consideration*, when they enticed some of my most valuable helpers by the offer of higher wages, without asking my previous consent, & against my expreſs wishes.

With the exception of this unfortunate affair, which no one can regret more than I do, I have ever succeeded in steering my little back clear of the diſsensions & disputes which arise from the dearth of native aſsistants. I have carefully abstained from proposing to a native to leave the service of another Miſsionary for mine, without obtaining his employer's previous consent; & this, while some of my best men have been enticed away from me by the offer of higher wages. In other cases, however, the attempt has failed, the helper preferring to remain with me even with lower wages.

The statement that I am in favor of giving the natives higher wages than my

Brethren is untrue. This will be made evident by the following facts.

I undertook to establish a Theological School for the Interior chiefly because the Bebek graduates required wages higher than it was expedient to pay in the Interior. This was ever kept in view in the management of the Institution. I prohibited the students wearing Frank clothes, on account of expense, though I had to resist a contrary policy adopted by some of my Brethren. And those with whom they have since labored have borne testimony to their economical habits. Some of them are now among our best Preachers & Pastors, & they receive but half the wages of Bebek men.

So far as I have ascertained, the men who have been both in my service & in that of any of my Brethren, have all received a smaller salary from me than from others.

The aggregat~~in~~ charge for native help at my Station has likewise been always smaller than that of the other Stations. And yet we had a most urgent call for such labor, & I never knew the time when I did not feel anxious to employ three or four more men. (×)

And finally, I successfully tried the experiment of employing a helper by

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(×) The appropriations in 1860, for native helpers, were as follows.

Constple Station	$ 2800.	Yuzghat	$ 1000.	Kharpoot,	$ 1212.
Smyrna	804.	Sivas	815.	Baghchejik	1173.
Cesarea	1059.	Arabkir	850	Tocat	225.

paying him his support only in part, & letting him work a part of his time. This economical plan will be found developed in my Report for 1860.

These facts sufficiently show that my "ideas" about the wages of natives, if they differ from those of my Brethren, are in favor of greater economy. I mention them, not by way of boasting, in which I have neither the inclination, nor the right, to indulge, but as the best reply I can make to the charges brought against me. "It is doubtless not expedient for me to glory, but ye have compelled me."

As to the "expenditure of money for churches", all I have to say is that I never had any thing to do with the erection of church edifices. The nearest that I have come to it was to propose, last year, to raise funds in this country to build a chapel at Tocat. The Annual Meeting accepted the proposal & specified a sum to which I gave my assent.

The Constple Station seem to imply that I do not sympathize with them on the subject of the self support of the native churches. There is not the smallest ground for such a supposition. They should give me credit for what I have done myself in that line, which is as much, I believe, as has been accomplished by any Missionary in our region. That there is much & increasing alienation in the natives toward the Missionaries is not to be denied; but I attribute it to very different causes from those stated in this correspondence. The Brethren could not separate my interests or the object of my labors from those of the Mission if they would. I have invested in the work a larger capital of labor, privations, & results, than almost any of them. Dr Goodell is now the only member whose connection has been longer than my own; should I survive him, I shall be the oldest Member of the Mission. And the Mission has ever shown that they believed me honestly & sincerely united to them to succeed or fail together. They have repeatedly placed me upon Committees of conference with the natives at the Capital for the purpose of healing differences; & I have but recently been appointed to allay difficulties of a similar nature both at Marsovan & at Sivas, with apparently beneficial results.

3. "His personal expenses as a Missionary. These have been always great. The question of making him special grants has been the source of a great deal of discussion & hard feeling in the Mission. When such grants are made to one Missionary, it is hard to say why they should not be made to others; if made, the wise policy of making appropriations & requiring the Mission to make their expenditures conform to these appropriations, must be given up. The influence of unnecessary expenditure by Missionaries, on the natives, is very bad; this is especially true in this city where the expense of living is very great, Much might be said upon this point, but it is unnecessary."

To this statement I shall first oppose the fact that no difference has ever been made in my favor in respect to salary during the twenty two years that I have been connected with the Miſsion. I have always been satisfied with what the rest of my Brethren received, & have accepted it without discuſsion.

Were I poſseſsed of private resources outside of my salary, there might be some plausibility in the aſsertion that "my expenses have been always great." Some other Miſsionaries poſseſs such resources, but no one thinks of blaming them for using the same, nor talks of "the influence upon the natives being bad." Bro. Dwight once informed me that he had, in a single year, spent some $500 beyond his salary from his private means; yet no one will venture to aſsert that he was not economical; indeed, that very year, no meat appeared upon his table for some time, for he said he could not afford it. But to say of a man in my circumstances, whose only means consist in the salary he draws from the Board, that "his expenses are great," is simply absurd.

But the language used above implies that I often get personal grants of money, to pay my debts, & thus really manage to obtain a larger salary than my Brethren, & to live in comparative ease.

It is a pity they did not take the precaution to consult the Treasurer's Books, close at hand, before venturing upon such an aſsertion. The Books would have borne a testimony in figures that cannot lie, which would completely have closed their mouths.

Now what do the *Books* say? (x) They speak of but one special personal grant, i.e. in 1858. The item runs thus: "for travelling expenses of Miſsionary Physicians, $184,75." Now the circumstances were these: it had been a year of extraordinary sickneſs & death in my family, & I was compelled to send for Dr Nutting to Diarbekir, & again for Dr Jewett to Cesarea. The Miſsion very readily voted to apply for a grant to cover the expense, & the Prudential Committee appropriated the money without hesitation. Moreover it may well be doubted whether such expenses ought, in equity, to be charged to the Miſsionary, who gets the same salary whether the Doctor is his next door neighbour, or whether he has to be sent for 500 miles. Such items are always charged to the Treasury of the Board in other Miſsions not far from us.

(x) Note. There have been many Extra or special grants made to our Miſsion during the last ten years, few of which were *personal*. Of these latter, most were made by the Board under certain recurring circumstances, such as unforeseen removals from one Station to another, returns home, &c. In the examination of special grants made to me, I have thrown all these out of the account, & have restricted myself to special grants in the stricter sense, purely personal, to which the writer evidently alluded. Nor do I here refer to one grant which was made to me in common with *eleven* of the Miſsionaries in our field, in the year 1858.

This then is the total amount of personal grants I have received during twenty two years, with which, according to the Constple Station, I have kept up a style of living above my Brethren, such as to "set a bad example to the natives: $184.75 in 22 years! But we must remember that this was the exact amount of the Doctors' Bills, so that they got it, & not I. What then is the substance of this talk about special grants? If the Records say the truth, there is not a Missionary who has served the Board half as long as I have, but what has received more special aid than myself.

But the Brethren go still farther. I not only obtain special grants enough to pay the debts I am supposed continually to incur, but every time the question of making me a new grant comes up, the Mission get into a quarrel on the subject, which mars the dignity & decorum of the assembly. This must be intended to show that I am not only "expensive", but also a disturber of the public peace. Now the Brethren have got things strangely mixed up in their statement. There was once & but once, such a dispute as they describe about a personal grant for me; but though they disputed, they voted it, but the Prud. Committee did not see fit to make the grant. The particulars should be stated in order to ascertain whether I am to be held responsible for my Brethren's disputes.

After the burning of the Mission premises at Tocat, the Mission having voted to ask the Board a special grant for Bro. Winchester as an indemnity for his losses amounting to $150, which the Prud. Committee granted, & Miss Jenney having also obtained an indemnity of $300, – I was urged by the Brethren to apply for at least the amount of a new outfit. I replied that I preferred to wait & see what my friends would find it in their hearts to do for us, & thus avoid being a burden to the Board, but that I could apply in a year, if necessary. The ensuing year, being entirely without Books, without which I could not carry on my work, I applied to the Mission convened at Kharpoot, requesting them to carry out their proposition to ask for a new outfit to enable me to procure the Books I needed. It appears from the Minutes of that Meeting that my application did "occasion a great deal of discussion & bad feeling in the Meeting." Now whether I had a right to apply for assistance at all; or whether I had as much right as Bro. Winchester, & whether I am the real cause & not simply the occasion of this "discussion & hard feeling", are questions which I find no difficulty in solving. However this may be, though they voted in favor of a grant, the Prud. Committee never made it, so that this, no more than the grant to pay the Doctors' Bills, does not afford any help in the attempt to make out that "my expenses have been always great."

The reasoning of the Brethren about the matter of grants, is very just, & I am glad they are awaking to a sense of the evil. That it is an evil, & a growing one, there can be no doubt. Only a few years ago, the thing was unknown, whereas last year there were as many as seven grants in the Western Mission alone, amounting to $1540. But the attempt to make *me* the scape goat for the sin of the Mission, is altogether unfair; for I am one of the least guilty, if there be guilt any where, never having *applied* but for *two* personal grants, & having obtained *one*. The whole reasoning, however appropriate otherwise, is altogether unjust in the application. It is clear that any man may *ask* for grants to the end of the Chapter; there is no harm done as long as you don't *give*. And the argument really applies *primarily* to the Prud. Committee, & secondarily to the Mission who recommend the making of a grant. The only way to stop applications is to stop giving.

I believe I have said enough in reply to the charge of expensiveness. I must however say a word also on a kindred idea, which is not directly brought forward in the document under consideration, but is so nearly connected with it as not to allow me to pass it over in silence. I refer to my financial management of the Tocat School.

I had already been eleven years a member of the Const^ple Station, was well known in all my peculiarities by my Brethren, & had had a hand in the various financial transactions of the Mission & Station, when, enjoying as it would seem their confidence in this as in other respects, I was appointed to open a Theological School at Tocat, no one even hinting that I was unfit in any respect for the task, & some even declaring that they thought me *the* man for it. During all the time I had charge of the School, the Miſsion found no fault with my pecuniary arrangements. The only change they required of me, was to abandon the plan of boarding the students outside of the Miſsion premises, which I had received instructions from Boston to adopt, & to return to my original practice of boarding them ourselves, it being more economical. (*) But my estimates of expenses were never modified, but always adopted as I had presented them, & they became the rule for my succeſsors after my resignation.

In one word, I believe that my long residence in the country of my birth, has enabled me to economize in many particulars more effectually than Brethren who were comparatively novices, so that my salary has gone farther than that of some others. I might point out some particulars; I will only say that I do not know another Miſsionary in our field who has entirely dispensed with Taylor's Bills for the space of two whole years, immediately after the fire had made a clean sweep of all his & his family's wardrobe, & that, not owing to the generosity of friends, but by his own industry.

I close with the reflection that the spectacle presented by this correspondence would be painful & humiliating to me, even were I not immediately interested in the matter. I know how tender are the ties which bind most of the members

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(*) Note. Our charges p student at Tocat were from 2/3 to 3/5 of the charges at Bebek.

of the Miſsionary family, & how strong must be the motives that shall induce *me* to vote such a Resolution respecting any of my Brethren. But when I reflect upon the reasons they bring forward in support of their action, I wonder where has fled the good sense for which many of them were once distinguished. For these arguments, even if allowed to stand as the Brethren have stated them, are wholly inadequate to make out the point they seek to establish. Just look at them for amoment. The first argument, i.e. want of energy, might apply to *some* of the work at Constple; but it is surely fair to suppose that, where there is so much to be done, & the men are so few, a practiced hand would find work enough, even though poſseſsed of only ordinary capacity, & thus releive those who poſseſs greaterenergy, & leave them free to accomplish the higher tasks. The second argument, i.e. too great liberality to the natives, instead of being a reason *against* my going to Constple is on the contrary a strong one *for* it; because in Constple only are the Members of the Station so many that my supposed ultra liberal tendencies would be counteracted, while at other Stations there being but one or two Miſsionaries, or being left entirely alone, my liberality would have an obstructed opportunity to do all the mischief claimed. As for the last argument, i.e. that I am an expensive man, if it prove any thing it proves altogether too much. Let it be remembered that, for many years, several members of the Constple Station received $300 more than others; & that now there are Brethren at other Stations who receive $100 more than their aſsociates because they can't live on leſs. The Brethren do not claim that I get a higher salary than others; but even if I did, or if, as they aſsert, I obtained an equivalent in special grants, to the extent of $100 @ year or more, it is not logical to call this a reason against my *return to Constple*; for if it proves any thing, it proves that I ought not to labor any where at all, and it also proves that *several of the Brethren, some of whom are the very best & most useful men we have, ought to come home.*

The arguments therefore, brought forward by the Brethren in order to prove that "there is no work for me at Constple", are not to the point; they do not establish their position. Moreover, I have shown that these arguments themselves are but statements founded on a total misapprehension of the real facts. But I have too high an opinion of the good sense of my Brethren to beleive that when they have candidly perused my statements, & carefully examined the whole subject, they will fail to be convinced of their mistake.

Beleive me to remain, as ever,
most truly & respectfully,
Yours,
Henry J. Van Lennep

Rev. H. J. Van Lennep.
Hartford Sep. 5. 1862.
Rec'd. Sep. 8.

ans. Sep. 9, 1862.

✓Prud. Com. Sep. 9.

June 19, 1860
Grant of $500 for
freight from England to Turk[illegible]
on goods sent to [illegible]
his [illegible]

Chts in Hartford [illegible]
$ 901. 50

Rev. R. Anderson, D.D.

New York, Dec. 25./62.

Rev. & dear Sir,

Yours of the 18th ult.o reached me only yesterday. I regret to learn that you are about to undertake so long a voyage at this inclement Season, but trust that Providence will preserve you from the perils of Sea & land. There is however no destination which could be more agreable than the Sandwich Islands, where the Gospel has borne such remarkeable fruits.

I have been detained here by work in connection with the publishing of my Book, much longer than I had anticipated. I have however nearly finished my share of the busineſs, & hope very soon to enjoy again the delights of *home* with my wife &

children. I shall come to New York on purpose to meet you at the time of your short stay here. You will only need to leave word at Mr Merwin's Office where & at what time you desire to see me.

Believe me,

most truly,

yours,

Henry J. Van Lennep

Rev. U. J. Vonkemp DD.

New York, Dec. 25, 1862

Recd Dec. 27, 1862

Rev. S. B. Treat, Hartford, April 9. 1863.

Secy. of the A. B. C. F. M.

Rev. & dear Sir,

I enclose a translation of the Letter addressed to the Prudential Committee by the Evangelical Armenians of Tocat. They have also addressed to me a letter to the same effect, & the women have written to Mrs VanLennep on the same subject. As I informed you at the time I ~~left~~ saw you in Boston, I intend to reply in substance as follows: that, as they are well aware, my health & that of my family had completely broken down before we left Tocat; Dr West, & our friends generally, attributed it to the unhealthiness of the house we occupied; many efforts were made to procure better lodgings, but, as they know, all those efforts failed on ~~the~~ account of the unwillingness of the proprietors of the better class of houses to let them excepting for unreasonable sums, nearly equal to their value. As long therefore as the Prud. Committee do not think it advizable to rebuild the Mission House, our return to Tocat is out of the question: Moreover, the Missionaries residing in the neighbourhood have expressed the opinion that Tocat need not be occupied by a Missionary as they ~~could~~ can perfectly well take charge of the place themselves; it is not probable therefore that the Prud. Com. would think it best to send us there, it being supposed that our labors are unnecessary. On the other hand, there is much work to be done at Smyrna & in the surrounding region, the work in the city being in a very depressed condition, & there being no Missionary to preach in Armenian, which is the only language understood by many.

In their letter to myself, the Protestants of Tocat remind me of the fact that the rent of their present Chapel is very nearly expired, & they will soon have no place in which to hold public worship. That place was a stable under a Turkish house, hired for 5 years, for the very small sum of $ 32; the cost of fitting it up made it come to $ 100 or $ 20 a year. All my efforts to find another place before I left were unavailing, though the Mission had voted us $ 100 a year for the purpose.

Should not a place for worship be secured, the work there will greatly suffer, & we shall lose the fruits of many years' toil & expense. It will be our Marsovan & Erzeroom experience all over again, without the excuse of past ignorance. I would suggest therefore that something be written to the Mission particularly on this point, & they be urged to make a special effort to avoid most fatal consequences which cannot fail soon to appear.

With regard to my Cabinet of minerals & shells, the case is briefly as follows: My brother & myself gave it to the Seminary in 1849, when we were both coming to this country, he with the expectation of remaining, & I, purposing to resume my connection with the Institution on my return to Constple, which I actually did. We left it there as the best disposal we could make for its preservation under the circumstances, although the Seminary already had a much better collection, so that ours could be of little if any use. Dr Anderson has lately informed me that it had been decided to remove the Seminary to Marsovan, & to make it an exclusively Theological Institution. Be the latter as it may, the removal of the Institution, & the fact of our Cabinet being of no important use to it, are circumstances which now lead both my brother & myself to desire to repossess this collection, in order that we may make such a disposal of it as shall answer the objects we originally had & still continue to have in view. I spoke about this matter to Dr Anderson in the month of July, & he offered to arrange the whole matter to my satisfaction, but I have since found that he had either forgotten it, or had not found time to attend to it. Bro. Bliss whom I lately consulted, has written me that "he has not the least objection to my proposition to resume the ownership & control of the Cabinet;" he "presumes the Mission will readily assent to my wishes;" & he "authorizes me to say to the Mission that as an individual he is in favor of returning the Cabinet home, if I desire it."

I should prefer, if you think proper, that you should write to Dr Wood upon the subject, as you proposed, & I should be greatly obliged to him if ~~yo~~ he would present the matter to the Mission. In case of their acceding to my proposition, I would wish him to employ some one, at a reasonable compensation, carefully to pack the specimens in boxes & send them with the 2 sets of drawers, or cases, to my brother Richard J. Van Lennep, Esqre of Smyrna, to whom I shall write directing him what to do with the articles thus consigned to him.

I beg you will excuse the trouble to which I am putting you, & to believe me as ever,

most truly,

Yours,

Henry J. Van Lennep

Rev. H. J. Van Lennep

Hartford Apr. 9. 1863.

Rec'd Apr. 13.

ans " 20

Hartford, April 22^d 1863.

Rev. S. B. Treat,

Sec^y. of the A. B. C. F. M.

My dear Brother,

I have to acknowledge your favor of the 20th ult^o.–

I am very grateful to you for your prompt attendance to the business I had brought to your notice. And it now remains for me only to express the hope that the means you have so kindly set in operation will accomplish such results as will aid the good cause which we both have so much at heart.

Begging you to remember Mrs Van Lennep & myself to Mrs Treat,

I remain,

most truly

Yours,

H. J. Van Lennep

Rev. H. J. Van Lennep

Hartford Apr. 22. 1868.

Rec'd Apr. 23.

Rev. H. J. Van Lennep

Rev. S. B. Treat,

Secretary &c.

New York, June 30/63.

Rec'd July 2.

My dear Sir,

Yours of the 26th has this moment come to hand. Allow me to thank you for forwarding the intelligence so promptly & with characteristic kindness.

My location in Smyrna has not been of my own bringing about. I have formerly had serious doubts with regard to it, for a "Prophet is not without honor except in his own country." But Providence has for some time past been so clearly pointing the way thither, that I would fain hope God intends it for the furtherance of His own blessed cause. May I be enabled to spend the remainder of my days so as to obtain the Master's approbation & His signal blessing.

I am very thankful to you for your kind & efficient agency in the matter of the Cabinet. I trust it may yet be very useful in promoting science in connection with undefiled religion.

I have no doubt that all in the Bird's nest chirp back your cordial salutations. I am longing to be there again, having been away from home for some 3 weeks. Would that the gloom spread over our beloved land might be lifted up, & the light of God's countenance might shine upon us again! We need to strengthen our faith, & to trust not in arms of flesh, but in the might of our God.

Believe me

very truly

yours,

Henry J. Van Lennep

Hartford, September 1. 1863.

Rev. S. B. Treat,
Secretary of the A. B. C. F. M.

Rev. & dear Sir,

I comply with your request to write down the substance of the Statement which I made to you during our interview at the Missionary House last week.

When Dr. Anderson communicated to me the vote of the Prud. Committee that I be allowed to make a visit to this country on account of my ill health & that of my family, he also informed me that they would pay the expenses of a voyage only by sailing vessel direct. The season was too far advanced & our healths in too precarious a state, to allow any further correspondance respecting the necessity of a change of the last point. Our condition will be understood if I mention that it took us nine days to journey from Tocat to Samsoon, a distance of 120 miles, which never requires more than six at the outside. On reaching Constple, we found that there would be no sailing vessel before the fruit season in September, some 3 months later; & it seemed, on every account, undesirable to wait so long; such was the opinion too of our Physician, Dr. Millingen. We were therefore shut up to the necessity of taking steam conveyance through England. For some time previous indeed, that course had been adopted by returning Missionaries with the seeming consent of the Prud. Committee, & our Brethren at Constple being unanimous upon the subject, we did not therefore hesitate. Our healths however were extremely precarious. We were wholly unable to set out at once. We lingered a whole month at Constple, watching night & day our suffering child. Six weeks were spent in Smyrna in a equally trying situation, & nearly a month in England. During all this time we were drawing no salary, & had to pay our own charges. The consequence was tha we greatly overpassed the sum granted by the Prud. Committee for our travelling expenses, & I do not see how we could in any way have avoided it.

I have kept a careful account of my expenses, & am able therefore to furnish you the exact amount paid out during our journey.

The sum granted me for our travelling expenses amounted to the regular ship fare of three adults, i.e. $ 450, or, in the present state of the currency $ 562.50.

I took precisely the same conveyances as other Missionaries; the mere passage money or *fare* from Constple by Smyrna & Liverpool to New York which I paid, amounted to $ 665,37, present rate of the currency. This includes *nothing* but the *fare*, & makes no allowance even for a boat hire to get on board the Steamers, Steward's fees, or any thing else whatever.

Besides the *fare* which I paid for myself & family, my expenses from the time of leaving Constple until my arrival in New York amount to $ 282.98.

Recapitulation. Total expense of coming home	$ 948,35
Deduct Amount received	" 562.50
Spent over & above appropriation,	$ 375.85

I met this expense by the previous sale of some of my furniture, following in this the advice of my Constple Brethren. This furniture now needs to be replaced.

I have found the salary of $ 600 @ year which I have drawn while in this country, simply sufficient, with care & economy, to meet my current wants & those of my family. I have therefore been unable to save any thing from it in order to replace my furniture.

Most truly

yours,

Henry J. van Lennep

Rev. Henry J. Van Lennep.

Hartford Sept 1, 1863

Rec'd Sept 3.
Ans " 9.

P. C

Rev. S. B. Treat,

Secretary of the A. B. C. F. M. Hartford, September 11. 1863.

Rev. & dear Sir,

I stated to you last week our plans respecting the Chapel to be erected at Tocat, & I now, as you requested, communicate the substance of that statement in writing.

At the Annual Meeting of my Miſsion in 1861, while on my way to this country, this matter was talked over, & the Miſsion adopted the following Resolution, which will probably be found in the Minutes, & with a certified copy of which I was furnished, viz.

"Resolved, That we feel it to be highly desirable that a chapel for the celebration of Divine Worship be erected at Tocat (the expense not to exceed $ 2000) as it would greatly promote the progreſs of Evangelical Doctrines in that city, & that we sincerely hope that our brother Mr Van Lennep may be succeſsful in accomplishing this object."

You may perhaps remember that while the Miſsion premises were standing, we had a large room in them fitted up as a chapel, which was capable of seating more than 100 persons. After the premises were burnt, we met in a still larger room which had been prepared from a stable under a Turkish house for the accommodation of our day-School. The rent of this would soon be out, & a more permanent place was needed.

The houses belonging to Protestants are too small for the purpose, owing to their poverty; & the prejudices of the people at large against employing private houses for purposes of public worship would deter others from renting their houses for such an object, even were not the high rent, required for a building large enough to contain a room of the required size, an insuperable objection.

Several of the Chapels now existing at our Stations were built with what was called the Hamlin Chapel building fund. But that fund has long been exhauste so that it was neceſsary to look elsewhere for the means to attain our object.

When I came home two years ago, charged by my Miſsion to do what I could for the collection of the needed funds, I found the country involved in dangers which seemed to threaten the very existence of our benevolent enterprises. It appeared extremely doubtful whether the Board would be able to obtain the contributions required for carrying on its great work. Under such circumstances, I felt it my duty to abstain, at least for the time being, from making applications for contributions to my cherished object. But my health debarring me for a while from pulpit labors, I was so far encouraged by the encomiums of friends upon the materials I had brought home with me, that I ventured to publish a work upon Turkey, purposing to give the avails to the Tocat Chapel enterprise. The Book has fully paid itself, & may perhaps, with time & perseverance, bring some slight remuneration for the ~~labor~~ bestowed upon it. But the peculiar times in which we live have made the sale a restricted one, & have debarred me from the privilege of erecting the Chapel by my unaſsisted efforts.

Last June, a few personal friends, merchants & clergymen of New York city, came together, & after consultation encouraged me to proceed in laying the matter before wealthy members of churches in New York & Brooklyn, for the purpose of obtaining subscriptions chiefly of $ 50 & upwards. The effort has thus far resulted in obtaining about $ 1000, & there appears to be little doubt that, with the bleſsing of God, I shall succeed in securing the required amount.

It is the wish of the subscribers to this fund, that the Chapel be regarded as a memorial erected by American Christians to the Miſsionary Pioneer, Henry Martyn, & be erected, if poſsible, near his tomb. I enclose a copy of the printed Circular of the Committee.

When this matter was under discuſsion at the Annual Meeting of my Miſsion two years ago, it seemed to be understood that the Chapel would probably be erected on the ground belonging to the Board at Tocat, upon which once stood the Miſsion premises. There appeared to exist a general impreſsion that other Stations having now been located in the neighbourhood, which seemed to require for their very existence the presence of foreign Miſsionaries, & the work at Tocat having been brought to rapid maturity by the existence of a harmonious church, a *native* Pastor would probably be able there to maintain & even increase the triumphs of the Gospel. The Tocat church seemed to need only an able Teacher from their own people, & such a man existed; a former pupil of mine, as greatly beloved by them as he is devoted to their welfare. A general supervision bestowed by the Miſsionaries at Sivas, 60 miles thence, appeared sufficient, with such elements, to keep everything in working order. And the estimate of $2000 was made on the supposition that a site would not have to be purchased, but that the Mission ground would be used.

It will remain however for the Prudential Committee to decide whether this plan shall be carried out. In order to assist them in coming to a decision on this question, I have enclosed a plan of the ~~plea~~ property which was drawn by myself upon the spot. You will perceive that it lies upon a side hill facing the north. It is quite long down the hill, a portion of it measuring about 350f. But the width is comparatively small. The whole face upon the street measures indeed 190 feet, but the lower part is but 70 @ 80f. The plan would seem to make it practicable to cut the property in two, the western or right hand portion, from the line AB (in dots) being offered for sale, while all upon the East or left of said line, being retained, as the Cemetery is attached to this portion. But there are, it seems to me, great if not insuperable objections to this plan. One objection is that the water privilege would remain in the portion to be sold, & an agreement to divide the water would entail expenses in the water works in the street & under the houses + opposite which would be very troublesome, give occasion to lawsuits, & be liable to frequently recur. The portion retained would, moreover, on many accounts be undesirable for a chapel or any other purpose. But the chief objection lies in the fact that the highest terrace in the grounds, adjoining the Street, lies considerably below said street; both this terrace & the Street are so graded that the only places where gates are practicable are just where they are made, as marked in the plan. The highest terrace in the portion offered for sale would lie from 10 to 18 feet below the

the Street; this circumstance would greatly diminish its value, because a house would have to be built not back of the street, but right upon it, a style used only by the poor.

These circumstances were brought to light in 1860 when a proposition was made by myself to the Committee ad Interim to recommend to the Prudential Committee the sale of this property. A Committee was then appointed by them to take the matter into consideration. There seemed to be an objection to the sale of the whole ground in the fact that we had there a Missionary Cemetery, containing precious dust. I therefore endeavoured to obtain offers for portions of the property. I found that access to it was impracticable from any quarter except the Street of Horosh Mahale. Owners of neighbouring gardens did not care to buy on accounts of their grounds being on a different level, and terraced differently from ours. The other facts also, mentioned above, then came to light. The consequence was that the Committee never presented a Report.

I must add that I also endeavoured to ascertain the market value of the whole ground. I found that real estate had greatly depreciated since the Crimean war. Indeed there were no sales. I could get no offer whatever. The estimates made by different persons were wide of each other. The best broker I knew thought the ground might be worth $800; at least he thought that, could a purchaser be found, we ought to consider ourselves sufficiently remunerated if he gave us that sum.

I ought to say, however, that our project of erecting a Chapel at Tocat does not, by any means, depend upon the solution of this question of building it on the Miſsion premises. I became poſseſsed, while there, of a small piece of land, adjoining the Board's property on the right or western side, & occupying the corner of the Street of Horosh Mahale & the Lane. It is just large enough to contain the Chapel, & I shall be glad to give it up to so excellent an object. But should the property of the Board paſs into other hands, I see not how we could retain the Cemetery. And this property is doubtleſs a far more eligible site than the other.

Another point connected with this subject is the tenure or ownership of the Chapel.

I have by me the original draft of the vote of the Miſsion alluded to above, with the secretary's corrections & additions, which was afterwards copied into the minutes. It contains besides the following Memorandum: "Chapel to be under the joint control of a Committee of the Church & of the Miſsion. Papers to remain for the present in the hands of the Miſsion as Guardians." This was the idea we entertained upon the subject. The Trustees were to be Americans & natives. The church were to be taught their responsibilities; they must know that the Chapel is theirs, & thus encouraged to contribute to it in money & labor; but they must for the present be under the control or guardianship of the Miſsion.

I should be glad to be authorized to visit Tocat next Spring, Providence permitting. The season is already too far advanced at the present time to do anything this year; for timber can be purchased only after the winter is over, & before the reaping commences. Dr West of Sivas, whose Station was appointed by the last Meeting of the Miſsion a Committee on providing a place of worship at Tocat, has just written me to expreſs the hope that I might go on there next year & attend to the matter myself. They have their own work & cannot absent themselves long enough to attend to this busineſs. Subscribers to the fund have also expreſsed the desire that I would personally superintend the use of these funds. I shall be glad to go there in April or May, leaving my family in Smyrna, & spend a portion of the Summer among my old people, confirming their faith, & ordaining their Pastor over them, as well as seeing to the building of the Chapel, which I do not think it desirable to leave wholly in the hands of the natives. I may also be able to offer some small aſsistance to my Brethren at the other Stations. Should my health allow, I should be glad to return to Smyrna by land, which, besides the advantage of greater economy, would enable me to get valuable information respecting important regions yet unvisited by any Miſsionary.

I should be glad to have these matters brought before the Prudential Committee. The neceſsity of beginning our building at Tocat early next year, makes it undesirable that it be left to the Miſsion to decide. In any case, indeed, not even the Miſsion can act without the sanction of the Prud. Committee. The latter might perhaps, as you suggested, take some action conditional to the approval of the Committee ad Interim. And as the reasons for urgency are the same in both cases, I hope they will also see their way clear to decide at the same time the question of my visiting Tocat.

Respectfully & truly

yours,

Henry J. Van Lennep

HENRY MARTYN MEMORIAL CHAPEL, TOCAT.

THE Mission of the A. B. C. F. M., in Turkey, at its Annual Meeting at Constantinople, adopted, June 18, 1861, the following Resolution, viz.:

> "*Resolved*,—That we feel it to be highly desirable that a Chapel for the celebration of Divine Worship be erected in Tocat (the expense not to exceed $2,000), as it would greatly promote the progress of Evangelical doctrines in that city; and that we sincerely hope that our brother, Mr. VAN LENNEP, may be successful in accomplishing this object.
>
> W. A. FARNSWORTH,
> CHAIRMAN.
>
> TILLMAN C. TROWBRIDGE,
> SECRETARY."

The grounds upon which this Resolution was based were as follows:

1. We have at Tocat a Church of 47 members, and an interesting and growing congregation, with a valuable pastor, and they cannot do without a place of worship.

2. The Mission premises at Tocat, together with the large room heretofore used as a Chapel, were burnt by an incendiary in 1859, and the church have, ever since, worshipped in what was formerly a stable under a Turkish house, a place every way undesirable and inconvenient. Nor can any other premises be hired for the purpose.

3. The Chapel-building fund of the Mission is completely exhausted, and it will be many years before anything is paid back into the treasury.

4. The church and people at Tocat are extremely poor, and though ready and anxious to do their share, and even more, they are unable to accomplish this important work without aid from abroad.

The Chapel we propose to build at Tocat is to be a Memorial erected by American Christians to HENRY MARTYN, the devoted Missionary, whose remains will lie but a few feet from the building. England has lately raised a handsome monument over those remains; and it is now proposed that America erect a still more worthy monument, one that shall extend and perpetuate the doctrines he preached, and for which he laid down his life, on the very spot where he breathed his last.

The collection of the funds for this purpose has been delayed by the state of the country. It is now believed that they can be raised without difficulty. The state of things at Tocat also forbids further delay; the rent of the very unsuitable and inconvenient place used for divine worship for the last four years has expired, and the church are left without a place of worship. And as the room was used for a day school during the week, the school has also been broken up in consequence, and is awaiting the erection of our Chapel in order to be resumed.

A meeting of friends of Missions was lately held in this city, of which the following is a record:

"New York, *June* 11, 1863.

An informal meeting of laymen and clergymen was called at 88 Wall Street, for the purpose of consultation with reference to the proposed erection of a

MEMORIAL CHAPEL AT TOCAT, NEAR THE GRAVE OF HENRY MARTYN.

Mr. Wm. A. Booth was called to the Chair, and Rev. Thos. S. Hastings was appointed Secretary. Dr. H. J. Van Lennep made a statement, and after mature deliberation it was concluded--

I. That the Chapel should undoubtedly be built.

II. That the necessary amount ($2,000) should be raised, if practicable, by members of churches of this city and Brooklyn.

III. That the meeting recommend the solicitation of subscriptions chiefly of $50 or $100 each for this purpose, though smaller or larger sums will be equally acceptable.

IV. That Messrs. A. R. Wetmore, Walter S. Griffith, and David Hoadley be requested to act as an *Advisory Committee*, while Dr. Van Lennep is prosecuting this matter.

WM. A. BOOTH,
Chairman.

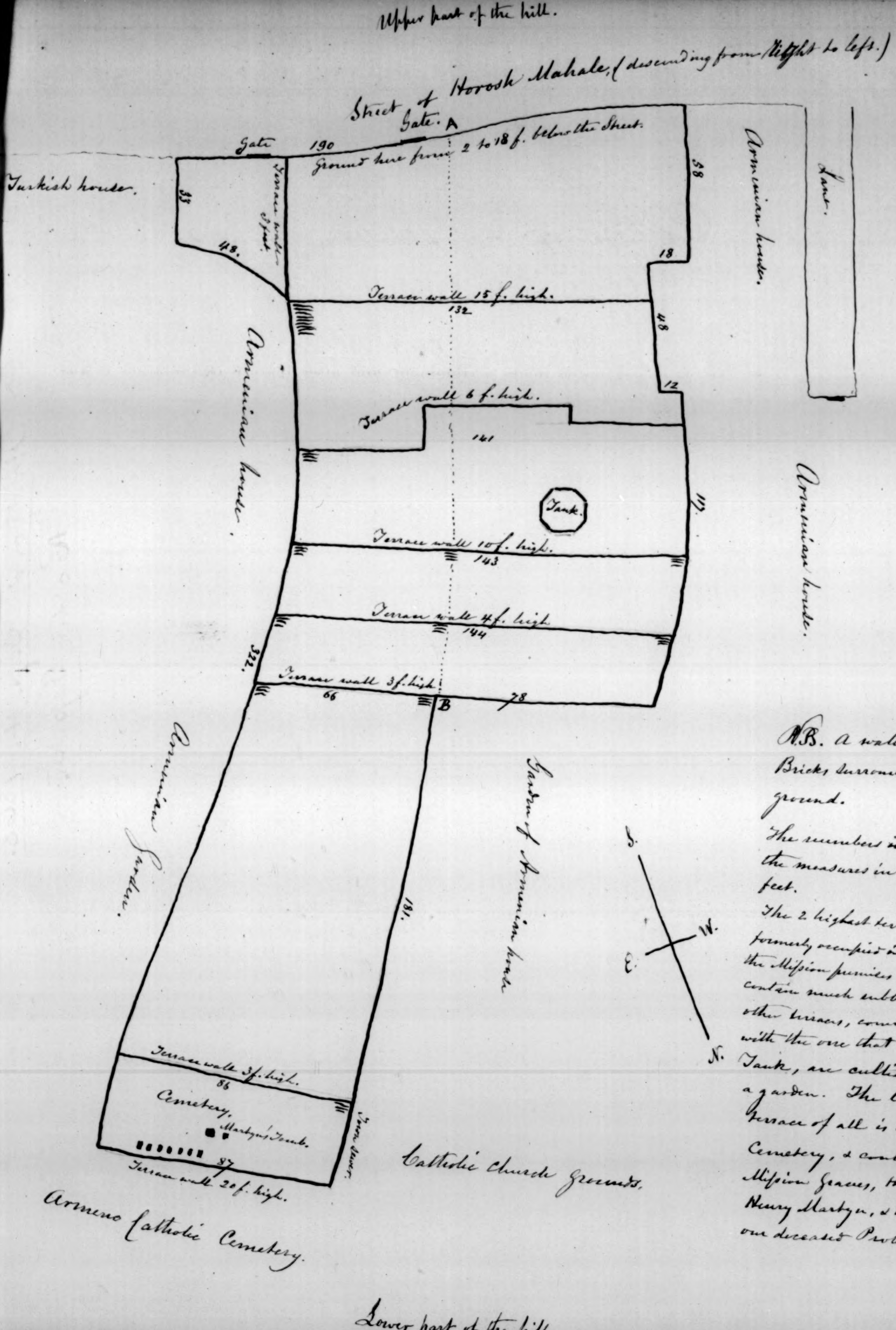
THOS. S. HASTINGS,
Secretary."

It is almost needless to add that the difference of exchange will necessarily increase the sum to be raised.

We trust that the Christian public will favor this appeal, and they may rest assured that their generous contributions will be applied with strict economy, and, with the Divine blessing, they will greatly aid the good work now going on so successfully in the Turkish Empire.

Tocat is a town of 50,000 inhabitants, and commands a district as large as the State of Massachusetts. The Evangelical Church there is under the charge of a very promising and talented native Pastor, much loved by his people. He is aided by two Schoolmasters and a City Missionary, and his whole church are harmoniously engaged in promoting the good cause. The erection of the contemplated Chapel will exert a powerful influence on the side of Evangelical Religion; it will encourage its advocates and strengthen their hands; but more than all, the preaching of the pure Gospel of our Lord Jesus Christ will, as heretofore, under the blessing of God, result in the saving of souls and the extension of the Redeemer's Kingdom.

A. R. WETMORE,
WALTER S. GRIFFITH,
DAVID HOADLEY.


Upper part of the hill.
Street of Horosk Mahale, (descending from Right to left.)
Gate.
A
Gate
190
Ground here from 2 to 18 f. below the Street.
Turkish house.
33
48.
Terrace wall 3 feet.
58
18
Armenian house.
Lane.
Terrace wall 15 f. high.
132
48
12
Armenian house.
Terrace wall 6 f. high.
141
Tank.
117
Armenian house.
Terrace wall 10 f. high.
143
Terrace wall 4 f. high.
144
322.
Terrace wall 3 f. high.
66
B
78
Armenian Garden.
Garden of Armenian house
181.
S.
W.
E.
N.
Terrace wall 3 f. high.
86
Cemetery.
Martyn's Tomb.
Inner stairs.
87
Terrace wall 20 f. high.
Catholic Church Grounds.
Armeno Catholic Cemetery.
Lower part of the hill

N.B. A wall of mud Bricks surrounds the whole ground.

The numbers indicate the measures in English feet.

The 2 highest terrace were formerly occupied in part by the Mission premises & now contain much rubbish. The other terraces, commencing with the one that has the Tank, are cultivated as a garden. The lowest terrace of all is used as a Cemetery, & contains our Mission Graves, the Tomb of Henry Martyn, & those of our deceased Protestants.

Plan of the Mission ground
at Tocat,
Asia Minor.

I think we must
give an extract RA

Hartford Sep. 4. 1863.
Rec'd Sep. 5.

Rev. H. J. Van Lennep
Hartford Sept. 11, 1863
Rec'd Sept. 14

Rev H. J. Van Lennep 233

Rec'd Sept. 14

Rev. S. B. Treat,
Secretary, &c.   Hartford, Sept. 11./63.

Rev. & dear Sir,

I have your kind favor of the 9th, informing me of the vote of the Prud. Com. to appropriate $ 375.85 as balance of my travelling expenses home, & $ 333- as a refit. The latter was quite unexpected, as, from the conversation I had with you upon the subject, I had come to the conclusion of entirely abstaining from further allusion to any thing of the kind. I am very grateful to the Prud. Com. for this timely aid.

It is my intention to apply as much as may be necessary from the first of these grants in making the purchases we shall need in this country, & intend therefore shortly to draw the sum from the Treasurer. I should have gone to Boston to morrow were I not sick with a very severe cold. I hope however that I may do so on Monday.

I do not propose to draw my outfit until I get to my Station, as I wish to make as few purchases as possible in this country on account of the present heavy freights & war risks. I shall therefore be obliged to you to request Mr Gordon to pass the sum into the list of appropriations for my Mission, so that I can draw it when I get to Smyrna, from our Mission Treasurer.

I beg you to accept my thanks for the pains you have taken in this matter, & the promptness of your action. And believe me

most truly
yours,
H. J. Van Lennep

Rev. R. Anderson, D.D..

Smyrna, January 8. 1864.

Rev. & dear Sir,

Preſsing engagements have prevented my writing you before & giving you, as you requested, some account of our voyage & of my first impreſsions on reaching the field of our future labors. We had a prosperous paſsage of 10 d. & 8 h. from Newyork to Liverpool, on the "City of Newyork", rendered the more agreable by the society of our fellow laborers, Dr & Mrs. Post, & Rev. & Mrs. Montgomery, besides other friends & acquaintances. We owe much to Dr P.'s aſsiduous & skillful attention to my little Boy who received a deep wound on the limb by an accident which occurred just before we left Hartford; I carried him in my arms until we reached London.

On our arrival at the latter place, we found that the French Steamers, (the only line) left Marseilles for Smyrna but once a fortnight, & that we had just a fortnight before us. Instead, therefore, of spending three days in London as we had intended, we divided our time between that place & Versailles, my sister's residence. We did not go to see a single sight at either place, but found our hands full in the endeavour to gratify the curiosity of friends to hear of our labors in Turkey. We spent several evenings in London in circles purposely invited to meet us. And at Versailles, besides private interviews with friends of Miſsions, I delivered three Addreſses upon our labors, in French;

& before leaving I received an urgent invitation from Meſsrs Dr Grandpierre & Preſsensé to deliver a Miſsionary Addreſs in the principal Protestant Church in Paris, which I was obliged to decline because our time was up. We had a prosperous voyage from Marseilles to Smyrna. The Good Providence of our God saved us from encountering a severe storm by an accident in our machinery which delayed us 24 hours; just as we had, in the Atlantic, been kept back from a gale which wrecked or disabled some 50 or 60 veſsels on the coast of England.

We were kindly entertained, on our arrival in Smyrna, by our new Colleagues Rev. & Mrs. Ladd. We spent a whole fortnight in searching for a house to rent, but in vain. The season for letting houses is in September, though a few houses have been let as late as October & even November. There had however lately been quite an influx of Europeans, some of them small merchants, but the greater part connected with the gaz works now being erected here, & by which the whole town is soon to be lighted. Hence the demand for houses is uncommonly large, & house rent unprecedently high. Indeed it is supposed that rent is now about 40 % of the cost of houses- The few houses we found unoccupied had been rejected on account of their liability to produce fever & ague; & as we had already greatly suffered from that traitorous malady, & had just been lying by during two whole years in consequence, we did not feel it would be right to incur the risk. Even a few rooms could not be had, & living at a Hotel was beyond our means. Indeed so high a house rent is a serious impediment to any one whose salary was based upon the experience of former times. Formerly, Miſsionaries paid about $150 rent.

Mr Ladd now pays $320. On consultation with our associates there appeared no other course left us but remove to & reside in the country until the regular time comes round again for hiring a house. Mr & Mrs. L. could not conveniently take us into their family, & we finally most reluctantly engaged one half of a house at Sedicui, 9 miles from Smyrna, & in direct communication by Railway; indeed it is the only village that lies near the Railroad, so that we have both a very healthy location & great facilities for coming into town. Several English Missionaries reside altogether in the country, at Boogia. I do not think the plan a wise one, though it has the advantage both of economy & wholesomeness. For much is lost of Missionary influence by confining it to the mere preaching from the pulpit, & neglecting the daily & hourly intercourse with the family. The same is true with Pastors at home. We are therefore impatiently looking forward to September next, when we hope we may have the happiness to settle right in the midst of the people of our charge.

You will probably remember that in our conversations while I was in the States, there were two topics in particular upon which we felt an equal interest & interchanged very similar views; these were, the Secular affairs of this Station, & the raising up of native helpers. I took an early opportunity to converse with Bro. Ladd on both these topics & was pleased to find that his views perfectly coincided with my own. In the Department of secular business, indeed, some very important steps have already been taken toward disentangling the

Missionaries from cares which greatly impair their usefulness. When Mr Dodd left for Marsovan, Mr Ladd was obliged to make a tour in the Interior to look after the interests of the work there, & they both committed all the secular affairs of the Station, for the time being, into my brother Richard's hands. Mr. L. finds this arrangement so convenient, that he has continued it ever since. He however retains the Office of Station Treasurer, all monies passing through his hands. I think it will be found quite an advantage to pass our whole financial labors into the same hands. Mr. L. is obliged occasionally to visit the Interior, & such absences mar the systematic despatch of business; & our work is getting more & more out of Smyrna to the Interior, & in my opinion, the more the better. But as long as one of us acts as Treasurer at a Station which transacts so much business for the whole Mission, he either cannot leave town at all, or can leave it only when his business allows; the pursuit of our proper work thus becomes secondary to our secular affairs. It could be shown by many instances of recent occurrance that this is the actual state of the case. I have also reason to believe that the present division of labor in the secular department is a source of much inconvenience. Mr Ladd cannot judge of the payments to be made by my brother in season to furnish him the means, so that he is often obliged to advance mony for the Mission, sometimes to his great inconvenience.

I find that the assuming of our secular business by my Brother so fills up his time, that he has dropt off all other business, besides that of his Consulate, in order to attend to the affairs of the Miſsion. He has for many years been deeply interested in our labors, & has always and now more than ~~to~~ ever, been glad to have an opportunity to aid them in any manner. At the same time his pay as Consul is now much smaller than formerly; he has a large family, & is evidently to pecuniary straights by the present arrangement. Both Mr L. & myself feel that he ought to be remunerated, though we have not thought of the amount, as we must await the views of the Prud. Committee & of the Miſsion. Mr Dodd's time was wholly taken up by this secular busineſs, his Sabbath labors excepted, & a portion of Mr Ladd's was also devoted to them; indeed Mrs. L.'s health has suffered in consequence, so that more than one man's salary represents the cost of the Department heretofore. Besides the 600 boxes which come every year from the U. S., to be distributed to nearly all parts of the Turkish Empire & to Athens, there are many purchases & commiſsions for your Miſsionaries farther on, which take a great deal more time & give vastly more trouble. We shall doubtleſs effect a pecuniary economy by paſsing secular busineſs into secular hands; & we shall not only free the Miſsionaries here from a burden which has always greatly hindered their own proper work, but I have no doubt that the total amount of secular busineſs itself will be diminished, for I have long noticed that Miſsionaries are much more inclined to give commiſsions to their Brother Miſsionaries than to any body else.

Miſsionary pay &c

In the matter of training native preachers to supply the wants of our own field, we have as yet been able to do but little. My going out of town prevents my commencing regularly to instruct a promising & pious young man, one of our church members. We also have one eye upon another, now in Aïdin. We should not in any case have more than 3 or 4, unless they were cases of uncommon promise.

I am anxious to obtain a reply to an application which I made (September 4) to the Prud. Committee through Mr Treat, to be allowed to visit Tocat next Spring (leaving in April) in order to erect a Chapel for which I obtained the means while in America. Since my arrival here, I have learned that both the Church there, & the Missionaries at Sivas are anxiously looking for me. It is the general desire that the Chapel be erected on the old Mission ground, the Board giving it to this object. But late occurrances elsewhere warn us that special care should be used lest our own converts take such Chapels out of our hands. I should to pass by Constple & arrange with the Brethren there respecting the best means to secure the object. I propose to spend several months at & near Tocat, to strengthen the good work as I am able, though I should be glad to avail myself of the opportunity to visit the neighbouring Stations which I have always been too busy to allow me to do. I propose also to return here by land, visiting districts in which a Missionary has never been. My travelling expences to Tocat & back will probably be about $ 200 ; & $ 75 more will enable me to spend four months in the region. I shall be glad to obtain your instructions at your earliest convenience.

I am delighted to find what a strong hold Bro. & sister Ladd have acquired of the affections of the people here. I believe they are well adapted to the place & the work, & I have a sort of fear lest I should in any way unwittingly hinder their labors. I feel as though I wanted to act but a subordinate part, strengthening his hands, & by lighting his loads enabling him to accomplish more.

Believe me,

most truly

Yours,

Henry J. Van Lennep

Rev. R. Anderson, D.D.
Sec. of the A.B.C.F.M.
Missionary House
Boston,
Mass.

15

BOSTON BR. PKT. FEB 12 40
BOSTON BR. PKT. FEB 12
IN U.S. NOTES

Smyrna, Jan. 8, 1864.
Rec'd. Feb. 13.

ans'd Feb 23d

Rev. R. Anderson, D. D. Tocat July 12. 1864.

Secretary of the A.B.C.F.M.

Rev. & dear Sir,

I have already informed you of the steps I have taken for carrying out the plans we had together agreed upon both in Boston & New Yorke, for the furtherance of the work in & around Smyrna. These plans referred particularly to the settling of a native Pastor over the church at Smyrna, & the instruction of a small claſs with a view to the Gospel Ministry. The developements which have taken place since I reached the field have made me more anxious than ever to accomplish these important objects. As I wrote you sometime since, Bro. Ladd appeared at first to enter into my views on the subject, aſsuring me that he had already taken steps, though unsucceſsfully, to obtain a suitable man for the Pastoral Office. The native Brethren too moved of their own accord in the matter, after the internal difficulties which had distracted them for years had been healed, & requested us to have a native do such Pastoral labor as it was evident we could not perform. I thought Bro. Ladd did not now enter so fully into the plan. And in order to test his views, I took occasion to propose, when we took up the estimates for the coming year, that we apply to the Miſsion for an appropriation for a native Pastor. He brought forward several objections which were plainly only secondary, but I finally succeeded in getting at the real difficulty, which is as follows: I give it as far as I am able, in his own language. The Miſsion, he thinks, will not consent to support two Miſsionaries & a native Pastor in a field which is accomplishing so little. The consequence will be that one of us Miſsionaries must go somewhere else. The Miſsion, last year, he says, fully expreſsed the opinion that there was no room for me any where in our field but in Smyrna only. It is clear therefore, that, if one of us leaves the place, it must be he, (Bro. Ladd.) And he was not prepared to do so, — had moved about enough, wished to remain in Smyrna, &c. I replied that I did not think it so clear that I must remain in S. If none of my Brethren was willing to be aſsociated with me, Turkey was still large enough to afford me a place where I could form a new Station. But I thought there was room & work enough for us both in Smyrna, & I should greatly regret to have him go. The result of the consultation was that he consented to apply to the Miſsion at its Annual Meeting =

Smyrna, Jan. 6, 1864.

for the necessary appropriation, & it was left to me, in my trip to the Capital & the Interior, to provide a suitable man for Pastor at Smyrna.

I succeeded in my share of the business even beyond my hopes, having received application from two of my old pupils, who have been educated in part at Bebek, & now occupy with credit usefu posts, but are anxious to labor in connection with me wherever I may be. They can leave thei present places without difficulty, & it is even desirable that such a change should take place before winter. I have been anxiously waiting to hear from Bro. Ladd respecting the result of our application to the Mission, so that I could make a final arrangement with one of these men. The last mail has finally brought me a letter dated June 24th, from which I take all that refers to the subject, as follows. Bro. Ladd says: "As there seemed not to be a prospect at present of having a native Pastor here, the Annual Meeting struck out of our estimates the sum for that purpose. I think still as when we inserted the item for native Pastor in our estimates, that the Mission will not think that two Missionaries & a native Pastor ought at present to reside in Smyrna, certain not till a greater work is developed in this field, than there is at present; & therefore I should eithe wish to know the opinion of the Mission on this point, or have some plan matured for the remova of one of us from Smyrna to some place in our field or elsewhere, before measures are taken to have a native Pastor placed over this church, at least such an one as it is possible to obtain. I think, while this church is so small, & there are such developements at Pera & Marsovan, as we witness, that there are some advantages in not having the church here so free from the Missionaries as it would be with a native Pastor. I would therefore think it best for you to do nothing at present about procuring either of the persons you speak of for Smyrna."

I have been so minute in my statement thus far in order to prepare the way for what I have to propose on this subject. I now must also here remark

1. A good native Pastor is a condition for success in Smyrna which has long been felt. It is mainly owing to this that the work there has not advanced but steadily gone back for years past. We have indeed no native helper but a Teacher wholly confined to the School. How can a Churc be maintained without Pastoral labor, or increased without Missionary labor of an aggressive character? This could be compensated only in a small degree by extra exertions on the part of the Missionaries. There is not a Station in our Mission or in the neighbouring Missions where the work is attempted to be carried on with such inadequate means. We ought not to go on in this way for another year. If after getting such a man, it should be

found that there are too many Missionaries in Smyrna, we shall always be in season to spare one for some other place. But we should not let the work suffer until we can decide where to locate our supposed supernumerary.

2: A first-rate man can be procured for Smyrna. There is no doubt of this. I have him under my hand.

3: We also need such a man to aid us in instructing two or three young men whom we must not lose time in training as Preachers.

And now, my dear Sir, I have two propositions to make, which I hope the Prudential Committee will think well of.

1: Every objection will probably be removed from Bro. Ladd's mind if you can write him a few lines to assure him that there is no intention to have him leave Smyrna. Such a change would be painful to his feelings. His wife's health is feeble, & she could not well bear the wear & tare of a change. Their son is studying in Mr Barth's School, & their means would not allow them to leave him there as a boarder. But more than this, I am certain he can't be spared, at least for some time to come. I believe that a few words from you would quiet his mind & enable him heartily to cooperate in our plans for pushing on the good work.

2: The Mission have not had the subject fairly presented to them, nor can it be, until next year, while any appropriation then voted can take effect only Jan. 1, 1866. I propose therefore that, in case the Prud. Committee do not feel able to give us an appropriation for this purpose, which will amount to $25 a month until the above-mentioned period, I procure it among friends in America from whom I have received the assurance of aid in any such case of need. I hope therefore that you will be pleased to inform me early of the Prud. Committee's decision on this point, so that no time may be lost.

I left Smyrna for this place April 28, in company with a nephew of mine who wishes to avail himself of this opportunity to visit the Interior of Asia Minor, & of a son of Mr. J. B. Hutchinson of Brooklyn, N.Y. who travels for his health. I also took my oldest boy with me. The Com. ad Interim had already voted in favor of the erection of a Chapel on the Miſsion premises, & of my coming on to superintend the work. We spent five days in Constple where I consulted with the Brethren respecting the best mode of securing the usefulneſs of the Chapel. We then came on by way of Samsoon & Amasia, & arrived here May 17, meeting with a most cordial reception not only from our own people, but also from all claſses generally. I have ever since been laboring among my former charge & superintending the erection of the building, excepting a trip of a week to Sivas. We are building a two story house, School room below, & Chapel above, with two rooms for a native family to reside on the premises, & a room for the use of Miſsionaries who may be paſsing through or visiting the place. The titles of the property are to remain in the hands of the Miſsionaries; & a Committee consisting of the Pastor, Deacon, & Teacher, are to have the charge of the premises, all they do being previously approved by the Miſsionaries, who are wholly to control the use of the Chapel & School room. The income (small) accruing from the use of the garden to be used for repairs & improvement of premises. The Miſsionaries can erect other buildings on the premises, to remain under their sole control, but the whole property is to remain inalienably devoted to the cause. We shall put all this down on paper, signed by Miſsionaries & Officers of the Church. We hope thus to secure both the cooperation of the people, & the control of the Miſsionaries.

I find the good work here in a backward condition. The Out Stations have been given up, tho' their condition is considered more hopeful than ever. In town, several Protestant families have gone back to the Armenian Community. The remainder are united & peaceful, but there is little or no activity. The Teacher, a former pupil of mine, is a talented young man; and his School is very prosperous, & has secured public confidence to such a degree that some of the first families send their children. I fear however that he will be obliged to give up his useful labors, as his present salary of $6 a month is quite inadequate to support himself, aged mother, & sister. He is quite confined to his duties, while the only man who is able to labor among the people is the preacher, a most excellent man, but quite inadequate to the task. I regret to find also that neither in Amasia, nor in Sivas, has there been any progreſs since I left, despite the strong force in the latter place.

I also find quite a change of mind among our Missionaries respecting the desirableness of occupying Tocat as a Station. You may perhaps remember that I prophesied such a change at the time you communicated to me the opinion of Bro. Dwight, based upon those of the Sivas & Marsovan Missionaries. Bro. Dodd would like to come here with the School for girls, & now that this place is vacated, the argument from the undesirableness of having the two Schools (i.e. for young men & for girls) in the same place, begins to have some force. Mr Livingston will probably spend the winter here, & may remain permanently. And Mr Winchester told me yesterday that they might give up Sivas altogether, having found it rather a cold place, destitute of fruit & vegetables, &c. & settle down in Tocat in force. I have argued with these Brethren in favor of reoccupying Tocat, but against abandoning Sivas. The opinions of the best of men are unfortunately very much affected by personal considerations.

And now, before I close this already long Epistle, I feel impressed with the duty of calling your attention to the deleterious influence which I have repeatedly in this tour had occasion to observe, arising from the extraordinary measures of economy which the Prud. Committee have felt under the necessity of adopting since the commencement of the war. The salaries of all our helpers of every grade, have been very materially cut down, those below the Pastors & Preachers often as much as one half. For instance, the Schoolmasters here & at Sivas now receive $6 p month instead of $12, & the one here had for a while $5. The inadequacy of such pay is evident from the fact that no Missionary can hire a cook, or servant for so small a sum. The commonest workmen or scullions in town don't get less. We pay our cooks at least that amount, & some I hear more, & give them their board besides, & we thus pay them because we can't get them for less. Let no man say that our native Brethren are mercenary men when we see them living on such paltry means from month to month, enduring poverty & actual want for the last two or three years, rather than give up the work. But they cannot stand it much longer. Had you reduced your Missionaries' salaries one half, do you suppose that one half of them would have remained on Mission ground until this day? I think not. And we can't expect our converts to do any better. Our best men, finding they cannot support their families, are dropping off into secular employments. Men generally young & inexperienced, or such as have been unfortunate in business, or else those who ~~back~~ accept for a temporary support while they seek something better, are fast taking the places of men of experience, education, & tried fidelity & piety. I have even known a man in this situation to yield to the temptation & steal some of our books & sell them to make up the deficiency of his support. The consequences of this state of things are most deleterious. They put back our work to such a degree that we shall ~~join~~ not regain the lost ground for 10 or 15 years, perhaps never. I look with the utmost alarm at the present condition of things, & most earnestly entreat the Prud. Committee not to persevere in a course most destructive to our work. Far, far better were it, altogether to give up some one or two fields, on account of the condition of our funds, than thus materially to cripple the labors of your Missionaries every where.

We hope to dedicate our Chapel a week from next Sabbath, when the Lord's Supper is to be administered & a member to admitted into the church by profession. Our Missionary B expect to come down from Sivas, & we shall have all our former pupils who are with
We shall immediately after start ~~for~~ on our overland journey to Smyrna, which will proba occupy no less than six weeks, of which we shall spend about 20 days in the saddle. We hope to visit places hitherto unvisited by any Missionary, & hope & pray that they may be fruit to the Glory of God.

Believe me,

yours, truly

Henry J. Van Lennep

Tocat, July, 12, 1864

Rec'd Aug 23.

Ans'd Jan 4, 1865

Prud. Com.

Mr. Ladd & Smyrna.
Natv. Pastor.
Chapel at Tocat.
Living —
Teachers,
Moved

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Rev. R. Anderson, D.D.

Secretary &c.

Smyrna January 6, 1864

Rev. & dear Sir,

Business has so accumulated here during my four months' absence in the Interior, that I found myself obliged to put off from day to day a full account of my observations during that interesting trip. I not only find much to do here in getting our various departments into working order, but my correspondence with native Brethren in different parts of the country has so much increased that I found myself obliged to get some assistance from one of the helpers at this Station. I cannot help neglecting my correspondence abroad, & I deem it better to let that suffer rather than the good work in this great & hopeful field. This is my apology to my friends at home for apparent neglect.

Still I must mention things that are occurring here & around us, or they will soon pass out of mind.

// A few weeks ago I sent my faithful servant on business to Magnesia, a large city some 20 miles East of this place. We have had a colporteur there during the summer, who has met with considerable encouragement, has sold a good many books, & has held important conversations & discussions with Armenians, Greeks, & Jews, & particularly with Turks. There is a great deal of bigotry in Magnesia, & he was repeatedly threatened with violence. Whenever he went into the Market, to purchase food or any thing else he needed, he was loudly reviled & insulted by a set of Armenian rowdies, who were growing bolder every day. Takvor never answered them a word, & they interpreted it into an acknowledgement that they could do what they pleased for he had no protector. Moreover no inhabitant of the place ventured to acknowledge any convictions he might entertain of the truth of Evangelical Doctrines. And the enemies of the Gospel loudly boasted that Takvor was alone in his Protestantism & would remain alone as long as he abode in Magnesia. When Carabed (my servant) arrived there, he took up his lodgings with Takvor, & was constantly seen with him, these men were exceedingly angry, & rained down every kind of threatening upon them wherever they appeared in public. In the mean while those who had been interested in the truth withdrew, & the door of usefulness appeared to have been closed. It went on thus during Carabed's residence in Magnesia to the eve of his departure; when he went that very afternoon into the Market with his companion, in order to make some necessary purchases for the journey. They were as usual assailed by these Armenian rowdies with every kind of opprobrious epithet & insult, & replied never a word. But Carabed thought, as he would leave in the morning, he ought to say something to them as a mild reproof for the conduct they had so long silently endured. He turned round & said: "What right have you to call us by such names?" This mild expostulation was all their enemies were waiting for. More than 15 of them rushed upon them as if by agreement; they threw them down into the mud, struck them & stamped on them to their hearts' content. Carabed who is strong & naturally offered greater resistance, was badly hurt on the head so that the blood flowed freely from his mouth & nose, & did not entirely cease to flow for several days. Takvor received a blow on the eye which swelled was extremely painful. Poor Carabed was so faint that when he attempted to raise himself, he fell back & had to be almost carried home by his bruised companion, no one venturing to offer any assistance. They dispatched a special Messenger to me that very night. A friendly Turk rode hastily on horseback, & delivered their letter so early that I was yet in bed. Takvor wrote but a few lines, mentioning briefly their condition. He added: Carabed is lying on the bed tossing with pain & calling your name: "Badveli, Badveli." I immediately sent on medicine, & being unable to hasten to the spot, being ~~well~~ ill myself, I obtained & forwarded a letter to the Caïmakam from our Pasha here, urging that justice be meted out to the guilty. In the meanwhile the sufferers had made their complaint to the Authorities, & had their wounds examined by them. The culprits were called up, but denied all the charges, & even accused our Brethren of attacking *them*. But when the letter of the Pasha of Smyrna arrived, they saw it would go ill with them. So the principal Armenians of the city called upon our Brethren, expressed their regret at the occurrence, & begged them to forgive the wrong they had suffered, offering to give securities for the future good conduct of those men, & to pay any expenses that might have been incurred in consequence. Takvor & Carabed told them they loved their nation & wished the injury of no one; & they gladly forgave them, if they sincerely meant to abstain from such unbecoming conduct hereafter. This whole affair has resulted in great & I hope in lasting good. Before Carabed came away, ~~w~~he was greeted in a friendly manner whenever he appeared in the Streets & in the Market. They vied with each other in showing him their goodwill, inviting him to sit down & take coffee. Others sent invitations to dinner in the evening. And since he came away we have the most cheering & hopeful accounts. Takvor finds he is looked upon entirely in a different light; & to mention one instance only out of many: he had held a meeting in a house before these acts of violence had occurred, where the wife, ignorant of the purpose for which he had come had shown him much cordiality & had carried round the coffee to the guests. But when she found the object of the gathering, she retired to an adjoining room & spent the whole time of meeting in weeping. Now however, meetings are again held there; she invites her neighbours to them, is present herself, & appears to enjoy them highly. The support of our laborer at Magnesia is furnished by the Turkish Missions' Aid Socy. & I hope our British Brethren & Sisters will remember Magnesia in their prayers.

Our work in Smyrna is encouraging. Our Congregations slowly but steadily increase. We have just obtained a fine teacher for our School, & he promises to be a great help to us otherwise. The Church that had been divided for many years, had partly been reconciled about a year ago. Not considering this sufficient, they held lately a meeting of their own accord and renewed their vows of Brotherly Love. We are in the midst of a very interesting series of daily afternoon prayer meetings at the Dutch Chapel, in English & French, & are to close next Sunday by a Meeting in six languages. I find to my delight & surprise that our Church members have been holding very quietly a parallel series of meetings for prayer every evening this week among themselves. May we not hope for a blessing when so many seem anxious to obtain it, & earnestly pray for it?

Believe me,

yours, truly,

Henry J. Van Lennep

Smyrna, Jan. 6. 1865.
Rec'd. Jan. 30.
Ans'd June 7.

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Rev. R. Anderson, D.D. Smyrna July 28. 1866.

Rev. & dear Sir,

Among the Estimates forwarded to you from the late Annual Meeting, there is an item which I feel quite sure would have been put down differently, had the Brethren been made acquainted with all the facts of the case. I refer to the Estimate for Manissa, one of our Outstations. We had last year the sum of $216 from the T. M. A. Socy., & this Station proposed to the Meeting to ~~the~~ make it $254 for 1867, so that the salaries of our preachers at Aidin, Thyatira, & Manissa may be the same. But it appears that there is little or no prospect of obtaining anything from England next year, & the Estimates put down on that score have either been dropt off, or turned over to the Treasury of the A. B. C. F. M. the case of Manissa, however, another expedient has been adopted. No appropriation has been asked for any kind of laborer there, & we have been advised to supply the pulpit ourselves Sunday by Railroad. Now it is evident that the Brethren had not been informed that this wo cost us about one Turkish Lyra ꝑ Sabbath, or $208 for the year, which very nearly e to the salary we had asked for a Preacher, while some other items of expense needed to enable us to stop there from Saturday night to Monday morning, would doubtless it come quite up to that sum. Moreover, were such a plan pursued, I have no hesitation in saying that before a month were out there would be no Congregation to preach to. The at Manissa is in a forming & critical condition, & the man who labors there is eminently f ful. The kind of preaching chiefly needed yet is in the shops & streets, for which it is well that we Missionaries are not adapted; nor is it proposed that the Missy remain more than Sabbath. Were Thyatira within reach by Railway, such a change might do good for a while. But matters have not become sufficiently ripe at Manissa for such a step, & I co it would be almost criminal to interfere with the work Providence & the Divine Spirit now carrying on there, which we should do by this change. I trust that this information w lead you to make us the grant of $254 for 1867 which this Station had asked of the Meeting. And I believe it will really be, on the whole, the money best spent in all our field

It will doubtless seem strange to you that my Colleague does not join me in thi application, considering that he united with me in proposing the same thing to the We both voted here in '64 to ask an appropriation for a Pastor to be settled over this he attended the Annual Meeting that year & came back saying that the grant was

made because it would be hard to find a suitable man! He had however already expressed to me
his belief that were a Pastor settled here, he would himself have to go, & that he intended to
remain at any rate. Last year we passed the same vote, & I attended the Annual Meeting; th
Mission at once put into their Estimates for the T. M. A. Soc. $336 for a Pastor in Smyrna. We
could have settled a man this year but for his opposition. And this year again we voted to
ask this appropriation from the Board, & Bro. Ladd has attended the An. Meeting; & I now find
our Estimate thrown out as when he attended the Meeting in 1864. I still think it however
important that such a grant be made, & the Council lately convened here strongly advized that a Pastor
be settled as soon as possible.

And this leads me to say, as you may already have
uspected from the above, that my relations to Mr Ladd are every day becoming more trying. I
elieve you can bear me witness, my dear Sir, that during a Missionary life of more than
6 years, I have never been hasty to find fault with my Brethren; on the contrary, I believe
have never spoken disparagingly of them except in strict self-defence, & even then I have
ways regretted the necessity at the time. Were my own comfort alone affected by the state
affairs with my present Colleague, I should not be found penning these lines to you, but
uld only pray God to bestow His grace upon me meekly to bear this "thorn in the flesh", &
rive from it the benefit He intends. But I cannot close my eye to the fact that this
tate of things is exerting a most pernicious influence upon our labors. ~~Ha~~ Our want of union
as become a matter of public notoriety; I have taken great pains to keep it ~~from~~ to ourselves,
s Mr. & Mrs. Ladd have exerted themselves so actively to prejudice public opinion against me
ong the serious portion of our European population, & even my own relatives, that I have
t extremely embarassed to know what reply I ought to make to their many inquiries
on the Subject, so that I should not "reveal our nakedness", & while defending my own
urse, avoid bringing charges against my Colleague whereby not only his own influence
uld be injured, but the good name of our Miss'y. Brotherhood itself put in jeopardy. I
therefore feel it my duty to make a brief statement to you of our situation, so that some
edy may be found for a state of things which ought not to last longer.

But first of all, I must thank you for your very sensible reply of March 26, to Mr
dd's letter to you of Feb. 22, both of which he communicated as you desired. He then
mally promised "hereafter to live at peace with me", & expressed his Resolution to abstain
m bringing forward charges against me at the Annual Meeting as he had intended. The
ple Brethren had advised me to be present at that Meeting; but in view of such a

Resolve, they deemed the expense & loss of time unnecessary, & I remained at home. I have intimations, however, that I was hawled over the coals in my absence, & even that somethin was done affecting me, but I have not yet been able to discover what that was. I have confiden in God however that He will not lay upon me a heavier burden than He will give me strength to bear. Mr. Ladd's letter revealed to me the fact that he had been writing to my disadvantage to Dr. Wood ever since our arrival here two & a half years ago. This was news to me, but it explained much in his conduct toward me which I had not been able to understand.

When I came here at the end of 1863, I found he had been opposed ever since his fir arrival ten years before, by a party in the church headed by two Brothers watchmakers. Having made some attempts to reconcile the parties, but finding them both to tenacio yield any thing, I resolved, as the only course which promised to heal the wound, that I would ignore all that had gone before, & stated to all concerned that I meant to occupy self only with what occurs hereafter under my own observation. This Mr. Ladd consi a position of hostility to himself, & complained of it in a long Document addressed fir the Com. ad Interim, & subsequently to the An. Meeting of 1865. A Com. was appointed confer with me upon the subject, but no fault was found with the course I had purs nor was any change suggested. Immediately after this, however, a member of the afo said party having been ~~&~~ guilty of a disciplinable offence, I proposed to Mr. Ladd that the regular steps be taken to secure order in the church. We accordingly united in this work, & the result was the excommunication of the guilty, in which Mr. Lad does not deny that he fully concurred at the time. But in the course of these procee ings, the other members of the party, three in number, became guilty of serious offe against the Church, & Bro. Ladd was fully disposed to apply discipline to them also. But Cholera came in, our good Deacon died, & others left town, & the watchmakers succeeded making such impressions upon the rest as to secure a tie in the votes of the Church, prevent a trial. Our condition then became truly deplorable; continual disputes we taking place among the Brethren; the celebration of the Lord's Supper as well as the Church meetings were discontinued by common consent, & even Baptism was indefinitely postpone were the talk of the whole town. Mr. Ladd began to show signs of changing sides; he inclined to unite with the party against whom he had been laboring for 12 years past. began to express doubts respecting the doings of the Church generally, even those in wh he had taken an active part, or had formally approved, & particularly concerning the excommunication of the watchmaker. This deplorable state of our affairs lasted three months before any steps were taken to remove it. I had however, in the mean while, consulted some of my Miss Brethren, & they agreed with me that the only remedy was to re-organize the Church, for it appeared to all intents & purposes, broken up, & Mr. Ladd himself had repeatedly so represented it. Whenever I proposed such a re-organization, however, I found my Colleague in a state of doubt & fearful of offending the watchmakers' party. He yielded so far however as to propose that a Deputation from the Com. ad Interim be invited to come down & reorganize the Church; but this was found impracticable. But now the majority of the Brethren could bear this state of things no longer, & petitioned us to re-organize the Church. Bro. Ladd, after considerable delay, replied for himself, disapproving the proposition only as hasty; he desired me at the same time to express my own opinion to the Brethren, & thus invited I stated that I believed such an ganization would be the only cure for the present evils. The Brethren acting upon this advice ganized themselves into a Church, & asked us to recognize them as such by administering Communion. I felt it my duty to do so, the course they had pursued being in strict accordance with the "Guide to Church Members," a Book prepared by Dr. Riggs & published by the Mission which is the sole authority among the natives in such matters. As soon as this had occurred, Bro. Ladd at once came out with the declaration that the old Church had not ceased to exist, that the new organization was null & void, & that the watchmakers' faction were the only regular Church members; he even baptized the Child of the excommunicated watchmaker, thus recognizing him again as a member. I need not detail the mutual correspondance with Missionary Brethren & native Pastors, the meeting of a Mutual Council, & the strenuous efforts put forth by the forementioned party, with Mr Ladd, to divert it from its task. The end of the matter was that, in accordance with the unanimous decisions of the Council, the one Church in Smyrna is now recognized as consisting of the very persons wh had organized themselves into a Church in March, while the four men belonging to the watchmakers' faction are left out. And I have moreover been chosen Pastor of this Church & in accordance with the wishes of the Council, have accepted the office until a native shall be settled over them.

I have been obliged to give you this bit of history as our situation could not otherwise be fully understood. Let me add that the decisions of the Council, besides obtain the approval of the Com. ad Interim, fully agree with the views not only of the Church

of Smyrna, as now organized by them, but of the Churches of Aidin & Thyatira as well, &
of all the Protestants of the Province; for the watchmakers' party has existed so long that
their real character is fully understood. This unanimity of views can be fully proved by
Documents now in our hands; also by the unanimous votes of all the Protestants of the
Province, now in the hands of the Authorities, in favor of the present Head of the Protestants
of this Pashalik, in opposition to the Candidate put forward by the watchmakers' party.

I believe it is our duty to keep as much aloof as possible from the Ecclesiastical
affairs of our people, & our Brethren at Constple are of the same opinion. Indeed we
are bound thereto by the lack of any Ecclesiastical relation to the native Churches.
For my own part, I promised the Council beforehand that I would do all in my
power to aid them in accomplishing their delicate task, to whatever conclusion they
might arrive; & I believe I have kept this promise, altho they themselves know that
I did not agree with them on some minor points.

Bro. Ladd, however, has thought best to pursue a different course. As soon as
he found what decisions the Council was about to promulgate, he exerted himself
actively, both in private & in public, first to have them altered, & then to preven
their being carried into execution. It is probably owing chiefly to his exertions that the
faction refused to submit to the decisions of the Council, in spite of their written
promise to do so, & were in consequence left out of the Church, a result which the Coun
almost unanimously deem extremely fortunate, since the only reason for admitting the
was one of policy, because they deemed them unworthy of Church membership. The
doings of the Council have since received the full Sanction of the Missionaries at
Constple, & the whole thing has now become a settled fact. In spite of all this how
after abortive exertions to have another Council convened which should annul t
doings of the first, Mr. Ladd now fully occupies before the public a position of an
gonism to the Church which has been organized by an Ecclesiastical Council, & h
become the leader of a faction, cast out of the Church by them, whom he claims a
this moment to be the *one* Evangelical Church of Smyrna. He appoints meetings
exclusively for them from our pulpit, conducts them himself or allows *them* to
conduct them & calls upon them to pray as though they were Church members
regular standing, & recognizes one of them as a Deacon, while he continues to s
& pray in public against members of the Church which has been recogniz

the highest Ecclesiastical Tribunal we have, & in consequence by all the Churches of the land. The position he thus occupies is, as you may well suppose, a cause of great scandal among us; ~~but~~ it is not only very grievous to our orderly Brethren, but an offence to the weak, & a cause of rejoicing to our enemies.

The ground Bro. Ladd now occupies is, in my opinion, highly injurious to the cause of christ. I cannot consciensciously join him in it, & though I make every exertion to hide it, the public have found out that we are not at one. He had already long been unpopular among all classes, both of our people & others, not only in Smyrna but in all our field. Many unfortunate anecdotes are circulated about him, which are highly injurious to our influence & the cause. And now that the native Church members both here & in the neighbouring towns are exasperated by the ground he takes respecting the church of Smyrna, & the doings of the Council, they join the cry of those who have long asserted that "he is here simply to draw his salary, & that beyond this, he cares not whether the work prospers or goes to ruin;" some even ppear to beleive that he does not wish the light to spread. I mention these reports not that I wish to advocate their accuracy, but simply to explain the unfortunate position he is in, & the harm he is doing. For my own part, however, I must say that I have long felt, as the result of 2 years & a half of intimate acquaintance with him, that Bro. Ladd views every thing simply in the light of the question, what bearing has that thing upon his remaining in Smyrna; that appears the sum total his care & concern, & every thing else is made subservient to it. It appears to me sort of monomania, for I can't call it any thing else; & it warps his judgement pon every practical question, as well as influences his feelings in a manner therwise unaccountable. I cannot myself understand such a state of mind; I m sure I would not stay a day here did I beleive that the cause would be served y my going away. But not so with him. His constant opposition to our settling Pastor here is avowedly on the ground that it may lead to his own removal. And now wants to dispense still further with native help & labor, from he wants Preacher removed from Manissa & the Pastor from Aïdin, so that the Board ay be compelled to keep two Missionaries here in order to supply the preaching those places by means of the Railroad.

I have been obliged to do great violence to my own feelings in order to bring myself to say thus much respecting the course pursued by my colleague. Were it not for the harm it is doing the blessed cause we are sent here to promote, I repeat what I said before, I would say nothing to you, but bear the trial as well as I am able. I enclose a translation of a letter from the church here which has just been put into my hands with the request that I would forward it to Bro. Ladd; it explains itself & confirms the statement I have made above respecting the painful effect his course is producing in our community. I ought perhaps to add that, though I take the utmost pains to avoid every thing that may irritate or try Bro. Ladd's feelings, & at the same time seek to cover up our dissensions from the eye of the public, it is extremely trying to find him animated by more & more of a personal feeling toward me, & that he makes no secret of it. But the Lord has thus f been my shield & I will trust in Him. Though he induced my landlady to drive me out of her house by asking a large increase of rent, yet Providence has at once furnished me with a more agreeable & healthy place of residence. And though he put the climax upon his calumnies uttered to a European gentleman in town by proposing a course which might result in compelling me to leave Smyrna, yet I am very sure he wi find the attempt in that direction can only end in confusion. And I would not for these things were not public notoriety given them, & did he not, with a strange infatuation give them to the Protestant & Roman Catholic European public as topics of gossip & reproach to the cause we advocate.

But this is enough. I trust I may not have to return to so trying a topic. God b pleased to vindicate His own cause & save that which is ready to perish!

Believe me, most truly

yours,

H. J. Van Lennep

P. S. I have furnished Bro. Ladd a copy of the substance of the above statement so that he may have a fair opportunity to justify or explain his own course.

Translation of a letter from the church of Smyrna
to Rev. Daniel Ladd.

Honored Brother,

We are compelled with pain to state that your honor is oc pying a position of anta[illegible]ism to the church of Smyrna, both by [illegible] the consideration to which it is entitled from you & by trampling upon its right. For you are aware that you have put yourself at the head & become the leader of certain persons who have been cut off from this Church, i.e. the disorderly men who follow the watchmakers; & you are strengthening them in their improper purposes & endeavou & are thus laboring to injure this Church. You are doing what is an illustration of this course, when you give public notice from the pulpit of religious Meetings to be held by them, being requested thereto by these disorderly persons; you did so three Sundays ago; we made no complaint; but you did the same again last Sunday. We need no inform you that such notices are given only on the part of the Church.

We protest against the course you are pursuing; & are compelled to say that shoul you persist in it, we shall find ourselves under the painful necessity of complaining of it either to Consple, or to the U. S., or wherever else there may be a prospect of obtaining redress.

written by order of the Evangelical Church of Smyrna.

(Signed) V. Avedis, Scribe.

P.S. July 31. Since writing the above, the letter of which this is a translation was pu into Bro. Ladd's hands, together with a note of mine expressing my views upon the subject. To these he made no reply. The following Sabbath however, he again gave out just such a notice as our notes had specially complained of. After this he also gave notice that "there would be a meeting of the male members of the Evangelical Church of Smyrna to morrow Monday eve at 8 o'clock." As the Ch intended to have no meeting on that day or any other of the week, this notice ca refer only to what he considers the Church of Smyrna, i.e. the four men who were cut off by decision of the Council. Whether they held such a Meeting or what was done in it, I could not ascertain, as none of the Brethren would attend.

It is painful to reflect how much mischief will yet be done before this state of things can be stopt. The Com. ad Interim while evidently disapproving Bro. L.'s course clearly show they have no power to act. All I can venture to suggest is an immedia withdrawal at least for a time. But I leave the matter in God's hands where it belongs.

H. J. Van Lennep

Rev. H. J. Van Lennep D.D.
Smyrna. July 28, 1866
Rec'd Sept. 7, 1866
Ans. Sept. 18, 1866
[illegible]

Rev. R. Anderson, D.D.
Secretary, &c.

Smyrna August 8. 1866.

Rev. & dear Sir,

Some important developements having occurred since the writing of the enclosed letter of July 28, I take the liberty to add another p to this already lengthy communication.

As I mentioned in the P.S. of that letter, Mr. Ladd took no notice of the commun cation addressed to him by the Church, nor of my own, & gave out the public notice as usu And added, as there mentioned, that there would be a meeting of the Evangelical Church of Smyrna the next day. As our Church member knew there was intended to be no Meeting of theirs, no one attended, except a weak minded Brother who was induced to do so by the prom to elect him Member of the Council. The meeting took place at the appointed hour. Mr. La presided. There were present Carabed watchmaker, claiming to be Deacon, but not allowed the Church in July of last year, & sustained in its action by the late Council; Boghos, watc maker, excommunicated in July & rejected by the late Council, but whom Mr Ladd recogniz nevertheless a member in regular standing; Hohannes of Trebizond, whom several Miss'y. Soci have employed but could not get along with; & Sarkis, formerly Head of the Community but reje by the Authorities for misdemeanour. There also came in a certain Hachadoor who was abou to be disciplined for immorality when these troubles began in the church, & respecting whom I have just received a letter from the Bookstore at Constple, charging him with dishonesty. Really the least objectionable man there was our poor Carabed, & he was rewarded by being c member of the Church Council. He reports the doings of the meeting as follows: Mr Ladd announced that the persons there present constituted the only Evangelical Church of Smyrna after which he was chosen Pastor & Carabed the watchmaker Deacon.

This new church, for after the occurrences I have related in my former letter, I think it cannot be regarded in a different light, will doubtless shortly celebrate the Lord's Sup when it will fully appear before the public of Smyrna in the character it has assum

The next step they propose to take is to bring influences to bear upon our new Paste to induce him to annul the election of our present Head of the Protestants by the al unanimous vote of the Protestants of the ~~Protestants~~ Province, & arbitrarily to appoi

It is acknowleged by all that our troubles would never have reached this point had not Mr. Ladd put himself at the head of the movement, ostensibly, while he really is but the tool of designing men. It is well known that Carabed is the soul of the whole thing, & that he is moved by ambition & a bitter but well disguised enmity to all our Missionaries. Mr Ladd has not only refused to listen to the advice & entreaties of his Colleagues, to those of Messrs. Riggs & Bliss when here in the Spring, & of the late Ecclesiastical Council who did all in their power to induce him to pursue a different course; but the Com. ad Interim have written him with sufficient distinctness but all to no purpose. The authority of the latter doubtless extends no farther, & if any thing be done it must come from Boston. While Mrs. Ladd was here, she appeared, tho sympathizing with her husband, yet to exert a restraining influence over him. The cunning men with whom we have to do, have taken advantage of her absence in Constple to induce him to take this last & I believe fatal step. He is henceforth wholly committed on the side of an Ecclesiastical revolution, & would find it extremely difficult to retrace his steps.

All I can venture to suggest is an immediate withdrawal at least for a time, which will do much to quiet matters here & restore order among us. This I mention not with the idea that I have any right to express an opinion in the matter, but because you will expect me to do so in the circumstances. God Himself be pleased to guide you & all of us, & bless our endeavours for the prosperity of His own Church.

Believe me

yours

H. J. Van Lennep

(Copy) 239

"Smyrna Sept. 28. 1866.

Rev. R. Anderson D. D.,

Secretary of the A. B. C. F. M.,

Rev. & dear Sir,

Under date of July 28. and Aug. 4. I wrote you an account of the troubles in this Church in connection with the course pursued by my Associate Bro. Ladd. I then stated to you that I did this "with great violence to my own feelings," and that "were it not for the harm it was doing the blessed cause we are sent here to promote, I would say nothing." The inaction of the Com. ad. Interim and of the Mission, who appeared to wish to steer a middle course, was the motive which had impelled me to take so weighty a step. Since my letter was written, however, the Com. ad. Interim, alarmed at the turn which our affairs were taking, sent down Bro. Washburn who brought about a change in this Station, of which they will probably inform you. With this action it is needless to say that I am quite satisfied, though I am sorry that a necessity should have arisen for it. And I now write to say that I see no farther use needed from my communications. I bear Bro. Ladd no grudge, and have no desire that any document derogatory to his reputation should stand among the Archives of the Board, and have no objection therefore that my letter above mentioned of July 28. – Aug. 4. should be destroyed. I do not desire however that it should be understood that I consider myself to have been misled in any of my statements; I believe them correct, but they are now unnecessary, since the action of the Com. ad. Interim.

Believe me, as ever, yours,
truly
H. J. Van Lennep."

Rev. H. J. Van Lennep
Smyrna, Sept. 28 1866
Rec'd —

Rev. R. Anderson, D. D. Smyrna, Sept. 28/66.

Secretary of the A. B. C. F. M.

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Under date of July 28 & Aug. 4. I wrote you an account of the troubles in this Church in connection with the course pursued by my Associate Bro. Ladd. I then stated to you that I did this "with great violence to my own feelings," & that "were it not for the harm it was doing the blessed cause we are sent here to promote, I would say nothing." The inaction of the Com. ad Interim & of the Mission, who appeared to wish to steer a middle ~~course~~ was the motive which had impelled me to take so weighty a step. Since my letter was written, however, the Com. ad Interim, alarmed at the turn which our affairs were taking, sent down Bro. Washburn who brought about a change in this Station, of which they will probably inform you. With this action it is needless to say that I am quite satisfied, though I am sorry that a necessity should have arisen for it. And I now write to say that || I see no farther use needed from my communication. I bear Bro. Ladd no grudge, & have no desire that any document derogatory to his reputation should stand among the Archives of the Board, & have no objection therefore that my letter above mentioned of July 28 – Aug. 4, should be destroyed. || I do not desire however that it should be understood that I consider myself to have been misled in any of my statements: I believe them correct, but they are now unnecessary, since the action of the Com. ad Interim.

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truly

H. J. Van Lennep

Rev. H. J. Van Lennep

Rev. H. J. Van Lennep

Smyrna

Sept. 28. 1866

Recd Oct. 23. 1866

ackd Oct. 27.

Rev. R. Anderson, D.D.
For. Sec. A.B.C.F.M. Smyrna Nov. 10. 1866.

Rev. & dear Sir,

I preſume that, ere the receipt of this, you will have been informed of the action of the Com. ad Interim in anticipation of your instructions of Sept. 17, communicated to this Station on the 18th. Your letter found us engaged in re-adjusting our affairs, Mr. Ladd being on the point of leaving for Constple. My preſsing engagements, & the fact that an immediate reply was no longer required, have occasioned my delay to answer as you desired. You have doubtleſs received mine of Sept. 28, written at the suggestion of Bro. Washburn, & in compliance with Mr. Ladd's wishes.

The views you expreſs in yours to the Com. ad Interim have all along agreed with my own, as you must be aware from conversations we had when I was in America last. There was however a delicacy in urging them upon Bro. Ladd, as he had set his heart upon remaining here, & his children after him, so far as I could judge, & his objection to a native Pastor was purely personal; i.e. that in such a case he would have to go away. My own convictions of the neceſsity of having a native Pastor here were such that I repeatedly offered to go to Aïdin, Maniſsa, or some other Interior place, if that were needed to make room for him; & every time I attended the Annual Meeting I obtained from the Miſsion an Estimate for a native Pastor, whom we should doubtleſs have settled long ago, had we been agreed upon the subject.

My acceptance of the temporary Pastorate of this Church was only a "pis-aller". As Bro. Ladd would not consent to our calling a native Pastor, I had to consent to one of us acting as such. Messrs Riggs & Bliss who came here in the Spring, thought the Church should chose one of us as Pastor until a native could be settled, as heretofore Mr. Ladd had filled that Office with my consent alone. But they urged that in this as in all else, we conform to the wishes & advice of the Council soon to be convened; we both promised so to do. The Council advized that "one of the Missionaries be chosen temporary Pastor until a native Pastor could be settled over the Church." Being chosen, I felt that I must accept the Office as a matter of course. I make this statement in answer to both your & Mr. Washburn's strictures on my accepting the Temporary Pastorate. I cannot see how I could act otherwise; & in doing so I strictly followed the advice of those Brethren who were competent to give it. I am sure I should have been blamed, had I not followed their advice.

I suppose that the Com. ad Interim have forwarded to you a copy of the "points" to which Bro. Washburn asked Bro. Ladd's & my acquiescence as a plan for the settlement of our difficulties. Lest however they should not have done so, I enclose a copy herewith, No 1. Bro. Washburn deserves credit for the patience, perseverance, & ingenuity he displayed in a five days' almost continuous debate with Bro. Ladd to induce him to ask to be removed from here. I have never seen Mr. Ladd's final reply, & cannot therefore send you a copy; but I enclose one of my own, No 2. Upon this I desire to make a few observations.

You will perceive from these two Documents that I have consented to the 3d & 4th points. The reasons for my doing so, are obvious. The thing to be gained was Mr. Ladd's removal, at almost any cost. It was clear to me, both for his letter & from free intercourse with him, that Bro. Washburn's sole aim was to bring about that removal, & that the other matters were brought in only to pave the way, in order both to spare Mr. Ladd's feelings, & because he felt he could not leave a Church with which he had so fully identified himself -

The condition attached to this 'plan' was, that we should both acquiesce to all the propositions. The 2, 3, & 4th points therefore were in my mind conditions of the first, & must be viewed simply as affecting the relation of our two Missionaries, & as that relation was a crying scandal, I felt bound to give them up in order to put an end to the evil.

Now that Bro. Ladd is gone, however, the matter assumes a different aspect. It cannot be denied that the lately convened Council decided every question pertaining to our Church difficulties, & when they made their Report to the Com. ad Interim & the mixed Association, they were told that their work had been well done. It seems therefore extremely unwise on the part of the Com. ad Interim to throw doubt upon & unsettle all that has been done by not allowing me to recognize the Church as constituted by the Council, & forbid the administration of the ordinances, & leave the whole question yet to be decided by another Ecclesiastical body. How can we hope for a moment that this last will have greater authority than the former? Do we not indeed by such a course loosen all the hold which rules & laws have thus far succeeded in obtaining over our Churches? I consider this thing to be fraught with immense mischief to us here, & it is indeed already but too apparent. The decisions of the Council, & the removal of Mr. Ladd, have produced no effect upon the unruly who state that he has gone to Consple to be made "President" of the Mission; & now that matters are left undecided, they hope that a turn will occur by which they may yet accomplish their unholy purposes. Not one of these has shown the smallest sign of relenting; they have not once ~~the~~ appeared at the Chapel, nor will they allow their families to attend, & they do all they can to hinder every body for going to our services. They are more bitter & active than ever, plotting & slandering all who don't side with them, & accumulate the evidences of their unchristian spirit.

Besides the above mentioned objection to allowing the affairs of this Church to be overhauled by another Ecclesiastical body, there are others which will probably occur to your own mind. While two Missionaries here were not agreed respecting the course to be pursued, it was proper that the Com. ad Interim & the mixed Association should interfere, & that the Missionaries should agree to leave the matter entirely in their hands. But the Station is now manned by myself alone, & Pastor Toomas who is expected here tomorrow to take charge of this Church for 6 months, perfectly agrees with me upon every question, as do all the Churches of our Province. What need is there of further interference on the part of another Station? Should there arise any question lying beyond the competency of Pastor Toomas & myself, which I do not anticipate, there are serious objections to its being submitted to the mixed Association. That body does not enjoy the full confidence of the good people of our Province; one native ~~Pastor~~ Preacher in it is not considered an honest man; a native Pastor is nearly related to our chief "rebels"; & a third member has had a personal difficulty with one of our orderly Church members. Besides, it is a foreign body, in which our own Churches are not represented. They cannot understand matters as well, or feel as deeply anxious to have them settled as the Churches of this Province, & I see no objection to my plan of having the three Churches of this District, (in accordance with our "Guide or Manual of Church Members", which gives no such authority to the mixed Association) constituted an Association or Presbytery, which shall have power to act in all such cases. And yet this plan has been looked upon with great disfavor at Constple. I feel however that, considering all the circumstances of the present case, the present arrangement by which our Church difficulties are again to be overhauled, & this by the mixed Association at Constple, not only invests that body with a dangerous & unprecedented power, but tends to extend the evil to Constple & through our Missions & may thus ultimately produce a schism in our Churches.

I ought to say a word respecting our excellent Brother Avedis, refered to in Mr. Washburn's 2d. "point". It will seem strange to you that I should venture to stand in opposition to the Mission. But I was not present at the Annual Meeting, & I believe, had they heard my statements, they would never have acted as they did. As it is, I cannot consent to appear in opposition to them, & therefore enclose a copy (No. 3) of my reasons for not acceding to the Mission's "request" to dismiss Avedis "at once". This affair has already done much injury to our work & good name, & it will do more, as Avedis will probably have to turn to secular employments; if he were not so good & so intelligent a man, he could do us great harm by entering the service of some other Body.

I learn from a sentence in your letter that you are expecting very soon to lay aside the Office of Foreign Secretary of the Board, & that we shall no longer enjoy the benefit of your experience, unless perhaps in any question of peculiar difficulty which may arise. I cannot let this opportunity pass without expressing to you my sincere & warm thanks for the many personal favors & kindnesses I have received at your hands, not only during the 26 years of my official connection with yourself & the Board, but indeed ever since my first acquaintance ten years earlier. I well remember my ride in Stage coach from Boston to New Haven, with Dr Beecher, yourself, & some others; nor will I ever forget the Sabbath spent on our return upon the banks of the Connecticut River, at our good Mr. Henry Hill's father's. Serious impressions were then made upon my mind which were never obliterated. I need not refer to later events. Both Mr. Hill's & your own course toward me has uniformly been one of kindness & good will, for which I trust I shall never cease to be grateful.

In your official relation to me I have ever met with a disposition on your part to assist me in my efforts worthily to fulfil the duties of my important trust. I have found your views of Missionary policy to agree more frequently with my own than those of any other man I know, & I have for many years past, felt they ought more strongly to be urged upon our later generations of Missionaries, who have appeared to me to depart in many particulars from those first principles which were inculcated upon me before & at the time I began my Missionary life, & the neglect of which appears to me to be the cause, in a great degree, of the unpromising aspect of our affairs. May you be spared many years to rejoice over the blessed results of your long & arduous labors.

I fear there are questions yet to be settled in this Mission which will require greater wisdom than perhaps any of the questions which have occupied the attention of the Prud. Committee for many years past. I am aware that the very mention of those questions is unpopular in our Mission, & that the subject is tabooed in our Meetings. But it cannot long be ignored, & the sooner we take it in hand the less difficult will be its solution. I refer to the alienation which is steadily growing & spreading among our native Churches toward their Missionaries. That such an alienation does exist, that it increases from year to year, that it drives a good number back from the Evangelical Churches into the old Organization, that it prevents many more from joining the Protestants, that it induces numbers to abandon the labors they had undertaken for the salvation of their people in connection with the Mission & to return to secular employments, — are facts which I believe no one can venture to deny. We at least who were here when these Churches were first brought into existence, know that there are elements for self developement which once began to show activity but have again disappeared. And the cause is evidently the loſs of confidence in the Miſsionary, the growing belief that he desires the spread of the Gospel here only so far as he can keep it under his control, & get all the honor, & that he employs all his influence to discourage & prevent self developement. Ought this feeling toward us to exist? Grant that in the first flush of conversion the natives formed too high an estimate of our good qualities, & that we are now in the period of reaction; still, after 36 years' labor among them, they ought to know us better & have more confidence in us. As for myself, I have nothing to complain of; my influence, & the love & confidence reposed in me by the native Churches, are as great as I could desire, & greater than I deserve. But it grieves me to see evidences of a very different estimate put upon my Miſsionary Brethren generally; they are neither appreciated as they deserve, nor does their influence at all correspond with their intrinsic worth, & their talents. This surely ought not so to be. My own beleif is, that, though Occidentals & Orientals differ so much as frequently to misunderstand & offend one another, it is not a sufficient explanation of our difficulties. Nor can the blunders of a few men who ought never to have aſsumed the Miſsionary office, account for but a very small part of them. It appears to me that we must trace the evil to more radical causes. The whole question of Ecclesiastical organization needs to be completely overhauled, & some definite conclusions come to. As it stands, some of us being Congregationalists & others Presbyterians, we can organize the native Churches on no basis but what will offend some of our Patrons. Moreover having no Ecclesiastical connection whatever with the native Churches, our only means of influence is *money*, which I am inclined to beleive is neither Scriptural, nor in accordance with the principles of Christianity; nor do I beleive the influence a happy one.

I have moreover a growing conviction that these Churches cannot walk alone, & that we must be one with them to teach them how; also, that we ourselves are no more than christian men & need the restraints, & influence of Ecclesiastical relations to keep us in a proper spiritual condition.

There is a constantly growing feeling among the natives that their Churches, or at least their Pastors, have so grown in experience that they should be allowed to share in our Councils. They believe that many of their Pastors will bear a comparison with our best Miſsionaries, in matters of a practical nature, affecting the progreſs of the Gospel in the land; that, by excluding them, we not only do them great injustice, & sustain an invidious distinction of nationality, but that we thereby commit many blunders from ignorance of the people, & that much money contributed for the spread of the Gospel here is misspent & runs to waste. The line between native & foreigner, which is being obliterated in society generally, is among us & our people drawn more & more precisely, the interests of each side are separated, & a bitterneſs of feeling engendered which is truly deplorable; on the one side, a contempt of all that is native, as low, groſs, & semi-barbarous; on the other, a misconstruction of motives, & want of respect & sympathy. The Miſsionary has got so nervous about his authority, that, if he has any difficulty with a native employé, he not only dismiſses him but requires the whole Miſsion to refuse him employment; & the Miſsion sustain him in his demands. The natives almost always side with natives in any difficulty, & blaze abroad the supposed wrong done by the Miſsy. spreading exaggerated reports of the same.

Whereunto will this grow? And is there any remedy for it? I believe there is, & that it lies in the application to these churches, of the principles which have produced so bleſsed results in the churches of our Patrons at home.

The position of the Missionary toward the native Churches is an anomaly which can be defended on no ground except that of *temporary* expediency; & the shorter its duration, the better. I presume you have had some experience of the kind at the Sandwich Islands. *Our* people are not reclaimed savages. They were civilized & Christian, when *we* were savages. Give them back what Moslem oppression has taken away, & the vitality of our church organization, & they will soon bear a comparison with our Churches at home.

It is my conviction that this subject ought to receive our careful & prayerful consideration. It has perhaps been neglected too long. At any rate, the longer we now delay, the greater will be the difficulties with which we must contend.

Mrs. Van Lennep unites with me in affectionate remembrance to our good Mrs Anderson. And I beg to remain

as ever,
your sincere friend & Brother
Henry J. Van Lennep

Smyrna, Nov. 10. 1866.

Rec'd. Dec. 8.

Ack'd Dec. 19/66

Rev. N. G. Clark, D.D.
Secy. A.B.C.F.M.
Boston.   Smyrna December 29. 1866.

Rev. & dear Sir,

At the request of some of the Brethren at Const^{tin}ple, I have translated the doings & decisions of the Council lately convened here, whose object it was to endeavour to put an end to the sad state of things in the Church. It has seemed to me that a copy of these proceedings ought to go to Boston, that the Prud. Committee may consult it if need be. I ought however to state that I have thought it too great a task to translate all their minutes, containing the investigation of the condition of the Church, & have confined myself to the final result. The Reader however lies thereby under some disadvantage. For the Council were evidently impressed with the unfitness of a certain number to be members of the Church. But they thought it best to give them a last chance to humble themselves, & thus saved at least the 33 souls, members of their families, by keeping them within the pale of the Protestant Community. They therefore gratified them by slurring over their faults, & magnifying those of the other side; but they applied a test which seemed to them adapted to humble & thus save them: they required submission to their decisions as a condition to acknowleged church membership. As we here in Smyrna knew before hand, these men would not submit even to so gentle a requirement, & this although they had united in calling the Council & had bound themselves in writing over their signatures, to submit to & accept all the Decisions of the Council - Hence they were left out when, as had been prearranged by the Council, Pr. Apraham returned from Constple & reorganized the

Church.

When Bro. Washburn was sent down by the Com. ad Interim to remove Mr Ladd from this place, he wished us to promise to abstain from any act which would amount to a recognition of anybody here as the Church, distinctly stating that Mr L. would not otherwise be induced to go; the affairs of the Church were to be placed for a while in the hands of the "Mixed Association at Constple." I therefore gave my consent to this arrangement. I am now of opinion however that things ought to be allowed to take their regular course. The Church have not enjoyed the Communion since July, & there are members to be admitted. Moreover the disaffected continue to indulge in the same spirit of bitter hostility as before. Pastor Toumas who has now the chief charge of things here, as well as the Pastors & Churches at Aidin & Thyatira are of the same opinion as myself upon this subject. Indeed it is of great importance as it seems to me that no time should be lost. This is the first Council that has ever convened among our Church. It did so with the advice & at the expense of the Com. ad Interim & if the same Committee set it at naught by ignoring its doings, all faith in such a means of removing evils & of solving difficult questions will be lost. For it is well known that were the native members of the "mixed Association" left to themselves they would desire that the Decisions of the Council should be carried out without delay. I have written upon this subject to the Brethren at Constple; but they appear to desire to yield to a pressure coming from Mr Ladd who still warmly espouses the cause of our rebellious members tho' he himself struggled for twelve years against them & now confesses that they are animated by an unchristian spirit.

I enclose the "Doings of the late Council" & remain

yours

Henry J. Van Lennep

Smyrna, Dec. 27. 1866.
Rec'd. Jan. 28. 1867.

Rev. N. G. Clark, D. D.   Smyrna January 26. 1867.

For. Secy A.B.C.F.M.

Rev. & dear Sir,

Yours of December 19 came to hand last week. If I correctly understand its purport, the substance of it is as follows: that I propose to break the agreement I made when Mr. Washburn was here as a condition of Mr. Ladd's removal hence: You rightly disapprove such a proposal; you have consulted the Prudential Committee upon the subject; their views agree with yours, & they add a strong disapprobation of my course. You ~~accept~~ express the hope that I shall change my mind; & further inform me that you have communicated your action to the Com. at Aintab by forwarding a copy of your letter.

Immediately upon the receipt of this communication, I carefully read over my letter to Dr. Anderson of November 10, in which you claim to have made such discoveries concerning my state of mind or my purposes. I however failed to find therein the slightest intimation of any such intention as that you charge me with. Moreover I believe that whatever failings I may have, & I am sorry to confess that they are neither few nor small, yet I have never to my knowledge been accused either by other men or by my own conscience, of lacking a scrupulous observance of my promises. I am therefore bound to excuse your mistake by your late induction into office, & your ignorance of our personalities. I would not however discourage you in the difficult task you have undertaken. You will doubtless do better next time.

I lay my finger upon your sentence, that the reasons I have adduced why the present state of things in Smyrna should not continue, "are not satisfactory to the Committee, & have not only surprised, but pained them." The only reply I shall make is to inclose a copy of an extract from my letter to Mr. Washburn referring to these very reaso which appear to be deemed worthless by my Honored Brethren of the Prudential Committee, & his reply to the same, showing the very differ view taken of their value by the very man who has had the most to with these affairs, & upon whose course the Prud. Committee have pas a high encomium.

Believe me

most truly

yours

H. J. Van Lennep

(Copy)

Extract from a letter from H. J. Van Lennep to Rev. G. Washburn,
dated December 22. 1866.

"Let me say that I believe the only safe & wise course to pursue about the church here is to carry out at once & thoroughly the Decisions of the late Council, by administering to them the Communion, receiving new Members, &c. You know that I consented to have the affairs of this church in the hands of the "Mixed Association" simply because I thought Mr Ladd would not otherwise consent to go. Pastor Toomas & the churches at Aidin & Thyatira unite in considering it inexpedient to have the present state of things continue. I will not stop to argue the case. I believe your own minds will suggest to you the reasons pro & con; I now make this statement because I rather gathered from yours that you did not know my views on this point."

Extract from a letter from Rev. G. Washburn to H. J. Van Lennep,
dated Constple Dec. 26. 1866.

" As to the Church affairs in Smyrna it was of course as a compromise that you consented to put the case in the hands of the Committee at Constple. It was only as a compromise that such a thing could have been proposed to you. Of course I infer that you would carry out the decisions of the Council at once if the decision were left with you. Perhaps the mixed Com. might favor this if the reasons for it were presented to them. But don't let the proposition come from you. If any number of the church members or if Pr Toomas have any such thing to suggest, it can be proposed to the Com. here at any time.

" We should of course take it into most careful consideration. Pastor Tonnes
opinion in the matter would weigh very strongly."

Smyrna, Jan. 26, 1867.
Rec'd March 1.

Envelope post marked
"Hartford"

Rev. N. G. Clark, D. D.
Cor. Sec. A. B. C. F. M. Smyrna, March 30. 1867.

Rev. & Dear Sir,

I have just returned from my first visit to Aïdin, which had been heretofore an Out Station under the care of Mr. Ladd. The place is the terminus of the Smyrna & Aïdin Railway, built by an English company, & the distance from Smyrna about 80 miles, due South. It passes ~~ff~~ by the old site & ruins of Ephesus, & we had in the cars several travellers going to see the spot where stood the dead Church, while I was on my way to the living one a little beyond. There were a number of Americans, ~~several~~ Ladies & Gentlemen from California, & some representatives of our good Hartford people, & the Center Church. By the way, Americans seem pretty much to have monopolized travel in the East this year. From Ephesus the road goes right up to the summit & pass on Mt. Messogis, & is a remarkable triumph of engineering skill. One's veneration of antiquity is certainly not increased when you look upon the old Roman road creeping up through the ravine & disputing the place with the Torrent, although a marble triumphal Arch is built over it. There are two tunnels, the longest of which goes through the top of the Mountain; it took us five minutes by my watch to go through. As we came down on the other side, we had the remains of Magnesia ad Meandrum on our right, & farther down the River, Miletus where Paul met the Ephesian Elders. Still farther on our way we passed near a coal mine, discovered & worked by the Rail Road people.

Aïdin is a place of 10000 houses or 50000 people, of whom hardly one fifth are christians or Jews, & the rest Mussulmans. It commands one of the richest & most fertile plain of Asia Minor. It is built under the brow of a beautiful table land, covered with olive trees & crops of grain. The saying here is that the hills flow with oil & the plain with honey. On this plateau was built the ancient Tralles, & a portion of a fine Stadium is still standing & visible from a distance, above the trees. The present town is full of marbles, columns, carvings, & statuary for the old City, & the site is a mine of building materials for the moderns. Through the town passes a stream which cuts its way through the plateau or table land to a depth of 200 feet, creating scenery of the highest style of beauty.

Truly only man is vile here. The ruin of Aïdin, as indeed of all the interior towns which are thus favored by nature, is drinking. The whole population are terribly addicted to it, & the women do not allow the men to surpass them. I was shown a woman who drinks 3½ quarts of raki every day before noon! I asked several persons whether this was true & was assured it was. I believe the native spirit called *raki* is considered stronger than rhum. From inquiries I made, I found that here, as in other parts of the country, men will do without food rather than deny themselves their favorite beverage. There is a terrible famine in the land this winter, & yet men will spend 10 & even 20 piasters or a Dollar a day for Raki, & only 20 paras or two cents for bread! How is prosperity a possible ~~thing~~ under such a state of things? No wonder the Divine curse is upon the people.

Yet our hearts are cheered by the slow yet steady advance of the Kingdom of *sobriety*, righteousness, & truth. Our little Church at Aïdin have suffered from persecution during most of the winter, & it has borne blessed fruits which are evident before the eyes of all. Several new persons were coming to the Pastor's preaching, the School, taught by his wife, was increasing, & she had enlarged opportunities to teach the women how to read by visiting them at their houses. The bigotted Armenians & Greeks resolved to put an end to this. Violence was used with some; others were hooted through the streets. Parents were compelled to withdraw their children, & the women not to receive the Pastor's wife. Bad men collected on Sunday before the Pastor's door & endeavoured to break up the preaching. One young man of 18 they twice tried to stab, & upon the Governor's refusing him redress & telling him he had no business to leave the religion of his fathers, he fled to Smyrna. This was the turning point, or crisis of the persecution. The British Consul, unofficially, spoke in his behalf to the Governor General, who sent stringent orders to Aïdin. The young man returned home & remains unmolested. The Bishop of Smyrna also went down, preached in the Armenian Church on moderation, assured his people that the Protestants were good, upright Christians, & advised them to imitate their good example. He told them they should not attempt to dispute with them, but send them to him. Thereupon the Pastor immediately called upon him, but he avoided a discussion & treated him with marked attention. The effect has been very striking. The people dare not open their mouths against the Protestants, & the latter growing bold are constantly challenging them to defend their Church. Indeed they confessed to me that they had now become the persecutors, but with the word of ~~zea~~ truth. They go about full of zeal, & seem resolved to compel people to listen to the Gospel & receive it.

The persecution has purified the church. Three doubtful persons, received two years since into the Church by Bro. Ladd, have quite gone back to the world. Three new members have now been admitted. There were four candidates besides, but we thought it best to wait awhile, as they were recent converts. One of them once drank freely. He had "drank moderately" for some months past. But as he has been practicing "total abstinence" for only a short time, the fear of a relapse decided the Brethren not to admit him at present, though he appears well otherwise. We had an interesting Communion season, & our prospects are cheering. We shall immediately open a shop for the sale of the Scriptures, there being quite a demand for them.

In Smyrna, things are decidedly looking up, after the terrible storm through which the Church has passed; the Congregation is about 40; But there are some interesting cases of a deep spiritual work going on in some young men who have hitherto had the Word of God alone for their guide. Our School too is enjoying a remarkable success. For the last 15 years all the efforts to collect a School under the direction of our Mission here, have not succeeded in getting more than 15 pupils; I believe 17 was the highest number attained, & it was usually much below. From its commencement with 3 scholars, the last of October, our present School ~~it~~ has steadily increased until we now count 65.x Many have been rejected, but we cannot ~~f~~ stop further increase, & shall be obliged to ask the Mission ~~the~~ for means to keep an additional teacher.

Though we have been obliged to withdraw our laborer from Manisa from want of funds, & are still refused the means to grant the reiterated request of the Protestants there, still the work has not stopt. A Teacher of the Hellenic Schools, & an ~~I~~ intelligent Priest from one of the villages near by, have taken up the Cross of Christ & resolved to follow him.

Our travelling colporters write very encouraging accounts of their success. Inspite of the prevailing famine, there never before was such a readiness to purchase the Scriptures. A year & a half ago, one of them could not, with great effort, sell more than eight & a half 8½ gold Dollars worth in one month. During this last Jany & February he has sold in two months just about 100 gold dollars' worth.

I remain, your Bro. in Christ

H. J. Van Lennep

Excuse corrections. Have not time to re-write.

Smyrna March 20, 1867.

Rec'd April 25

Ans Aug 29

Rev. N. G. Clark, D. D.   Smyrna December 21, 1867.

For. Sec. A. B. C. F. M.

Rev. & dear Sir,

I received on Saturday from our Mission Treasurer a copy of the Appropriations for this Station for the year 1868. Permit me to thank the Prud. Committee for the grants they have made, which will enable us not only to keep up the labors of this Station, but to extend its work in the Interior. I am sure our numerous friends in the U. S. must feel gratified to know that some of their contributions go to strengthen our hands.

I am much pained & troubled, however, to find that an important omission has been made from the Estimates forwarded to Boston by the Mission from its last Annual Meeting. The item struck out is, in my opinion, the most important of the whole, & I should hardly have been more concerned had I found my own salary cut off, & my poor labors brought to a close. I am sure the Brethren of the Prud. Committee would not thus have decided the matter, had they been acquainted with all the facts in the case, & I cannot but hope that they may yet be induced to reverse their action.

A native Pastor for the Church in Smyrna, the appropriation for ~~y~~ whose salary in 1868 you have now cut off, has, for many years, been felt to be an imperative want by the friends of the cause in this region. This Church was organized 13 years ago, but even before that time, the native Brethren have labored under the great disadvantage of having no Pastor, properly speaking. In consequence, they were in the days of Mr. Johnston, divided into two parties, some being called Johnstonians, & others Riggsians. At a later period, they became Doddians & Laddians. The division of labor among the Missionaries here, was not so distinct as to leave the government & care of the Church wholly in the hands of one man; hence the formation of parties; & party feeling ran so high that each party refused to receive any new voting member into the Church who did not take sides with them. The Church refused to approve & co-operate in the organization of a Church in Aïdin, because the Pastor elect belonged to the party of the Minority here; & that Church is not recognized as a Church of Christ to this day by the same individuals. There was also a strong feeling of hostility to the Missionaries, because, while disclaiming any Ecclesiastical relation to the Church, they always carried their measures inspite of the opposition of the majority of the church. This state of things has kept this Church small, & composed for the most part of female or non-voting members, & it has ever been distracted with personal quarrels. When I visited Smyrna in 1861, on my way to the U.S., I took particular notice of this condition of affairs, & communicated it to Dr. Anderson; & when I was appointed to come here, it was agreed between your predecessor & myself, that a native Pastor should be settled as soon as possible over this Church. Dr. A. doubtless refers in part to this circumstance, in his letter of Sept. 17/66 to the Committee ad Interim, when he says: "It has been the opinion of the Prud. Committee, for some years past, that only a single Missionary was needed at Smyrna; indeed that not more than one ought to reside there, if we would have a native Pastor, & he find full occupation". This would imply that the necessity for a Pastor here was fully recognized, & that the only objection had arisen from the fact that there were two Missionaries here, which objection no longer exists. I may add that Dr. Anderson had often expressed the opinion that, as a general principle, a Missionary should not be the Pastor of any native Church; it should be the work of a native, & the Missionary should turn his attention to a more extensive field. And this principle has long been adopted & acted upon by this Mission; I believe there is not at present a solitary instance of a Missionary being Pastor of a native Church.

I came here at the close of 1863, & found that the native Brethren had long been petitioning Mr. Ladd for a native Pastor; but had been told that one could not be procured. When I spoke to him, he gave me the same answer; but as I offered to find a suitable man, he said that two Missionaries & a native Pastor were too many for Smyrna, & as he did not wish to go away, he was not willing to have a native Pastor. But when I assured him that I was ready myself to go elsewhere, if thought best, he united with me in putting down a Pastor's Salary among our Station Estimates. This was in the Spring of 1864; but Mr. Ladd went to Constple as Delegate that year, & himself there defeated our application. We did the same thing in the Spring of 1865; but being myself the Delegate that year, the Mission put the item among their Annual Estimates, & the Prud. Committee made us the grant; but Mr. Ladd's covert opposition prevented our availing ourselves of it. In the Spring of 1866, we again applied to the Mission for the means to support a native Pastor here; but he was again Delegate to the Annual Meeting, & again defeated it, so that it was not granted. But last Spring (67) both Mr Ladd & myself being present at the Annual Meeting, the Mission voted it without a dissenting voice. Indeed it was felt that being now alone in Smyrna, no question could any longer be raised upon the subject. And a Pastor for the Church of Smyrna seemed to be so pressingly called for, that the Mission agreed to make Smyrna a special exception to the rule they saw fit to adopt that every Church must pay at least one quarter of their Pastor's salary; the~~y~~ belief seemed to prevail that with a native Pastor, time must be allowed to strengthen & unite the Church, & to heal the wounds that had been inflicted.

This is the history of our Estimate for a Pastor here. At the same time, there were strong confirmations of its necessity given by several experienced Brethren who had an opportunity to pay special attention to the question. When Messrs. Riggs & Bliss came here in the Spring of '66 to investigate the unhappy differences which had arisen between Mr. Ladd & myself in connection with the Church, they strongly expressed the opinion that a native Pastor must take charge of the church. After them came the Ecclesiastical Council, & they were unanimous in the opinion that a native Pastor should be settled with the least possible delay; & until that was done they advised "the Church to choose one of the Missionaries to act as such for the time being." As they chose me, against the advice I gave them to select Mr. Ladd, I felt bound to accept, having promised to obey the decisions of the Council. I was blamed for this by Dr. Anderson, writing in behalf of the Pru. Committee. I believe their judgement was based upon insufficient data. However that may be, this circumstance also shows that they felt the importance of a *native* being Pastor of this Church.

No one, however, could feel this necessity more than myself, though I had consented to act as Pastor for the time being. I hastened therefore to secure the presence of a native Brother, who labored here for 6 months with great acceptance, the Com. ad Interim paying his salary & expenses. He did much to harmonize the discordant elements, & all the Brethren would doubtless have voted him their Pastor had he been able to remain. He had to leave us in March; & so deeply impressed were the Mission, & particularly the Com. ad Interim with the importance of quickly supplying his place, that, finding no other available man, they gave up the pet Pastor of Consple, Parsekh of the Vlanga church, Mr. Trowbridge's co-adjutor & right hand man. He spent the summer here very acceptably & usefully, & when he had to go, they sent me by the return Steamer Hagopos, who had supplied the Vlanga Pulpit during the Pastor's absence. This man too is very acceptable & could be settled at once over the Church did we not all think it wiser to wait. These three men, all my old Pupils, have proved how much better fitted a native is than a foreigner, to act as Pastor of the native Church.

And how is it elsewhere? Does not the experience of the whole Mission show that a native must labor as Pastor over each Church if that church is to prosper? Have they not a native for Pastor of the churches at the Capital, though they have a large Missionary force, so that they are able to supply the pulpits? If you imagine that I shirk work, you are on the wrong track. I never pass a Sabbath without preaching at least one Sermon in the native languages, even though I have a native Pastor by me. But I believe Bro. Herrick is the only Missionary in Constple who does this, the others only preaching occasionally, say once a month, & some never. The Church here is not large, some 25 only. But many special causes have kept it down, & I trust in the Grace of God that it will hereafter increase & prosper, if properly looked after. And the central position of this City, its paramount influence over the Peninsula, & the Islands, make it important that this should be an active, living, & working church.

There are other considerations, of no less importance, which bear upon the same subject. My time should not be devoted to this one Church, but to the whole field back of & around it. The Churches at Thyatira & Aidin take up much of my time both in correspondance, & in visits, & I shall yet have much to do there to remove the evil effects of former mistakes, & to render them prosperous & efficient. The Mission have decided that we have two new outposts, the one at Manissa, & the other at Koola, where we begin with a nucleus of 30 men, & have several Turks as serious inquirers; & the Prud. Committee have made us the necessary grant. I hope that the Mission will unite with me next Spring in asking you an appropriation for Denizly, where the call for a helper has been loud & long. I also superintend the labors of two active colporters who are scouring the field as far as Konia & Adalia, & along the seashore & Islands. I myself propose to be absent from home several months next Spring, & spend all the money I can scrape up in thoroughly reconnoitering this long neglected but interesting field; & I am the more anxious not to delay in doing this, as the Episcopalians have, of late, shown an inclination to step into our shoes, & reap where our Colporters have sown. (On the other hand, my health is very poor. My excessive labors & Missionary anxieties & cares are strongly telling upon me, & my eyes are the chief sufferers. Had I not visited Europe this Summer, I should probably have lost my right eye. As it is, I can scarcely see the words I am writing to you at this moment. The Doctors prescribe absolute rest, but work is more peremptory in its demands. I am doing as little as I possibly can this winter, & I hope to be rejuvenated by my tourings inland in the Spring.

I know not what I can say more. I implore the Prud. Committee to reverse their action. I cannot possibly do without a Pastor in Smyrna. Indeed, should you not give us the means to support one, I see no alternative but to give up Koola to the Episcopalians, & open the way for them by withdrawing our Preacher & Schoolmaster from Thyatira, & use the appropriation of the two for the support of the Smyrna Pastor. This would be a most disastrous step & put us back ten years. But it would be the least of two evils, in my opinion. The rules of the Mission allow me to do this, but I should be extremely loth to take a step which does not agree with the views of the Prud. Committee, as they have now been expressed. But I hope & trust that you will speedily cheer my heart with a letter announcing the decision of the Prud. Committee to make us a grant of $384 for Smyrna Pastor in 1868, as estimated by the Mission. Though we are so near the end of the year, I shall keep the Pastor here at any rate until your reply comes; for a suitable man is not easily found, & I dare not let him go.

Believe me, yours

Henry J. Van Lennep

P.S. I fear my letter is rather loosely put together. My house has been a hospital for the last fortnight, 3 children sick with the measles, & servant with brain fever. The children are having it hard, & we get little rest, day or night.

Smyrna, December 21. 1867.
Rec'd Jan. 15/1868.

Rev. Dr. Clark,
Sec. A. B. C. F. M.

Smyrna, June 5, '68.

Rev. & dear Sir,

I have, this moment, received from Rev. I. F. Pettibone Com^{ple}., under date of June 2nd, a copy of resolutions said to have been unanimously adopted by the late Annual Meeting of the Mission, respecting my relations to this Mission & referring to a letter addressed Jan. 13, '68, by the Com. ad Int. to yourself upon the same subject. – One of these resolutions provides that a copy of the above letter shall be sent to me.

Not having received a copy of the above-mentioned letter & being unable to divine its contents I now write simply to request you to hold the matter in abeyance until it has time to reach me & I can express to you my views upon the matter in question.

Allow me to remind you that this is not the first time that my course & motives have been misunderstood by some of my younger & more impulsive Brethren as the Records of your Office attest

And believe me,

Revd dear Sir

most truly yours

Henry J. Van Lennep

Smyrna, June 5, 1868.

Rec'd June 29.

Rev. H. J. Van Lennep. ✓

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Arm Mis. 14

Rev. Dr. Clark; Smyrna Sept. 4. 1868.
Secy A.B.C.F.M. Rec'd Sept. 26.

Rev. & dear Sir,

Though the little matter to which I desire to call your attention is strictly of a financial character, yet it is mixed up with other things to such a degree, that I conclude I ought to ~~ope~~ lay it before you rather than before Mr Ward.

While Mr Ladd was here, he, as Treasurer, kept the money contributed at the Monthly Concert. It was from time to time applied to such objects as were approved & voted by the contributors. As however Mr L. & I were the largest givers, we sometimes agreed to spend some of it for particular purposes without consulting the Meeting; thus, we paid $252 for rent of chapel in Aïdin for 1864

Rev. H. J. Van Lennep.

for which the Prud. Com. had made no appropriation.

You will remember that in the summer of 1866 we had an Ecclesiastical Council here, which decided "what individuals should be considered members of the Smyrna church." Mr. L. had promised to carry out the doings of that Council; but as soon as their work was done, he called together the men & women whom the Council had dropt out of the Church on account of their factious spirit, declared them to constitute the native Evangelical Church of Smyrna, received new members, & administered the Communion. About this time came a letter from Yozghat, addressed to the "Church of Smyrna", & inviting them to send a Delegate to the forthcoming Ordination in that place. This letter fell into Mr. L.'s hands; & thinking it a good opportunity to get *his* Church recognized by the Churches of the Interior, he kept the knowledge of it from me, & took out of the Monthly Concert fund p. 370 without

sking my consent or that of any body else, I sent
with it a Delegate from his Church to Yozghat. You
know how he came to be removed from Smyrna. Suspecting all was not
right I repeatedly & in vain asked him for the Books
in which were kept the Treasurer's a/cs; he went to
Constple, & it was only in February that thro the
efforts of Bro. Riggs I succeeded in getting a Book
full of scratchings, & with several pages torn out.
Having ascertained the loss in the Monthly Concert
Fund, I asked him to pay back the $370; which
he refused without however attempting to justify him-
self; Messrs Riggs, Bliss, & Pettibone applied to him
on my behalf, but to no purpose. At the Annual
Meeting of 1867, I spoke to him & so did several
of the Brethren in private; for regard for his age
induced me not to bring up the matter into our
Meeting to the attention of the younger Brethren.
He then promised that he would pay back the
money in case the Annual Meeting failed to

recognize "his Church". Of course the An. Meeting
fail to do any thing of the kind. But still he re
to pay. Not wishing to give the matter more pr
minence than it deserved, I quietly passed the
charge of $370 into the Treasurer's account at the close of 1867 hoping
that Mr. L. would as quietly pay it & say no more
about it. But I have just been informed that he h
refused to do so. My last resort is to you, & I no
request that you will kindly see that our little
Monthly Concert Fund be not deprived of this
sum. The case is so very plain that I will no
to argue it; I have never heard but one opinion
about it. Even Mr. L. has not as yet attempted to
justify himself. Believe me

Yours

Henry J. Van Lennep

Rev^d. N. G. Clark, D.D.
For. Sec. of the A. B. C. F. M. Smyrna December 19. 1868.

Rev. & dear Sir,

Yours of Nov. 14 respecting the pecuniary claims of the Church of Smyrna upon Mr. Ladd for ₱370 appropriated by him without their knowledge or consent, reached me a few days ago.

Permit me to say that it appears from your letter that Mr. Ladd's statements materially differ from those he has made heretofore. When he was at Const^ple, several of the older Brethren spoke to him of the matter at my request, & he always acknowledged that he was in the wrong. I have by me Brother Bliss' statement of his conversation with him, which is as follows:

"I have conversed with Bro. Ladd in regard to the use made by him of ₱370 belonging to the Monthly Concert Fund in defraying the expenses of a Delegate to the Yuzghat ordination. He declines to refund the money. He does not defend his action in the premises as right in itself, but on the ground that you have done as bad or worse. He acknowledges that if the money was to be regarded as subject to the control of the Smyrna Station, he ought not to have used it without consulting you; & on the other hand, if the money was subject to the control of the Smyrna Church, it should not have been used without a vote of the church," duly called, & having a quorum present. And he is not sure whether these conditions were regarded in the vote". At any rate he bases his defence rather on the rights of a belligerent; "Inter arma leges silent"."

I am not in the least aware to what Mr. Ladd refers when he claims that I have done "as bad or worse" than himself. Neither Messrs Riggs & Bliss, nor the Ecclesiastical Council, nor again Mr Washburn, when they came here to find a remedy for the evils produced by Mr. Ladd's extraordinary course, suggested that I had done the least wrong. This was all I could expect from my own Brethren. As for the Council of native Pastors, they, every one, repeatedly expreſsed to me their warm gratitude for the course I had pursued, & have since spoken of it with high eulogy.

I have felt it my duty to follow up Mr. Ladd about this matter in behalf of the Church. Gladly would I pay it myself, could I thereby bring this sadly wandering Brother to a sense of his spiritual condition. I am sorry that he should have left ~~here~~ behind him in Smyrna among the good & others, both native & foreign, a memory which has become "a bye-word & a proverb"; marring the good repute of American Miſsionaries. Truth requires me to say thus much. I hope he may be more fortunate in his present location.

Believe me,

truly, yours,

Henry J. Van Lennep

P.S. I have just received yours of Nov. 17, notifying me of my dismiſsal from the Service of the Board. As I do not wish to misunderstand you, permit me to inquire respecting the meaning of the following sentence:

"In view of the season of the year, & the time you may need to make the neceſsary arrangements for leaving the field, the Treasurer of the Miſsion is authorized to make you an allowance at the rate of your present salary to the 1st of May 1869."

I desire to know 1st whether my salary is to be cut off May 1st without regard to the health or the circumstances of my family? You are perhaps aware that married ladies cannot travel at all times, even when not out of health.

2d Whether you intend that I personally suffer the losses consequent upon an unexpected removal, such as house-rent, & the forced sale of my little property & goods?

3° Whether you propose not to pay my expenses & those of my family home, & the freight of such articles of clothing & furniture as I wish to keep? For as you do not speak of my travelling expenses, I have no authority to draw them from the Treasurer of the Mission nor he to pay them.

Please answer these inquiries at your earliest convenience & oblige

Yours,

Henry J. Van Lennep

Rev H J Vandemark
Recd. 19 [illegible]
Jan 12 1868
ans Jan 12.

Rev. N. G. Clark D.D.
For. Sec'y. A.B.C.F.M.

Smyrna January 14/69

Dear Sir

I wrote you a few lines on the receipt of yours of Nov. 17, making some enquiries respecting the instructions you communicated in behalf of the Prudential Committee. — I have, since that time, carefully perused your letter, & finding myself unable to fix the meaning of some other portions of it, I am compelled to apply to you in the hope that you will, kindly, remove my doubts. — You can well conceive that, when a man is required to relinquish the experience & influence, he has obtained through the arduous labors of 29 years in a miſsionary enterprise, to which he has been bound by ties of unusual strength & tenderneſs, it is natural for him to desire to know the grounds upon which a condemnation, has been passed upon him, so summary as even to set aside all enquiry into his own views of the case. —

Permit me to say that I have been unable to satisfy this desire by the perusal of your letter. — You, therein, state that "for several years past, there has been a want of harmony

& of cordial cooperation between myself & my Brethren". — I need not remind a man of your experience that no two missionaries think exactly alike upon all points of missionary policy; & you are, doubtless, aware that there exist differences, among us, upon questions of far greater importance, i.e upon the fundamental doctrines of the Gospel we preach. Now what I desire to know is, _what_ are "the differences of sentiment & practice," which form the ground of my dismissal?

Another sentence in your letter leads me to suspect that you are not fully prepared to answer this question. For you inform me that the action of the Prud. Com. has been prompted "by the very general, if not entire, unanimity of feeling on the part of my Missionary Brethren". — This information would coincide with the statement of my friend Dr. Poor, of Newark, that, in an interview held with yourself & Dr. Worcester, you represented to him that my associates were, by "secret letters pressing for my removal, & that all the Secretary could do was to reply: 'why, what evil hath he done? — if guilty, bring on your charges'." —— This statement was made to Dr. Poor long after you had received the Cont.le letter of Jan'y 13th /68, which, as you say, formed the basis of the action of the Prud. Com. — You, thus, confirm my own opinion of the loose & imaginary character of the charges contained in that letter, which would not be admitted even by a Turkish Cadi! — Your letter almost implies that you have some charge more tangible, definite, & weighty in reserve; & I only express the unanimous sentiment of all the good people I have consulted when I say that if such can not be brought forward, no other conclusion can be drawn than that this whole affair is the result of a party cabal by which worldy principles & practices are introduced into the holiest of causes & relations without regard to the interests of Xt's Kingdom & the Salvation of Souls!

I hope you will not think I have expressed myself harshly, or unkindly, for I entertain no feeling of the sort.

What I do want to know is, first, my fault; and besides this, the truth & the whole truth about this business. I hope you will think it worth while to spend a few moments in clearing up my doubts; I believe no harm will come of it but only good.

Believe me,

Yours

Henry J. Van Lennep

Smyrna, Jan. 14, 1869.
Rec'd. Feb. 11.
Ans Feb 12

#6 Translation of a letter written to a native helper in Akhissar (Thyatira), in Greek.

Smyrna, March 3d 1869.

Brother in the Lord,

I received your two letters of Feb 11 and 18, and have read what you wrote me respecting matters which had occurred in Akhiſsar. It is impoſsible for me to interfere directly in these matters, because the whole has paſsed for the present into the hands of the miſsionaries.

They ask me to explain everything, because they are not acquainted with them. But in respect to this matter I can only tell them the truth, which is that we left you to ask of the church a part of your monthly wages, but it appears from what you write that they did not promise to pay it and they therefore demand from you the money of the church which you had received.

But in reference to the memorial of which you write, I am surprised, because you long ago gave me to understand that you desired this thing. You seem to have forgotten that our society receives the money of the Presbyterian church and now that they are to be separated that church must take a part of the work. You are quite right in saying that the Society has spent a great deal in Akhissar; but you forget that it received that money from the Presbyterian church and consequently now that they are to separate should give the work to it. But the Presbyterian Church wishes to know whether the brethren wish and desire it (that church) for it does not wish to force anybody. I am sorry that you are the cause of the brethren not being willing to sign, because you misinterpret things to them. This is by no means for your interest. I beg you to read this letter to them: and to reflect on your true interest and that of your family. With salutations to our dear sister and Lydia, I remain

Your brother in the Lord

(Signed) H. J. Van Lennep

a native at Ak Hissar.
Smyrna March 3, 1869.
Rec'd May 17.
a ch 68

Smyrna March 27 1869

Rev. N. G. Clark. D.D.
Secy. A. B. C. F. M.

Rev. & dear Sir,

Yours of Feb 12th came to hand a few days since. I ~~can~~ take the liberty to remark briefly upon its contents.

1st Respecting the summary character of your proceedings in dismissing me from the service of the Board. I have carefully read the letter of the Com. ad. Int. of Jan. 13, /68 & whatever be my opinion of the nature of the charges contained therein, I find that the Prud. Com. have not, in reality, made them the cause of their action; they have not, certainly, employed the ordinary means to ascertain whether these charges are well founded or not; nor do they seem, by themselves, to have been deemed a sufficient reason for their action. The cause of this action is, in truth, to be found, as you yourself state, in the unanimous opinion of my Brethren that I ought to be removed. Now I find in this mode of procedure something which is quite opposed to my sense of right and justice. My Brethren are my accusers, and you have, also, made them the jury whose verdict must decide my fate. This is certainly contrary to every practice, both ecclesiastical and civil, in America. You cannot say that the Com. ad. Int. are my accusers & the Mission the jury; for the Mission have not inquired what I had to say in my own defence, but have given their verdict after hearing the Com. ad Int. alone.

Now I submit whether the Prud. Com. have, by thus doing, pursued a wise & proper course. They are aware that I claim to represent the views, on missionary policy, of the great majority, not to say the almost universality, of the native pastors and churches; also those pious foreigners of all nations, both clerical & lay, as well ~~as well~~ as the views of the Fathers of this Mission, which have been the foundation of its success. Is it not possible that I may be right and Brethren wrong? Did not moreover the fact that the good work has most palpably retrograded in the region around Constantinople during the last ten years, in which the new system has had a fair unimpeded trial, while in my own field the number of protestants has increased from 66 to over 600 during the five years I have been here, in spite of the efforts of my Brethren to hinder my success; — did not this glaring & acknowledged fact require the Prud. Com. to be upon their guard and not yield to the wishes of the Mission without a radical investigation? Why hasten to take so serious a step, when it is notorious that I have not pressed my own views, but have been willing to try the two systems by their results?

You are quite right in stating that I proposed in June last, to write to you in my own defence. It was then my purpose so to do. But when I reflected that the charges had been in your hand as early as the middle of Feb. and that you had not communicated them to me at the time of my writing, I thought I saw, in your course, a purpose to condemn me whether or no, & I preferred to throw upon you the onus of condemning me unheard. You must be aware that your predecessor, in the secretary's office, ever acted otherwise, he communicated to the person concerned anything derogatory to him, whether written by a missionary, or any one else; and I, myself, on the only occasion on which I thought it my duty to complain of one of my Brethren, handed a copy of my letter to Mr Ladd at the time that

I mailed another to Boston. You acknowledge having received letters from my Brethren derogatory to myself, which have never been shown me; and you complain of Dr Poor for calling them "secret letters". They were & are still secret to me, the person most interested in their contents, and the epithet is both just and true.

I wrote to Dr Poor a reply to Mr Washburn's letter, which I believe will be deemed satisfactory to any one who adopts the ground that I am not to be condemned simply because my Brethren are unanimous in their clamor against me.

(Such ground was once taken by the Prud. Com. themselves, when, as you stated to Dr Poor, they inquired of this Mission: "what? what evil has he done? if any bring on your charges." They did the same when they appointed Dr Booth a Com. to investigate the matter here & in Const^{ple}. Mr Bliss has informed me that the latter did not come on because he failed to meet with encouragement he had expected from Const^{ple}. I had, myself, written him warmly inviting him to visit us.

But you state that I had ample time, five months, in which to write all I wished to say, & if I did not avail myself of the opportunity, it is my own fault. To this I will reply by noticing:

2° The ground of my dismissal.

I wrote you, Jan. 13th of the present year, to inquire what was the ground upon which my dismissal was based. I stated that your official communication upon the subject failed to throw any light upon this point; that you merely stated that there was want of harmony in our views on policy, but did not specify the particular views or practices for which I was cut off. I reminded you that no two missionaries are wholly agreed on all points of policy, and that one missionary, (Mr Nutting), in the unanimous view of his mission, preached heresy of the most dangerous type; & yet these differences of views and practice had never been the cause of dismissal, nor had a unanimous protest against Mr Nutting's doctrinal errors led to aught but an inquiry.

There must, indeed, therefore, be something not far short of an awful of which I am deemed guilty and this I begged you to specify.

In your present communication, however, you avoid giving a direct answer to my inquiry. You refer me to the letter of the Mission of Jan. 13th/68, which does not, in any way, settle the matter, & to the unanimous action of the Mission, who declare "my continuance in this country a serious injury to the cause of Christ" an expression wholly indefinite & without point.

I have put the same question to the secretary of this Mission, & he has done better than you: he has made no reply whatever.

Permit me to say, my dear Sir, that if neither you, my Judge, nor the Mission secretary, the organ of my accusers & Jury in the case, can tell on what ground I am to be condemned, it is most unlikely that I should know. And it is because I never did know what to reply to, that I never thought it really worth while to make any reply. Let us know whereof you accuse us, & then shall we speak.

In your own language "bring on your charges" and they shall be answered. "No action can be taken without specific charges."

I dare not, in any respect, compare myself with my glorious & blessed Master. But I feal great comfort I fin reading, in the Gospel of John, "Pilate then went out unto them and said: what accusation bring ye against this man? They answered & said unto him: if he were not a malefactor, we would not have delivered him unto thee."

I cannot close without noticing your sketch of the causes, which led to my return to Turkey five years ago. I believe I know a little more upon that subject than you seem to be aware of. Should you desire to be more fully posted up, you can inquire of your predecessor respecting an interview he had, at South Hadley, with the late Dr Hawes, & what finally became the turning point of the matter. You will perhaps think that pecuniary considerations have, as is still the case, an important influence upon the affairs of your Society; indeed history seems to attach that characteristic to all religious corporations the world over. My connection with the Prud. Com. has now closed, after a continuance of nearly thirty years. When I first felt the power of the love of Christ in my heart, I heard his voice bidding me to return to the land of my birth and labor for the salvation of its benighted peoples. It seemed impracticable to come out alone and unsustained, and I sought a connection with your Society. For fifteen years, or more I found no reason to repent of my resolution. The harmony and mutual confidence which, from first to last, amid a great variety of temperament & ideas characterized my relations with Dwight, Goodell, Temple, Schauffler, Hamlin, Benjanim, & Everett are soothing to my heart, while set upon by the new generation of missionaries "as an injury to the cause of Christ in this land". The only reason I can find for the bitterness with which some of them are persecuting me, is in the injuries they have inflicted upon me, but which I have forgiven them, and in the obstacle which my presence here presents to their despotism. It would have been easy for me at any time to hand in my resignation and retire from such uncongenial companionship. But I feared to offend the Great Master by hastily withdrawing from my appointed work, and I have followed the advice of that now sainted man, who was once a pillar of your Society, but whom you seem to have forgotten "Never retire, but allow yourself rather to be unjustly dismissed".

Our paths now diverge. You will probably persevere in your present mistaken policy in Turkey until a more bitter experience has taught you more impressive lessons. For my own part, I shall endeavour still to follow the bidding of the Master in pursuing, wherever I may be, the great object committed to me, the moral & religious regeneration of the Levant.

Believe me
Yours
Henry J. Van Lennep

March 7 [illegible]

Great Barrington, Oct. 9. '69 —

Rev. Drs. Treat, Clark & Wood,

Secretaries of the A. B. C. F. M.

Rev. & dear Brethren,

I learn from an article, in the 'Church Union' of Oct. 2 that your Society has issued "circulars marked "private, not for publication, respecting myself. I do not know from which department of your Society such circulars have been issued & therefore address you collectively to request you to forward a copy of the above mentioned circulars.

Believe me Yrs. &c.

Henry J. Van Lennep

Rev. H. J. Van Lennep.

Great Barrington, Oct. 9.'69

Rec'd Oct. 11.

Ans " 12

Gr. Barrington, Apr 12/1880

Rev. N. G. Clark, D.D. Sec. A.B.C.F.M.
Boston.

Dear Sir,

I believe I need no apology for forwarding to you the inclosed translation of a letter written by Pastor Simon Utujian to Mr. S. M. Minasian, & communicated to me at his request, respecting the Ecclesiastical Council lately convened at Constantinople about the Vlanga church difficulty. The statements it contains are, some of them, of so unusual & startling a character that I feel it due to the Prud. Com. to afford them an opportunity to become acquainted with them. Justice to Pastor Simon, however, requires me to say that he did not expect that his letter would be seen by any one but Mr Minasian & myself. Had he supposed that it would be laid before the Prud. Com. he would doubtless

have modified many of the expression
he has now used. The letter, however, may
be all the more valuable to you as an ind
cation of the undisguised thoughts & views
a man of so solid a character & of so larg
an experience. His veracity & candor ar
now so generally recognized & acknow
edge by all parties, that it would be quite
superfluous to give my testimony on th
point.

I presume you have seen a copy of th
results of the Council which confirm the
statements contained in Pastor Simon's
letter, as well as the findings of the Counc
which convened a year ago.

Yrs. truly

Henry J. Van Lennep

Rev. H. J. Van Lennep

Gt. Barrington, Ap. 12. '70

Rec'd Apr. 16.

Rev. H. J. Van Lennep.

Great Barrington, Apr. 22, 1870.

Rec'd Apr. 25.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M., Boston.

Rev. & Dear Sir,

Yours of Apr. 18th has come to hand. I regret your continued ill health, & hope that your contemplated voyage will prove highly beneficial. I should have been happy to confer with you on the subjects to which you allude.

I believe that the unfavorable opinion you entertain of Pastor Simon's "candor & veracity" is not sustained by the judgment of those who have known him best. I have myself been personally acquainted with him for nearly 30 yrs. & have been on intimate terms with him ever since he entered the ministry as pastor of the first chh. in Turkey & successor of his lamented Bro., Pastor Apisaghom. He enjoyed the unlimited confidence of the first generation of missionaries, & if any doubt rested at

one time upon the soundness of his judgment, it was dissipated long ag
Your present miss^{rs} at the Capital, have had "difficulties" with him, but th
have all referred to your new policy, & its full carrying out by younger
men. Pastor S^{d}, beside his moderation, has proved the purity of his motives, & the
high character of his principles by his sufferings on account of them. Pe
secuted on the one hand, by the enemies of the gospel, & opposed on the
other by your miss^{rs}, he has repeatedly been reduced to most straiten
ed circumstances, being at times mainly supported by a couple of
cows, whose milk he himself carried daily to the doors of his custom
It is my deliberate opinion that in all matters affecting the progre
of the gospel in that land, his judgment is as valuable as that of all y
miss^{rs} at Const^{ple} put together. He was constantly consulted by th
until a very recent period, when the extraordinary encroachm^{ts} upon
the repeatedly acknowl^{d} rights of the native chhs, became an insuperab
obstacle. —— I believe that your endorsem^{t} of Mr. H. & his associate
in what you are pleased to call "the Vlanga chh quarrel", will produce a

very unfavorable effect in Turkey. It has been heretofore supposd that the agency of the three youngest of your men at the Capital, in this business, was fortuitous, & that the older members, while disapprovg of their course, did not think it best to withdraw their moral support. Their requirg the members of the Vlanga chh who were in their pay, to bring about a schism – their denyg the use of the V. chapel to the chh. & school – their refusal to cooperate with the chh. in callg a Council, a yr ago, – their callg a general conference in Augst. – thr recent convening of a Council, & ~~the~~ them takg an active part in its deliberations, were regardd as so many acts of interference with the ecclesiasiastl affairs of the chhs, which the Society would repudiate as soon as they came to thr. knowledge. Your prest. endorsemt of Mr. ~~H's~~ Herrick's course, however, will naturally be interpretd, in connection with your official utterances, as an approval of the entire course of the Mission in the V. chh. business. Taken in connection with the Report read by Dr. Wood at the last Ann. meetg of yr. Socy, I foresee that the charges of want of veracity & fidelity to promises, which have become rife throughout Turkey against your missrs, will now be applied to yr Society, & the breach will thereby become wider & more hopeless. This entire ~~V.~~ Vlanga business has done much to extend the dissatisfac-

tion already exist^{g}. In /67, at the Meet^{g} of the Ev. Alliance at Amst., Mess. H
& Green assur^{d} the public that the disaffection was confin^{d} to 4 or 5 chhs in & about Cstple
They must be aware, by this time, that it is as rife in the Central Miss^{n}., & Mr. Wheeler who
joic^{d} some time since, that no N. Yk. D. Ds could reach *his* field to disturb his repose, ha
broadly hint^{d} that the "new ideas" have enter^{d} even his own "Eden", a fact I knew 10 y
ago. — If you are acquaint^{d} with the hist^{y} of the Armen^{s}, I need not inform you t
both the laity & the lower clergy, have ever been zealous defenders of the ecclesiast^{l} r
of the people. The contest which began several cent^{s} ago, has result^{d} in the success of the people over
higher clergy. The purer gosp we have introduc^{d}, has increas^{d} this feel^{g}, & since we have been am
them, a strong national spirit has arisen, which has grown in intensity every year. It requi
no spirit of Prophecy to foretell the consequences of the present policy & course of your Society
upon your influence for good, among this people.

Believe me

Yours

Henry J. Van Lennep

Can the Board be kept out of debt?

This proposition involves two distinct questions — First how far the Income of the Board can be regulated & depended upon — Second How far the Expenses of the Board can be made to correspond with the receipts —

The first question is one which relates altogether to America & must be discussed & decided by those who are on the ground — Still it may not be amiss for us to offer the following suggestions for your consideration —

1st It seems desirable that arrangements should be made with the churches to equalize the monthly receipts — to obviate the evidently absurd juxtaposition of $60.000 recd in July & 6000$ recd in August — This difference seems to result from two causes — First the want of a systematic organization among the churches as to the time of taking up contributions — Second the system of inducing contributions by centering all the interest of the church upon the question "Will the Board be in debt July 31st?"

Has there not been an unhealthy excitement produced in the church during the last few years — by this system of agitation — Have not mens minds been somewhat turned from sympathy for the missions to a sympathy for the Board in itself considered —

Receipts may be kept up for a few years by a system of Excitement - but men must inevitably become tired, in time, of having their feelings appealed to in this way.

We would ask then - Cannot the church be organized so as to make their contributions at stated times throughout the year an Cannot some system be devised to equaliz & render permanent & conscientious the inter in the Missionary work, among contributors so that they shall give for the love of Christ not from a mere evanescent sympathy for the Board in Boston?

2d Suggestion. Is it not possible to devise some pla by which the ministers & churches shall beco more directly responsible for the amount of their contributions.

The whole responsibility ~~of keeping~~ now rests upon the Committee in Boston - the doubl responsibility of keeping up an interest among contributors & guaranteeing a certain amount of money to the Missions. May not both these be in some measure thrown upon the churches

The present plan seems too much like a manufactory owned & managed by the Committee in Boston in which Pastor & churches are the irresponsible operatives - by means of whom the Board is to accomplish its Ends.

It is a well known fact - which we contin

-ually see illustrated in every day life - that where there is responsibility there is sure to be interest - As it now is the church feels but little direct responsibility for the support of its missionaries -

But cannot the churches be induced to say - "Next year, in such a month, we will contribute at least so much to the Board We will undertake to keep alive an interest in the missions - as our missions We will be responsible for so much - We will give as much more as we can" - Let a pastor & church say this - let the sum agreed upon be within bounds - based upon the last year's actual subscriptions & it seems to us that the result would be certain - there would be responsibility - there would be new interest there would be sure contributions -

3d Suggestion. In connection with some plan like the above cannot a new interest & vitality be given to the Monthly Concert among the Churches connected with the Board.

4th Suggestion We are so fully persuaded that you are doing all in your power to reduce home expenses that we simply suggest here that this subject has also been much in our own minds -

The Second Great question is Can the Expenses of the Missions be made to correspond with th income of the Board?.

We reply that if the income is ver variable or uncertain - the Expenses can no be controlled by it - in any way not absolut suicidal. but that if the receipts can be accurately Estimated it will be very easy to conform the Expenses to them -

The first part of this reply hardly nee comment. It may be well however to prac tically illustrate it - Let us take an interior Station in Turkey for Example - Some Estimat must be made to commence upon. So we Estimate that we can safely depend upon 2000$ for this Station - with its out stations -

It is divided as follows - Two mission families receive 500$ each - a native Pastor 250 - a Teacher 150 - For rent of a building used for School-house - Chapel & Teacher or Pastors residence - 100. We have 3 small vil lage out stations - at ~~a~~ each one native help who is perhaps both Teacher & Preacher - We pay the 3 altogether 375$ & 30$ for the houses they occupy - The balance of the money we need for Missionary tours among the 200 villages in the field where there are no Native Helpers & for a few incidental Expenses -

Now, so far as we know, the universal

rule in our Mission is to fix every salary whether of Missionary or Native, at a point just above the starving point i.e. Each has barely Enough to live upon —

Thus we commence the year - but in May we are notified by Mr Gordon that we must retrench - say 20 % — Now where shall we retrench — It is impossible to reduce any salary for we reduced these to the very lowest point at the outset — We have already from necessity paid our rents in advance We may save a few dollars by remaining at home & doing no missionary work outside the city — but this is not one quarter of the 20 % — Only one alternative remains — We must dismiss some one — But Turkey is not America — In America we may dismiss a man today & tomorrow he will find something else to do — In Turkey it is not so — Here everything is dead - every place is full to overflowing — moreover there are systems of trades & a thousand other obstacles to change

A few weeks ago a man employed sometimes by Dr Hamlin was seized in the streets of Consple & thrown into prison on the suspicion of his having worked as a painter - when he was only licensed to be a tinman — the only proof against him — being a large spot of paint on his pantaloons —

If we dismiss one of these helpers

today - next week he will starve - in spite of himself - He cannot find new work. We have never paid him enough to enable him to lay up anything - His Protestant brethren are themselv all struggling with poverty.

All that we can do then is to say. "Brothe we can support you no longer. After 4 or 5 months or as soon as you can find any thing to do. You must leave us -

Suppose now that in 4 mo. he find work & we dismiss him - We have now lost a valuable helper - we have probably destroyed partially destroyed at least the work in whic he was engaged. And what have we gained Nothing but his salary for 3 mo. The result of our attempt at retrenchment has been a saving of possibly 5 or 6% instead of 20. the dispersion of a church & school & the partial destruction of the work of years -

It is obvious then that each Station must have some fixed sum to expend upon for the year. a sum known to them some time before the commencement of the year. In view of this the system of Estimates and appropriations was adopted -

Suppose now that the estimated receipts have been determined up & the appropriations made out within this sum

How can the Expenses of the Board be kept *within these appropriations*? We unhesitatingly say that they can - provided the appropriations have been properly made out -

By way of showing the practicability of this - let us consider the expenses of the Board under their various heads -

I *Home Expenses* - including salaries - cost of publications and miscellaneous expenses - It needs no argument to show that all these expenses can be accurately estimated & perfectly controlled - they undoubtedly are so now -

II *Expense of New Missionaries*. We are not aware how is item of expense is now regulated at the Mission House & are compelled to speak of it from our point of view -

We say then that this should form a part of the yearly estimates as much as any other expenditure - When appropriations are made out - the question should be asked "How much can we allow next year for new missionaries? In view of the wants of those already in the field how much shall we deduct from their estimates to send out new men?"

Let the sum be determined upon after proper consideration & then let the number of missionaries sent out be controlled by the funds on hand - The average expense of each new new missionary can easily be estimated from the accounts of past years -

Limited [illegible]

It does not seem to us that the present theo at the Mission House - as we understand i is a correct one - i.e. to send out every piou young man of reasonable abilities who offers himself - without regard to funds -

no.

We say unhesitatingly - send out n more missionaries until the debt is paid. Every new family sent to this field costs t Board about 2000$ before it comes int the regular appropriations for the Mission. Now if the Board can give us all we ask fo & send us new missionaries besides - very wel but to cut down the estimates & reduce our prese Native agency to leave a margin for 4 or 5 ne Missionaries at 2000$ each. would be a seri injury to our work -

We say this with reference to the prese Emergency - We refrain from entering into a full discussion of this theory because it is asid from our present plan - Here we only urge the possibility & propriety of controllin this item of Expense as strictly as any other! -

III Expense of Missionaries returning to America. Sicknes death & other imperative reasons must often tak Missionary families to America somewhat un expectedly - wh puts this item of Expense m beyond the control of the Board than any other - Still we believe that the average an nual Expense from these cause including all othe missions must be about the same - so that it wld be easy to include in the annual appropriations a sum wh would cover this expense

V *and most important is the expense of the various Missions*. Can these be accurately estimated? Again we answer in the affirmative - Our present system is in the main well adapted to accomplish this - The Annual meeting of 1860 makes out careful estimates for 1861 - these are re examined at the Mission House and the appropriations are based upon them - These are received by the mission before the commencement of the year and Station then knows exactly how much money it can receive during the year - They make their plans accordingly & in this mission no Station can receive from the Mission treasury more than the amount of its appropriations under any circumstances whatever. Each Station draws each month one Twelfth of its annual appropriations & no more. It had been found experimentally practicable in this mission to enforce these strict rules - We say then unhesitatingly that all regular Station expenses can be kept within the appropriations. They have been kept thus during the past & present year - These expenses include Missionaries Salaries - Salaries of Native Helpers - Rents - Expense of Education - Missy Tours - & Incidentals

Two or three other items of Expense exist in this Mis which should be noted -

1st. Change of Stations. Our numbers are so few & our field so large that almost every annual meeting finds it necessary to change the Stat of some missionary - a change wh necessar involves considerable Expense - an Expense of course unforseen & unprovided for in the Estimat

As these changes must be made in Summ if at all - almost immediately after the Annu Meeting - the only practicable way of providi for this Expense seems to be - to insert in the Estimates a sum sufficient to meet any contingencies of this kind - 3 or 400$ a yea wld probably be more than sufficient in this Mission - Were it practicable it wld seem still better - that no actual change of Station shld be made until the Expen had been regularly provided for in Boston

Such a delay wld in many cases serv as a check upon hasty & unadvised chang wh are always to be avoided when possible -

2d - Publication Dept. It is sufficient to say that the Expen in this dept are more easily controlled than in any other -

3d. Advance Rents. For reasons well known to you it is often impossible for a missionary to hire a h in a heathen city unless he will take it for fr 3 to 10 years & pay rent in advance

The Annual Rent thus paid is of course deducted each year from the Missionaries Sal-

It is our opinion that these advance rents should be provided for in small missions by a suitable foresight in asking with the annual estimates for the advance of the sum wh will probably be needed

In this Mission we think the Mission House should not be troubled with this question at all. With the rents already paid in advance as a capital to start upon it wld be easy for the Treasurer here to provide for any such calls in the future. A Rent a/c in that case wld be opened - annual payments from missionaries cr'd to this a/c & advances charged to it - No Rent shld be paid however without the vote of the Com. ad interim & the whole account should of course be reported semi annually to Boston - for approval -

4th. *Special Grants.* These additions to regular appropriations have proved in times past a fertile source of debt to the Board - Dr Anderson has already called the attention of the missions to this question & we fully agree with him that no special grants should ever be made beyond the appropriations - This rule *can be carried out* & we believe it an absolute necessity -

5th Losses by Exchange. This subject too has been so ful
developed by Dr. Anderson that it is only necess
for us to add that his suggestions are al
together feasible & should hereafter be carried o

Each Mission should insert in its a
nual Estimates a sum sufficient to m
any probable loss from this source - & the home
Treasury should be liable only for the app
priations as they stand in dollars - If the
Treasurer in Boston remits regularly so that
there are no losses on this account - the regu
Exchange can be very accurately estimated
beforehand - Of course this rule does not
apply to any variations of Exchange in Boston
but simply to our losses on Sterling Bills -

These Expenses above name
complete the list of Expenses ordinary &
Extraordinary to which the missions are liab

We have thus considered in
dividually all the Expenses of the Board
Home Expenses - New Missionaries - Returning Mission
& General Mission Expenses - and have show
that all can be provided for & controlled
the proper application of the present system
of Estimates and appropriations -

Thus our second great question is
fully answered - so far as Expenses are con
cerned the Board can be kept out of
debt - The absolute answer to this question

is left to depend wholly upon the simple question of Estimating & regulating the income of the Board in America –

This is a problem wh we will not venture to approach – We have already offered the few suggestions we have to make in relation to it. But we humbly pray the God of all wisdom & mercy – may direct the Committee to the true solution of it –

In conclusion you will allow us to add that we feel that the present pecuniary distress of the Board – however trying it may be at home & abroad – is not an unmitigated evil – In some respects it is proving a blessing in disguise – It is rousing the Board at home & more especially the Missionaries abroad to a thorough investigation into all their Expenses & the introduction of a still more rigid Economy in their outlays –

It has opened the eyes of the Natives to our true position – proving to them as words have never sufficed to do – that they must learn self-reliance – that the Missionaries are poor themselves & cannot command unlimited funds –

It has moreover awakened among them a warm & hearty sympathy for the Board

They feel that this is our day of trial – & are ready to a greater extent than ever before to give u their sympathy – their aid & their prayers –

Thus do all things work together for goo to those who love the Lord Jesus Christ & wh are humbly striving to do his work in the wo

Most Sincerely Yours

George Washburn

Treas No Am Miss

This letter has been read to the Com. ad Int. & was fully endorsed by all present.

G. Washburn

Sec. Coml St.

George Washburn, Treas^{r},
Views on the question of the Debt,

Apr 12/60
A May 1/

(Copy) 257

Treasurers Report Ar. Arm. Miss. 1860.

To the Annual Meeting at Kharpoot.

As the Treasurer is unavoidably detained from the Annual Meeting this report will be made as full as possible.

The total receipts and expenses of the Mission for the year ending Dec. 31. 1859. were as follows.

	Receipts	Expenses.
American Board	1,548,352.02	1,781,098.37
T. M. A. Soc.	132,247.	192,366.28
B. & F. Bible Soc.	103,691.88	82,098.43
American Bible Soc.	122,097.	84,473.40
New York Tract Soc.	43,026.	44,161.81
Boston Tract Soc.	11,350.	1,515.
Bath Fund	51,254.75	21,283.86
Book. Department	68,535.70	68,535.70
London Tract Soc.	37,070.32	33,626.54
Montreal Fund	4,086.	10,396.15
Ptrs.	2,123,720.67	2,319,555.54 Ptr

Thus the expenses of the Mission in 1859 amounted to $102,183.06 — this being $6,523.76 less than the expenses of 1858. the report last year not including the Book Dept. This falling off is mainly in the amount of work done for the Publishing Societies — but the expenses of the Board and T. M. A. Soc. both fall short of what they were in 1858.

The receipts above in the Book Dept are the total receipts for sales in 1859. The Expenses includ the amounts paid the other Societies for Books bought by us.

Expenses. The principal items of expenses are as follows

Missionary Salaries.	670.585.57
Native Helpers (not including those pd. by Bib Socs)	431.532.39
Education. Seminaries and Com. Schools.	120.951.09
Rents. Repairs and Purchase of Real estate.	176.083.13
Expenses of new Missionaries	112,297.47
Amts. paid for Special Grants bal. of outfits &c.	125.152.
Expenses of Missionaries returning to America – Clark. Hutchinson Plumer and Parsons.	40,493.75+
Expenses of Missionaries changing Stations – Trowbridge. Pettibone, Winchester & Miss Tenney.	15,273.57+

Liabilities The liabilities of the Mission Jan 1st 1860

were (of wh. borrowed money 140.397.62) —— 395,238.10

Available Assets — 375.125.15.

Unavailable " Cesarea Station 8.033.91.

Sivas " 7.637.13.

Old balance vs Salonica St. 4441.91 = 395.238.10

The available Assets include the following items

Balance due from J. M. Gordon Treas.	245.499.96
Cash on hand —	13.836.
Due from other Societies and Missions	81.023.51
Loan to Mr. Van Lennep by vote of Com. ad Int.	10.592.18
Sundry small balances due	24.173.50
	375.125.15

Last year (1858) the liabilities were 383,028.73

The available Assets 91.822.68

Amt. of debt above available assets 191,206.05

This year (1859) debt above available assets – 20.112.95

Debt The large debt due the Ottoman Bank Dec. 31st was paid Jan. 2nd since which time the Mission has owed the Bank nothing and the Treasurer has thus far this year found himself able to meet all the expenses of the Mission without borrowing

This unprecedented state of things has arisen from the realizing of most of the available assets mentioned above — and the fact that most of the Stations have not overdrawn.

The attention of the Mission is called to the balances against Cesarea and Sivas stations —

Cesarea Station The balance against Cesarea St. is 8,033.91. This debt was incurred by the purchase of a house by one of the resident Missionaries and was thrown upon the Treasurer without his knowledge or consent. chiefly by a draft on Smyrna. — Cesarea Station has arranged with the Treasurer to liquidate this debt during the present year, but the Mission should thoroughly discuss this case in its various bearings — It was *not* an intentional wrong on the part of the brother at Cesarea but it seems to have been an error of judgement & the Mission should take this opportunity to express its general disapprobation of the purchase of property for missionary residences. also to forbid any purchase of property without the consent of the Mission also to insist that no Station should draw money from another Station, to any amount — without the consent of the Treasurer.

Sivas Station. The balance against Sivas is 7.637.13 which is I believe a personal debt of one of the brethren there. It was incurred from the necessity of the case without the knowledge of the Treasurer and should be considered by the mission — as it must be met by that station during the present year.

The circumstances of sickness and changes under which it was incurred can be explained by the brother himself.

Salonica St. The debt of Salonica Station is due from Messrs. Marcussohn and Rosenberg of the Established Church of Scotland Mission. It is rather doubtful whether it can ever be collected in full.

T. M. A. Soc. The amt. of charges to the T. M. A. Soc. during the year including Mr. O'Flaherty's salary not including any charges to the Bath Fund was 172.366.28 a sum considerably larger than the amount of the contributions so that they were in debt to us Jan. 1st 78.780.52 Pre including an amount due Mr. O'Flaherty and not including the money in the Bath Fund.

In view of this very large indebtedness and the discouraging tone of Mr. Birch's letters it was thought necessary to reduce as much as possible the expenses chargeable to that Soc. during the present 6 months — A circular to that effect was sent to the various Stations & the suggestions in it have been carried out as far as possible through the mission

Since the date of that circular things have changed some what for the better. — The debt has been paid and about 100 £ Stg. advanced towards this Years expenses.

It is probable however that notwithstanding the reductions of our forces the charges on the T. M. A. Soc. during the present six months will amount at least to 500 £ T.

In view of all the facts in the case we feel assured that we can not safely rely on more than enough this year to pay this balance and give us say 500 £ T additional.

The Treasurer therefore recommends that the estimates for the last six months of 1860 be kept _within_ 500 £ T.

Plan for Estimates It is also recommended that the Estimates for 1861 be made out on the following plan. — We could undoubtedly use to the greatest advantage during the year 2000 £ T. We need this sum. We may hope to get it although we can perhaps hardly expect it — We should at least ask for it — Let the estimates then be made out on this sum as a basis. These estimates will be transmitted to the T. M. A. Soc. in London as an expression of the wants of the mission.

But as it is impossible for us to advance large sums for them and contrary to the rules of the Board to expend money chargeable to other Societies before we receive it — these estimates must not form the basis of expenditure by the Stations.

Let it be understood that the Stations can not depend upon more than 37½ percent of their estimates – or in all 750 £T for the year. Let this be the basis of actual expenditure by the Stations until they are informed by the Treasurer that they can safely ~~expend~~ increase their expenses to 50 – 75 or 100 per cent of the estimates. It shall be the duty of the Treasurer to inform the Stations in the month of January or as early in the year as possible whether or not they can increase their expenditures and how much.

Protestant Community. It was voted at the last Annual Meeting that the debt of the Protestant Community should be charged to the Hamlin Fund – the Missionaries becoming personally responsible for its repayment. – Also that we would endeavor to raise for them 20,000 P. for their current expenses during the year – These votes have been carried out. – Chiefly through the efforts of Messrs. Dwight and Hamlin subscriptions have been raised to the amt. of 20,000 P. and paid over to the Community. The amount of the debt

chargeable to the Hamlin fund was	37,052.79
This has been reduced by	15.000
Leaving the present debt –	22,052.79

At the end of 1859 it was found that by the careful management of Messrs Hamlin and Riggs a sum amounting to 15000 Ptr. had been saved from the appropriations of Bebek and Hasskeuy Seminaries - By the advice of the Com. ad Int. this sum was passed to the credit of the debt of the Protestant Com. unless the Prudential Com should object to this arrangement. They have acquiesced and the sum has been credited as above.

The above balance of 220 £T. from the Hamlin Fund is needed immediately by the Hasskeuy Church and it is earnestly recommended that the mission arrange for its payment in accordance with the suggestions of Dr. Anderson.

H. O. Dwight.

It was voted by the last Annual Meeting and also by the Prudential Committee that it was necessary that the Treasurer should have an assistant. The committee having found it impossible to secure a proper person; with the advice of the Com. ad Int. and the subsequent approval of the Prudential Com. the Treasurer has secured the services of Henry O. Dwight for the present year as clerk in the business dept. No arrangement has been made beyond the present year but it is to be hoped that he may be induced to remain permanently in the place and a small sum for his salary has been placed in the estimates for 1861

uditing of Accounts

In a letter to Dr. Anderson under date of Feb. 1st the Treasurer called the attention of the Prudential Committee to the present unprotected state of the mission Treasury, and suggested that some additional means should be taken to secure the Treasury from all possible losses resulting from carelessness or dishonesty on the part of the Treasurer.

In reply - the committee recommend that a new system of auditing the accounts be introduced - which shall be so thorough and careful as to secure the correctness of the books.

As it has not been possible to arrange this matter fully it is suggested that the Mission direct the Com. ad Int. to arrange as soon as possible for such a system of auditing the accounts as shall secure the mission from any danger of loss from the misappropriation of its funds. It is no less necessary that the Station treasuries should be carefully administered and the Treasurer has learned with unfeigned regret that at certain stations, one of the missionaries considers himself in no way responsible for the use of the funds, simply because he is not the Station Treasurer. This is fundamentally wrong and cannot be allowed to continue. Some way must be devised to make both members of the stations responsible for the use of the funds. But as there is naturally some delicacy felt by younger members as to interfering with the older when he chances to be Treasurer it seems necessary to make it his *duty* to look after the funds. It is therefore recommended that the mission pass a vote requiring each station where there is more than one missionary to have an auditor as well as a Treasurer and instructing the Mission Treasurer to accept no accounts which are not signed by both the Treasurer and Auditor.

Delegate to So. Arm. Miss: It will be necessary for the mission to appoint some one as delegate to the So. Arm. Miss. next year and to insert an estimate for his expenses.

Dr. Anderson The Treasurer begs leave to call the attention of the Mission to several suggestions which have been made at various times by Dr. Anderson.

Loss by Exchange It has been requested that hereafter an estimate be inserted by the Mission to cover losses by Exchange. It will be the duty of the Mission then to insert in the estimates for this purpose a sum equal to 1/8 per ct. on the sum total of the estimate for the year this being the amount paid by the Treasurer for Commission and Brokerage on all Bills of Exchange sold.

Special Grants. The Mission should bear in mind that no special grants will be made this year. If any are asked by the Mission they must form a part of the estimates for 1861.

All who desire to see the Board free from debt must fully approve of the stand taken by the Prudential Committee on this point as heretofore there has been no more prolific source of debt than this.

3 Advance Rents It is to be feared that heretofore sufficient effort has not been made to avoid the practice of paying rents for long periods in advance. Serious losses have fallen upon the mission by these old customs of paying advance rents purchasing and building houses for missionaries.

The mission should take decided ground against all these things and lay down the rule that they are to be avoided whenever it is possible.

It should especially be understood that no missionary hereafter shall enter upon any contract of this kind without the consent of the mission or Com. ad Int.

The mission will remember that in the estimates for next year the salary of each missionary is to be put into the estimates in full without regard to rents, and any missionaries living in houses, owned# or rented by the Board will pay their rent semiannually to the Treasurer.

In short Rents for missionaries' houses are not to appear in the estimates in any form whatever. All questions of advance rents are to be altogether aside from the regular appropriations.

There are several items of Expense in this Mission which are now beyond the controlling influence of the Treasurer. The mission should carefully consider whether there has not hitherto been too great negligence

{# The Treasurer is in doubt about}

on these points. The expenses of Missionaries changing Stations is often enormous and should be seriously considered when any question of change comes up and when a change is made the most conscientious economy should be practiced.

The expenses of new Missionaries too ~~are~~ are often unreasonably large — at present the average expense of every new missionary and wife sent to this field is about 2000$ before they come into the regular appropriations.

It would be well if some plan could be suggested to limit and control their expenses.

As to all the expenses of the Mission we cannot too frequently call to mind the fact that it is the Lords money which we are expending collected mostly in very small sums from his children in England and America confided to us with the full assurance that no dollar or dime of it will be wasted or misspent. It is a solemn trust. May God give us grace to execute it aright.

In conclusion it is due to the mission to say that very great progress has been made during the year, in introducing the strictest economy into every branch of our expenditure. It is only necessary to persevere faithfully and conscientiously to the end.

This progress is due to the sympathy and coöperation of all the mission; and the

12

Treasurer feels most deeply ~~grate~~ful to all for their unvarying forbearance and christian sympathy in the discussion of difficult questions connected with his department. The experience of the past year has certainly strengthened the bonds of Christian brotherhood which bind us together and we enter upon a new year with the full assurance that it will be a year of progress economically as well as spiritually

George Washburn
~~Treasurer~~ Mo Ann.

Const^ple April 21st 1860

Mr Geo. Washburn
Copy of Rep. on Treas.
Rec^d Augt 9, 1860.
ack'd Jan. 17, 1861
[illegible]
Important facts & suggestions
W

258

Constantinople Aug 21. 1861

Rev Dr. Anderson
Secty A B C F M.

My dear Sir.

Inclosed you will find a doc' which the Pera church has just published to the world & also a paper prepared by a Com. of the Station with the aid of Dr Hamlin - which contains some of the more important facts bearing upon the statements in the Pera manifesto. This paper is not designed for publication & it is the earnest wish of the Station that it should not be published - for we would of all things avoid a newspaper controversy with the Pera church - than which they would like nothing better - We have addressed to them a private letter of remonstrance & sharp reproof in the most decided language & there we shall let the matter rest for the present at least - Still I presume the Station would feel that you must be the final judge as to the necessity of publishing any thing in America

My own opinion is that by their present course the Pera church hope to bring about a union between themselves & the rebellious "Young Armen party in the old church. You are probably al aware that there are in Constple & Smyrna very many influential young men who are inclined to break down the power of the Ecclesiastics & to some extent reform the old church. They are fiercely persecuted by the hierarchy & have some friendly feeling undoubtedly towards the Protestants. I presume they would be glad to renew the offer once made to Dr. Hamlin by influential Armenians for a compromise - by which they would yield everything except the worship of the Virgin Mary - & join us — Time alone can show the result. I believe the leaders of Pera chu would be willing to yeild to important changes to gain over this party - As to the past - the dissatisfacti of Simon & others has come solely from their desir for money & power.

In haste

Yours Very Truly

George Washburn

Constantinople Aug. 21. 18

Rec'd Sep. 14,

Rec'd Jan. 25, 1862

Constantinople Sept 10. 1861

Rev R Anderson DD
Sec ABCFM &c

My dear Sir

Your letter of July 31 was recd in Constple on Wednesday last & was considered at a special meeting of the Com. ad int. on Saturday.

I need not assure you that we all feel full sympathy with the spirit of your letter - Of all things we deprecate another large debt. We believe it to be a duty which we owe not less to Providence than to ourselves & the churches to keep the expenditures of the Board within its income.

Nor should we regard it as an unmitigated evil if we were compelled by want of funds to reduce our expenditures to the simple amount of the missionaries salaries - We should not make this reduction of ourselves - without a plain manifestation of the will of God in the matter - but I am not alone in believing that it would have been far better for the missionary work in Turkey if we had never had a dollar to expend beyond our own salaries+; except for the publication & circulation of the Bible.+

~~Dr.~~ Goodell expressed this opinion at our las meeting. Mr Hamlin said very much the same thing & some of the best of our Native Brethren in Constple have themselves told me that it was their own feeling)-

Such a reduction would imply a complete change in the theory of Missions in Turkey but if Providence forces us to it by cutting off our resources we shall simply feel that an all-wise God knows better than we, how his work can be best carried on in Turkey. We shal labor as joyfully & as hopefully under the new plan a the old.)

I am happy to be able to inform you that at this Station we have already made important reductions in our rate of Expenditure for the present 6 months & are now preparing to make other throughout the Mission. At the Interior Stations th has been a great unwillingness on the part of so to make any changes whatever, until positive orders to that effect were received from you.

I cannot of course inform you now of the exact amt of the reductions which will be made in this mission on the 6 mo. appropriations - but will indicate them as nearly as possible.

I The Salaries of Messrs Schauffler. Riggs & Goodell will henceforth be paid almost in full by the Bible Societies. I have nearly completed the arrangements necessary for this change with the agents of the two Societies. We also drop the app- for "2 teachers for Missy children"—

II In the Publication Dept. no change will probably be made for this 6 mo. except about 100$ for one Translator—

III The Seminaries at Bebek & Hasskuy have both reduced their expenses by dismissing the native teachers & a large proportion of the Scholars. Hasskuy retains 10. Bebek 12. The expenses for these will be met _in full_ by special funds now in my hands—

IV The Miscellaneous expenses for Postage &c. &c will be about _one fourth_ of the sum app. for them.

V We hope to receive from the F. M. Aid Soc - the London Missionary Society &c funds enough to support in full our Native Pastor & Helper at this Station & We have reduced our Common School Expenses more than half.

The total reduction for the 6 months on this plan will not fall short, I think, of 7000$ Spanish.

As to the Interior Stations your letter has come to us so late in the year that they have _at best_ but 3 months in which reductions can be made & it will be very difficult for them to make many changes even during those months — as a native helper, whether teacher or preacher, cannot be dismissed without some notice. We have therefore proposed to the Stations to make every reduction possible & the to transfer as large a portion of their actual expenses to the T. M. Aid Soc. as the funds rec'd from them will

If our receipts are as large in England as I anticipate this may possibly make a further reduction in our expenses of some $3000 — So that the whole am't charged for the 6 months √ will probably fall some $10,000 within the appropriations. a reduction of almost 40% on our Estimates. During the *first* 6 months of the year we were more than a thousand dollars within our appropriations even after paying all the expenses of returning missionaries — which amounted to some 1500$ & should come from special funds —

Your suggestions as to improving the present occasion to rearrange the salaries of Native Helpers — as to urging them to contribute more freely themselves are not new to us — & we are already doing what we can in this direction — We are doing our best to give them a correct idea of the true Anti Slavery character of the war in America & of its influence upon our Board. but I fear that we have little to expect in the way of contribution until the churches are brought to realize more fully than they now do - that they have some personal responsibility in supporting their own religious institutions.

Whether a spasmodic effort like that among the Nestorians is desirable or not is a very serious question in my own mind. However delightful it may be in itself I am very much afraid that even among that small & compact people it will have no permanent good results - It seems to me at once unnatural & self destructive.

Should it prove to be the breaking of a new day among them we shall all have abundant cause for gratitude to God that he has at last opened the hearts of that people who now have all over Europe the reputation of being a nation of inveterate beggars -

We are doing all that we can in England to raise funds to meet our present & future wants Our present prospects are exceedingly favorable We shall undoubtedly do well unless the present ill feeling existing between England & America is increased by other events of the Autumn.

While there is any danger of an interruption of intercourse between the two countries great care should be taken to keep us fully supplied with necessary funds - altho' I still have the greatest confidence that England will not so far mistake her own interests as to interfere in this war. As to America it would be worse than madness for her to do otherwise than cherish friendly relations with England.

We look forward with deep interest to the coming meeting of the Board for the decisions there made will have a most important influence on our m

You will have in your deliberations our warmest sympathies & our most earnest prayers that God may enable you to choose those things which will be most for his glory.

Whatever may be done. however, we lo we look forward with calm & confident hope to the final overthrow of Satans kingdom in this land. We are neither cast down or dismayed at the troubles here or at home for we believe that Jesus Christ "after he had offered one sacrifice for sins for ever. sat down at the right hand of God. From hence forth expecting till his enemies be made his footstool".

In behalf of the Mission to West. Turkey

George Washburn

Treasurer

Constantinople Sept. 10. 1861
Rec'd Oct. 7.
ack'd Jan. 25. 1862

Consple Sept 24, 1861

Rev. Rufus Anderson D.D. Secy

Revd & Dear Sir—

I have been requested to call your attention to the present position of Rev J. Armstrong - a missionary of the Cumberland Presbyterian church now in Consple.

Mr Armstrong was sent to the East somewhat more than a year ago to establish the first *foreign* mission of this church. He came at a venture to Consple & has remained here ever since - although his original intention was to seek out some new & unoccupied field - which his church would then immediately occupy in force. Since he came here he has done nothing in the way of finding such a field & has accomplished very little even in the way of acquiring one of the Native languages - He has no purpose - no money - no special fitness for his work & poor health.

He arrived here in debt for his passage from France & has since received only about 6 or 700 from America – This was all used up many months ago – since which time he has written in vain for more funds – The cause of this neglect is undoubtedly the fact that the Cumb land Presbyterians are mostly in the seceded states of Alabama & Tennessee – & they find difficult to remit funds from these states to Europe. The result of the neglect is most un fortunate & embarrassing to us – Mr A. lives in Hasskeuy – near Dr Goodell & Dr Riggs – & but for th private aid would have starved to death lon ago. In fact we have all aided him to ve last extent of our means – some already far bey this point – for it is impossible to see a brothe in Christ & a Christian missionary starving –

If he had any Yankee spirit he might find means in Consple to support himself in some way – but he has not. & I confess th I have but little hope of succeeding in the attempt I am now making of finding him the me here to support his family – His wife is expecting to be confined soon & this prevents them leaving immediately for America – What complicates the matter still more is that he is himself a _secessionist_ – altho his wife & all _her_ friends are Northerners – & many of them in our army.

Now what are we to do? Without help they will certainly suffer, if not actually starve – Indeed they have come very near this last several times already.

We are personally unable to help them any more than we have done –

We are unauthorised to aid them with the money of the Board –

We can raise but little more for them in Constantinople from our friends here –

Now if no more money comes to him from America & if we can not push him into any work here to support himself – what are we to do – You will see that our dilemma is a most serious one – He should undoubtedly return to America at the earliest moment possible

But this will be at best 4 or 5 months hence. What is to be done for funds to support him unt that time & to pay the fare of himself wife & 2 children to America — Would you think it best to aid him with the funds of the Board as a last resort? Would you authorise such aid? If authorized — the amt & the manner of using it should be left to our discretion I think —

While we should have an immediate answer to this question could you not in some way move the Cumberland Presbyterians or some other Presbyterians to act themselves immediately in this matter & furnish the funds to bring Mr Armstrong ho

I need not assure you that if you authoris us to aid Mr A. it will only be as a last resort th we shall use money for this purpose — nor that the amt will be as limited as possible —

Yours Very Truly

George Washburn
Treasurer &c

Constantinople Sep. 24/1867.
Rec'd Oct. 18.
Ans. Nov 23/67
Mr. Armstrong
[illegible]

Private 261

Constple Jan 8 1861

Rev. Rufus Anderson DD.

Rev & Dear Sir

I have sent to America for publication there an article in favor of certain modifications in the present policy of conducting Foreign Missions. I have read this article to the brethren of this Station and they approve of its publication in America - all of them I believe - with the exception of Dr Riggs whose opinion on this subject I forgot to ask until it was too late. Dr Goodell Mr Trowbridge Mr Herrick pretty fully coincide with the views there expressed & very much desire to see it published. Mr Bliss while objecting to some of the conclusions arrived at "saw no objection whatever to publishing it." Mr Parsons & Mr Green of the Nicomedia St. I believe fully agree with Dr Goodell &c.

But I have directed my sister before taking any steps for its publication to come & read it to you - I felt that this was due to you as the Foreign Sec of the Board. & I have also directed - that in case you see very serious objections to its publication she should inform you that she was authorized to withhold it from Publication & would simply print 2 or 300 copies for private circulation among my friends— members of the Prudential Com. Board— Missions &c

I trust that you will see no more objection to its publication than have the brethren here— for I feel a most intense interest in having this subject fully brought out & thoroughly discussed.

It is now the great question of the day in all missions. & upon the practical decision of it will depend the future success or failure of our work—

The expense also of printing I may say would be somewhat onerous. & a private edition would fail to reach many who would be perhaps most interested in it.

You will of course however act in accordance with what you believe to be for the best interests of the cause & I shall rest quite satisfied with the result whatever it may be.

In great haste

Most sincerely & Respy Yours

Geo. Washburn

Constantinople, Jan. 8. 1862.

Rec'd Feb. 1.

Ack'd Feb. 4.

Pru. Com.

[illegible] 6.

Constantinople Jany 21. 1862

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.

My dear Sir.

It was understood between us I believe when I came to Turkey that at the proper time I should be allowed to finish my Theological studies & receive ordination –

That time seems now to have come and the Com ad Interim unanimously recommend that I be allowed to return to America in April next to spend a year, in Andover probably, as a Resident Licentiate. with the expectation of receiving ordination & returning to Constantinople in the Summer of 1863.

There are several circumstances which seem – Providentially – to point to this as the proper time for me to return for a time to America. These circumstances seem to me & to the Com. ad Int. conclusive –

I regret to say that the most pressing of these is the health of my wife – The Dr. says that it is absolutely essential for her to leave Consple & seek a change of climate & scene as early in the

Spring as we can get away. I entertain no serious apprehensions as to her regaining her health ultimately - but she certainly needs rest - & change of air & scene to save her from premature death.

My own health also is such as would make it necessary for me under any circumstances to avoid spending the coming summer in Cons'ple. The truth is I am worn out. And if I did not go to America I should feel obliged to spend the summer somewhere in Europe.

There are other reasons connected with private family affairs which add somewhat to these - but they were not mentioned to the Com. ad Int. & do not need to be to the Com. in Boston

The Com. ad Int. have appointed Mr Pettibone to take charge of the my duties as Treasurer during the year - until my return - This arrangement fully meets my views & wishes.

As to the expense of my return &c there is already an appropriation for my salary here up to Jany 1st next. If you will kindly allow me to draw this salary up to that time & keep my accounts as if I remained here - I will ask nothing farther for my passage

* $1500

to & from America or for my support while there. This arrangement would suit me better than any other & would make less interference with the appropriations for the year—

It will be necessary for me to return to A. in the shortest & easiest way possible on account of Mrs Washburns health. I shall hope to receive your permission in season to leave here by the middle of April—

I am tempted to add something here in a general way as to effect of the Missionary work at Constantinople upon the health of the Missionaries— but I have no time. Perhaps you will be able to infer what I would say, in part at least, if I give you briefly a sketch of my duties as "Treasurer". Most of the Missionaries here might furnish an equally anomalous catalogue—

As Treasurer I keep the accounts & attend to the correspondence with Mr Gordon & the stations of the West Turk Miss. including the care of Consple with various out stations.

I also keep accounts & have an extended correspondence with all the stations of the East Turkish, Central Turkish, Methodist Bul. & Nestorian Missions as well as with half a dozen Societies in England & America—

I have the whole care of the Post Office Dept. where I pay out some 2000 $ a year divided up into about 5000 separate charges a work occupying 50 full days every year -

I have personally superintended the unloading & passing thro the Custom House of all the Invoices received from America - beside attending to constant orders for purchases in Consple from all over Turkey -

I have attended personally to most of the business with our Embassy & Consulate, which is considerable

I spend 25 full days every year in attendance on meetings of the Station & Com. ad Int. & in addition do my full share of work on Committees &c in connection with our work.

I was an active member in constant attendance upon the Annual meeting which occupied 15 full days.

I have the whole care of helpers & Expenses. of Trebizond St.

I am a member of the Publication Com. & have a general superintendance of its pecuniary affairs -

I am assistant Editor of the "Avedaper" & furnish 3/4 of the matter for its columns -

The majority of the letters & documents written during the past year in behalf of the Station & Com ad Int. Excepting those of the Miss Secty to Boston have come from my hands - including the Station Report.

The correspondance with the T. M. Aid

Soc has fallen mostly upon me - I have the charge of the English Sabbath service in Pera & have prepared & preached a number of sermons there & at Bebek beside conducting a Thursday evening meeting at my house for French & English Protestantants. The only such meeting in Pera.

I might add other things - but this is enough for after all it is what *I have not* done & *what has not been* done in the general work here which has done more than anything else to wear me out - Individually I have sought time for study of theology & of Turkish - but almost in vain. As a missionary - as one of those responsible for the work here, the state of religion &c among the Protestants. troubles in the Prot. civic Community the questions connected with the Turkish work &c &c have hardly ever been an hour absent from my mind night or day. Most of brethren in Constple might tell a similar story of their labors & trials - Is it strange that we break down under them? Can no way be discovered to save such men as Mr Edwin Bliss or Dr Riggs. men so precious. Spiritually & mentally - But I have already written more than I intended.

Yours Very Truly. George Washburn

Constantinople, Jan. 21, 1862.

Rec'd Feb. 12.

Ans'd Feb. 21.

✓ Pub. Cor

Constantinople Mar 23 1862

Rev R. Anderson DD.

My dear Sir

I beg to acknowledge the receipt of yours of Feby 21. & to inform you that we shall probably leave Constantinople for America April 9th returning via England & remaining in London some 10 days — Dr Hamlins two daughters will return with us.

I am perfectly satisfied with the arrangement by which, in accordance with your advice. my notes on Missionary Policy will be laid aside until my return — when I shall improve the opportunity to confer with you fully on the subject.

Mr Birch has probably informed you that until within 10 days he has never written us a word as to the "Crisis Fund" but has all along sent us money as usual without even hinting that it was not to be disposed of as T. Miss. Aid Soc money usually is. — This neglect caused us to altogether misunderstand some things in your last Mission letter.

Hoping — with Gods blessing — soon

to have the pleasure of seeing you personally
I remain as ever
Yours most sincerely
George Washburne

Constantinople March 24 1862
Rec'd April 18.
Ack'd Sep. 10.

Crisis Fund

Middleboro' May 22/62

Rev R. Anderson D.D.

My dear Sir

I am happy to inform you that I arrived here this a.m. with my wife little boy in as good health s cld be expected after our long & tedious voyage

God has been very gracious to us altho the winds & waves ave been often leagued against s I think my wife is, if any thing, better than when we ft Consple - I am decidedly etter.

With all Xtian salutations

Yours sincerely & Respectfully

George Washburn

Mr. Geo. Washburn

Middleboro' May 22, 1862

Rec'd May 23.

✓

Middleboro June 13/62

Rev. S. B. Treat DD

My dear Sir.

I had expected to earn the greater part of my support while in America by preaching. I now find myself completely overrun with invitations to preach Missionary sermons. Dr Shepherd of Bristol, Dr Carruthers of Portland & many others are making imperative demands upon me.

I am at a loss to know what to do. If I spend all my time preaching Missy Sermons I certainly can't earn my living. If I seek a place a place to preach for myself I must make it a rule to decline all these invitations—

I am willing to follow your advice in this matter as far as it is practicable. Please inform me whether you would consider it worth while to have me accept such invitations with the understanding that it will compell me to look to the Board for more aid for my own support. Will tell you of my adventures in Providence when I meet you in Abington—

In haste Yours Very Truly

George Washburn

Middleboro June 13. 1862.
Rec'd June 14

Middleboro' July 16/62

My dear Sir

It seems very likely at Dr. Hamlin may not be ee to get the requisite per ission to erect new building his college for some time to ome.

Do you suppose that the Prudential Com. would object under such circumstances to his making use of the old Seminary Buildings at Bebek. without rent, for a limited time - provided of course the Mission School were removed from Constantinople -

Such a use of the building would certainly be altogether consistant with its design & I can see no objection to his

being allowed to make a
commencement there - not
~~being~~ being required to pay
for the use of the building -

Do you think that
the Com. would view the
matter in this light if the
request were made to the

Yours Very Truly
George Washburn

Rev. Rufus Anderson D.D.
Boston

Rev. George Washburn

Middleboro' July 16. 1862

Rec'd July 17.

ans'd July 17.

Rev. Geo. Washburn 267

Rec'd July 21.

Middleboro July 19/62

ev R. Anderson DD.

My dear Sir

Pru. Cd.

I think you could not do better than to carry out the suggestion made in your note.

It would certainly have a happy influence upon all the parties concerned even if it were not found necessary by Mr Robert to accept the offer.

Yours Very Truly

George Washburn

Andover Sept 29.

Rev S B Treat D.D.

My dear Sir

Is it customary for the Board to pay the Expenses of missionaries in this country to the Annual meeting?

If so does this include the family of the missionary as well as himself?

Excuse my troubling you with these questions. but the answers will influence my decision as to attending the meeting at Springfield –

Yours Very Truly

George Washburn

Rev. Geo. Washburn,

Andover. Sep. 29/62

Rec. Bos. Sep. 30
R. A.

Rev S. B. Treat D.D
Mission House
Boston

Rev. Geo. Washburn

Andover Oct 3 1862

Rec'd Oct. 6.

Rev Dr Anderson

My youngest child is sick & it is just now doubtful whether I go to Springfield.

But if I am there I should like to improve the opportunity to make some statements in a more or less public manner to the friends of the Board as to our present Minister at Constple. Things there are growing worse. Mr Morris openly insults the missionaries on all occasions. He told Dr Hamlin the other day that the missionaries were "the most illiterate & unchristian set of men he ever saw" & more to the same purpose.

Mr Brown, our only friend among

the American officials - is abt to or h
already left Turkey for good -
I understand. What are w
to do with two such charact
as Morris & Goddard. The on
calling us "illiterate & un-christian" - t
other a man without sense o
honesty who contents himself
with calling us "impudent puff

You can think of this & a
as you think best at the meet
if I am there.

If I am not there. Mr Edw
Bliss ought to speak of it -

In haste

Yours Very Truly

George Washbu

Andover Nov 4. 1862

ev Dr Anderson

My dear Sir.

I am inclined to think upon reading my Constantinople letters & upon reflection that it would be well either to inclose to Mr. Seward an extract from Mr. Trowbridge's letter as to Mr. Morris or to state - not too strongly, the substance of it - I think the latter wld be better.

It seems that Mr Seward sent copies of your letters as to Mr. Morris - to him in Constple. & Mr. M. read them to Mr. Trowbridge -

Now it is our duty to cultivate sincerely a forgiving spirit - but aside from this

it is also good policy - especi
in dealing with a worldl
man of weak mind - t
appear magnanimous -

Mr Hamlin drove Si
Henry Bulwer into a prop
position by telling the plai
truth about him in unmea
ured terms in England - bu
English & American customs &
habits of thought are so diff
ent that I believe a judici
mingling of just complain
with every possible acknowledg
ment of good - will answe
the purpose here much better

I have been urged b
the brethren in Constantinop
to write Mr Morris down
in the newspapers - but I
have carefully avoided an
thing of the kind with

this very object in view - of
coaxing him with a bundle
of hay when the opportunity
offered -

It will be much better
weak & inefficient as he
may be - to keep on the best
terms possible with him
as long as he remains there.
I am sure that, do what
we will, he will remain
there 2 or 3 years longer.

Excuse the freeness with
which I have expressed my
views on this point & believe
me to be

Yours Very Truly
George Washburn

Mr. Geo. Washburn,

Andover Nov. 4. 1862.

Rec'd Nov. 6.

Boston Nov 10 1862

Mr. Treat

Dear Sir

There are now 4 or 5 vacant churches in Boston. Salem St. Park St Old South, & Maverick at least.

Cld you not use some influence to get me an opportunity to preach in some one of them -

Ministers at Andover are _superabundant_ & I have Earned but 17$ net. since I went there - If things go on in this way. I shall be obliged either to leave Andover or draw on the Board for more funds - I shld very much regret to do either of these things.

Of course I have no
claim upon a momen
of your time for any such
Meeting - but if it should co
in your way, I shld be ve
glad to have you say a word
for me -

In haste
Yours Very Truly
George Washburn

Rev. Geo. Washburn.

Boston Nov. 10, 1862.

Rec'd Nov. 10.

ans " 12

Andover Nov 12 1862

Rev Dr Anderson

My dear Sir

The inclosed is cut from the "Levant Herald" of Constantinople for Oct 15th.

Yours Very Truly

George Washburn

Rev. Geo. Washburn

Andover Nov. 12. 1862

Rec'd Nov. 13.

Andover June 29. 1863.

Rev S. B. Treat DD.
Secty A. B. C. F. M.

My dear Sir.

The Mission to Western Turkey at its last annual meeting chose Rev. Mr. Pettibone as Treasr of the Mission. In accordance with this action I hereby resign the place to which I was appointed by the Prudential Committee five years ago - of Treasr of the Board at Consple

I suppose that this resignation made necessary by the action of the Mission dissolves my connection with the Board -

But at the same meeting the Mission requested me to return to Consple as a missionary to the Osmanli Turks, to be associated with Rev Mr Herrick.

I do not feel that I am qualified for this most difficult & laborious position & I shrink from entering it, but at the same time if the Prudential Com. think it best to appoint me to the place, I am ready to devote to it all the powers wh God has given me. It is my wish that the Com. take immediate action upon this suggestion of the Mission.

When I returned to America last Spring the Com. voted that my salary be continued until Dec 31. 1862. and that I pay my own expenses fr. Consp to America & back fr. America to Consple f this salary. If I am reappointe by the Com. now & they choose to hold me to this arrangement wh. I then accepted of course I cannot object. But my expen in America have been much larger than I expected - while my receipts for preachin have been less than I had anticipated. Th result is that I have not money enough left to pay my expenses back to Consple.

I hope, in view of this fact, that the Com. may be willing to vote that my salary the present year commence July 1st instead of on my arrival at Consple. If reappointed, I shall (DV) leave America about Aug 12th.

I feel less hesitation in making thi request from the fact that during my st in America I have spoken in behalf of the Board from 60 to 75 times, withou any expense whatever to the Board except some 10$ for travelling expense to places where I have been specially sent by you. Yours Very Truly

George Washburn

~~Constantinople~~
Andover June 29. 1863.
Rec'd. June 30.

Middleboro June 29 / 63

v L. B. Treat DD

Dear Sir

I had confidently
pected to see you in Boston
day but my little boy is
ick & I am detained here.
I enclose a letter wh I
d intended to hand to you. I
nt know however that it
eds any farther Explanation
hope the Pru. Com. will
t upon it tomorrow &
inish the matter up.
I hope & pray that they may be
irected by an all wise Providence
such a decision as shall be most
His glory.

Respectfully

Yours Very Truly

George Washburn

Constantinople

Rev. Geo. Washburn

Middleboro' June 29. 1863.

Rec'd June 30.

Andover July 10 1863

S. B. Treat D.D.

Secty &c. My dear Sir.

When in Boston
n Wednesday my attention was
alled to the Estimates of
the Mission to West. Turkey
I was very much surprised
embarrassed to find that my
alary for 1864 was estimated
t 1200$ only.

I have lived in Constple
years. My salary has
een 1500$ a year & it has
never been sufficient to meet
my current expenses. altho'
I have always lived with
the greatest economy. A
ouse in Pera or Galata cannot
e hired for less than 500$
year & no one can live there

comfortabley for 1000 ƒ a year

Yet this must be my residence for some years to come

I shld consider it a posit sin to make the attempt live on the salary of 1200 ƒ a year & I can see no reas why the Mission shld have reduced it by 300 ƒ.

I have never known the salary of a missionary in Turkey to be reduced a all without his full co sent & I feel constrained by the necessities of the case to request that the Estimate be so changed a to make my salary wha it has been heretofore viz 1500 ƒ —

I am aware that suc a change wld be unusual on the part of the Prudentia

Committee & if circumstances were different I shd decline to go to Constple until the Com. ad Interim of the Mission had had time to act upon the case & request the change. But as it is, such a delay wld probably result in my remaining at least another year in this country. I cannot well postpone my departure later than the middle of August.

You will see that my case is in every respect Exceptional one & I trust that the Com. will appreciate my embarrassment & remove this obstacle.

With most sincere regret that I am forced to intrude myself again upon the Pru. Com. I am

Yours Very Truly
George Washburn

Rev. Geo. T. Washburn

Andover July 10, 1863.

Rec'd July 11.

ans " 15

Rev. Geo. Washburn 276

Rec'd. July 17.

Middleboro July 16/63

Rev S. B. Treat. D.D.

My dear Sir.

I rec'd yours of 5th inst last eve. I will come nto town on Saturday a.m. to see you & talk over the subject then mentioned.

My present feeling is hat after all perhaps it will e better for me to give up he idea of going to Cons'ple his year. I see plainly hat there are many difficulties onnected with any action n the part of the Prudential ommittee, & I am unwilling o think of attempting to live n Cons'ple for the amt as stimated. Mr Pettibone will f course claim that my salary

for the balance of this year sh
be at the same rate as next
year & consequently it makes
a difference of $450 whether
the salary for '64 be 1200 or 1500 th

The more I reflect upon the
peculiar circumstances in which
I shall be placed during this
period, the more fully I
am convinced that it would
be a crime against myself
& my family to attempt
to reduce my expenses

On the other hand it does
not seem possible that the
Cowsper Station & afterwards
the Mission shd have taken
this action without due
considerations. If so, even
if the Com. ad interim were
competent to make a chang
in the estimates, wh I believe
they are not, they might not

be inclined to do so & I shd find myself in a most trying position.

I cannot but think however that if they had such weighty reasons as to induce them to reduce my salary one fifth without my knowledge or consent, they were bound to make known these reasons or at least to inform me of the fact, wh, as it was, came to my knowledge only by accident.

On the other hand, if I do not go this Summer it will make my going at all, at least problematical, & the exigencies of the Turkish work seem very great. Mr. Herrick seems to wish my return, or I shd not hesitate a moment abt remaining here.

As it is I am mystifie
& perplexed & inclined, on th
whole, to feel that the only
solution of the matter wil
be my giving up my return
to Europe for this year at le

This will be, as you ca
easily imagine, no smal
disarrangement of plans ju
brought to perfection, & no
small disappointment to
& to Mrs W.

With many thanks
for your very kind letter I
remain

Yours most Truly

George Washburn

Andover July 20 1863.

Rev. S. B. Treat D.D.
Secy &c Dear Sir.

My attention was called, a few days since, to the fact that the last Annual Meeting of the West Turkey Mission had reduced my salary 300$ viz from 1500 to 1200$ a year.

In a brief note I called your attention to the fact & requested the Prudential Com. to revise this Estimate, if they thought it best, so as to give me the same sum as before.

I return to this subject now for two reasons, 1st To state more fully the reasons wh. led me to make this request 2d. To put them into such a form that this letter may be communicated to the Com. ad Int. in Constple as well as to the Com. in Boston.

I was led to make the request

I. Because it seemed to me that the action of the Mission must have been hasty & unadvised. for

1st I have never known a missionary's salary to be reduced in our Mission without his full consent. Whereas, in this case I was not even consulted in the matter It was only by accident that *the fact* became known to me from a casual examination of the copy of the estimates sent to the Mission Rooms

2d I can not conceive of any reasons wh shld have led the Mission to such action. If there had been reasons they shld at least have been communicated to me.-

3d The action implies the severest censure upon my past rate of expenditure in Constple. If 1200$ is sufficient now, then I have expended 300$ a year more than was justifiable, for several years. I felt that so severe a censure wld not have prest upon any brother in the missionary work, without at least some communication in relation to it.

For these & other reasons wh I might name I felt that this action must have been the result of some oversight on the part of the Mission.

In the second place I knew that I could not live in Con'ple for 1200$ a year. for I have lived there 4 years - & have practiced during that term a severer economy than was consistent with the health of my family - & have never yet brought my expenses within the sum of 1500$ a year.

I know that my expenses during the coming 18 months will necessarily be larger than they have been ordinarily. for reasons wh it is not necessary ~~for~~ me here to state - ~~but~~ wh are imperative in their nature

If it is objected that Mr Herrick. my associate has but $1200 - I wld say that he has in addition to this nominal salary 150$ for house rent. & I have reason to believe that this sum has not covered his

Expenses during the past year — I hav
just recd a letter from Mr Herrick i
wh he proposes to build residences fo
himself & for me, together with a chapel
for Turkish service because "there is litt
hope of getting for either of us a really eligib
house for less than 100 Pounds & our salari
wont allow this"

This is undoubtedly true.
will require 100 Pounds for my house rent
wh is the same that I paid when ther
before & I cannot live for less than 1000$ i
addition to this —

I am so well satisfied o
this point that, whatever might be the
opinion of any one else, I shld feel that i
was positively wrong to make the attemp

III In the third place, (aside fr this
unexpected difficulty) it has seemed to be
my duty to return to Consple to undertak
this work for the Turks.

Altho I have no
felt myself equal to the work in any way
it has seemed to be the judgement &
desire of the Mission that I shld return
& do my best in it." And not simply of the

mission as a whole, but it has also seemed to be the sincere wish of Mr Herrick - who has charge of this branch of the work.

Under this impression of duty I had made all my arrangements to leave America as soon as the middle of August. And I confess that it wld be a severe disappointment now to give up the plan.

IV. In the fourth place - Even if the Com. ad Interim had the power to revise this estimate wh I believe they have not, there wld be no time to refer it to them, as I cannot delay my departure later than the time above mentioned.

These four reasons led me to address you last week in the way I did.

Since writing that note I have given a more careful consideration to the matter my feelings are somewhat changed -

I. It can hardly be possible that this change in my salary was the result of any oversight or haste on the part of the Miss

The estimates must have been careful prepared by a com. of the Canton Statio then submitted to the Station, to a com. of the mission & finally to the Mission its An oversight on so important a question wld hardly be possible under these cir cumstances. I believe there was an error of judgement & an unintentio omission to communicate the facts to me - but probably nothing more. If a rebuke was intended I accept it with all humility, & with the full assurance that nothing can shake for a moment the sincere respect & hearty affection wh I feel for my associates there. altho I do fully believe that had I been there myself to explain my position, no such action wld have been taken.

II In the second place I see why the Pres. Com. have every reason to decline making a change in the estimates of the Mission upon any ex-parte state ment of a party directly interested -

I could not approve of such a thing in the abstract myself altho' I believe that my own case is exceptional & peculiar in many respects. I cannot feel justified in urging the Pru. Com. to take action upon it.

Should they decide to do so, upon their own responsibility, it wld be very gratifying to me & I trust that it wld not occasion any misunderstanding among the brethren at Coulsper, but shd they decline to take this change in the estimate, altho I shall feel obliged to postpone my departure at least another year, I need not assure you that my feelings of esteem, confidence & love for the Board & the mission will undergo no change whatever.

On the contrary, wherever I am situated I can never forget the uniform kindness & liberality with which I have been treated by Pru. Com., nor the undeserved kindness & affection of that missionary circle in Coulsper, which I have learned to love better than any other ~~society~~ which I have ever been associated.

I very much regret this unexpecte obstacle to my return, but it may after all be a Providential indication the my own estimate of my fitness for the work is well founded - that so other man wd do better than I - this work among the Turks.

My only desire & prayer is that I may do the work wh God wd have me do, where it ma & that I may be Providentially directe to this place.

Yours Very Respectfully

George Washburn

Answer July 20. 1863.
Rec'd July 21
Copy taken

P.S. I trust that, whatever the actio of the Pru. Com. may be, a copy o this letter may be forwarded to the Com. ad Int. at Constple

G.W.

Constantinople Oct 28 1863.

Rev S. B. Treat D.D.

My dear Sir.

I beg to acknowledge the receipt of your very kind note written a few days after our departure fr. America.

Our journey to Consple was on the whole a very pleasant & prosperous one & we are now once more settled down in Pera. My time is now given wholly to the study of Turkish.

There is much wh might be written of the work here among both the Turks & Armenians but while Dr. Wood is on the ground you cannot fail to be well informed in reference to every thing of interest.

My own impression is that there is no improvement in the state of feeling among the native Protestants here Rather the reverse, if anything.

The Turkish work seems to have made no obvious advance during my absence

So far as I can learn little that is tangible has been accomplished either by us or by the English societies - while the painful relapse of several baptized Turks & Persians seems to cast a cloud over the work.

Still Mr Herrick feels that on the whole the work is in a better condition than it was 2 years ago. Some apparent misfortunes are real advantages.

I apprehend that the present position of the Propagation Society here is more sensible & practicable than at one time. They have learned some lessons from experience which they would never have learned in any other way.

We hope to hear very soon good news from the meeting at Rochester, & all are rejoiced to hear of the safe return of Dr. Anderson & his family.

With kindest regards to all at the Missionary House

Yours most sincerely

George Washburn

Constantinople Oct. 28, 1863.
Rec'd Nov. 20.
Ack'd Apr. 12, 1864

Constantinople Feby 10 1864.

Rev S. B. Treat D.D.
Sec A.B.C.F.M. &c

My dear Sir

As I have talked with you more than with any one else at the Mission House about my plans in returning to Consple I venture to trespass on your time once more now—

You know how I feel about the change wh was made in my position by the last Annual Meeting— I felt that on the whole it was a mistake— But I acquiesced in the change & returned to Consple to enter the Turkish work with Bro. Herrick— Mr Pettibones sudden departure was most unexpected to us all here & his decision (wh seems to have been the result of long consideration) to leave the Mission permanently, left the Treasury once more in my hands— Mr Johnson was invited to take the place at least for a time & this wd have been a most satisfactory arrangement, but his health has been such in the East that he has finally & fully decided to decline the offer.

There is now, then, an acknowledged necessity for a man in the Treasury Dept & at least one man beside Mr Herrick in the Turkish work. My health is usually good enough when I do not overwork myself - but overwork invariably & inevitably breaks me down & renders me unfit for any thing - I could fill either of these places, as far as my abilities fit me for them, without difficulty but it is plain enough that I cannot fill both - What is to be done? I confess that I am at a loss how to answer this question. At present about 2/3 of my strength is given to the Treasury Dept & the balance to the study of Turkish - At this rate I should probably be able to preach in Turkish in some 30 or 40 years perhaps - I had so settled down into the Turkish Dept. that I regarded Mr. Pettibone's departure as a personal calamity to me. Still I do not dislike the work of the Treasury Dept in itself considered & I have been in much better health since Pettibone went away than before - Business is no burden to me in itself & I enjoy the activity of body wh. it necessitates.

On the other hand I deeply sympathise with the feelings of Bro Herrick. There is no better man or no better missionary in the whole Turkish Empire than he - but being alone he is discouraged, hampered, & trammelled in his work. If two really first class men - the right men could join him at once in his Dept, it wld be no more than the work imperatively demands - & demands today. Everything I have seen of his work has served to impress this upon my mind - What the Turkish work needs is motive power - Without steam, the best engine ever built is useless - & to send one man alone to convert the Mahommedans of Turkey is something like holding a candle under the boiler of a steam engine - Three men could accomplish ten times as much as one. Why the least success in Mr Herricks work would overwhelm him at once. There must be preaching in Osmanli Turkish in one place at least every Sabbath - for Turks - Mr. Herrick preaches Sabbath mornings & has an Expository service in the P.M. There must be visiting among the people as far as they will permit it. There must be some known place where visitors moved by the Spirit or by curiosity or any other reason may come always to see the missionary. There must be constant study of the language of the feelings & habits of the people & of their immediate spiritual wants. Tracts - commentaries - books must be prepared to some extent at least to reach those who never come or come but once or seldom to hear the missionary. These must be distributed -

A certain amount of cordial social & spiritual intercourse must be kept up with English missionaries & with those in power who could help us in cases of persecution -

Tours ought to be made to different parts of the interior to reach the people there & learn what are their feelings & wants.

The church at home must be kept informed & interested in this really new field of labor - Unless ~~A~~ the public mind is stirred up as to any work - they will give it neither their thoughts nor their prayers - Not only letters to the Mission House - but a wide personal correspondence & a judicious use of the Reviews

& other public prints is *Essential* for this purpose.

You know very well too that a large amount of miscellaneous labor rests upon every missionary in Constantinople - & that the things at which I have so briefly hinted indicate only a portion of the work which is really essential for the success of any Mission - No Mission of the Board has ever succeeded without all these things being cared for.

Can Mr. Herrick begin to do them all - even now when the number of enquirers is small? I fully believe that little can be done for the Turks until there are at least 3 good men in this Department - So that whatever becomes of me it should be the object of the Com. to find as soon as possible at least one man for the Turkish Dept.

On the other hand it is equally essential that the Treasury Dept here should be filled by the right man & from what I know of the place I fear that it is more difficult to find the right man for it, than for almost any other place in the field - It is a place to try a mans Faith - Patience & Spirituality - as well as one requiring a rather peculiar combination of qualifications. Mr Pettibone was well fitted for it by nature & Experience & if I may be allowed to say it. I have at least the Experience of some 5 years & I believe the general confidence of my brethren in the place.

In the Turkish Dept I am as yet untried I have I believe the full sympathy & the affectionate confidence of Bro Herrick I have also confidence in myself for some branches of the work – but I know myself well enough to know that the language will always be more or less of a weak point with me. If Pettibone were here & it was proposed that I should take 2/3 of my time from the Turkish Dept & give it to the Treasury I should not hesitate to refuse to do so.

But now I do not know what to say farther. I am ready to attempt whatever work Providence may call me to & do my best in it. It seems to me that I should prefer the Turkish Dept, still I am doubt whether I am as well qualified for this as for the other.

If I thought as good a man as Mr Pettibone could be found for the Treasury I think I should say immediately – "Send him out as soon as possible." And the more because just at this time I ought to give my whole strength to the language for two years say.

I have written thus fully & frankly, that you may know my feelings in this matter - and although much more might be added as to the claims of either Dept - you will probably understand my views quite as well if I pause here.

I have full faith that I shall in the end be led to do that which will be most for the glory of God for I am sure that I have no other end in view -

With kindest regards to Dr Anderson Mr Gordon - Mr Worcester & all my friends at the Mission House

I remain

Most sincerely yours.

George Washburn

P.S. I have read this letter, except so far as it is personal, to Bro Herrick & he desires me to say "that it fully meets his views of the case - but that for himself he cannot consent to my being transferred from the Turkish Dept under any circumstances"

G.W.

Constantinople, Feb. 10. '64

Rec'd March, 8.

Ack'd Apr. 12, 1864

Constantinople Mar 11 1864

Rev Dr Anderson Sec &c

My dear Sir.

I understand that some action was taken during my absence as to the portion of Dr. Riggs salary paid hitherto by the Brit & For. Bible Soc. viz 200 £ stg a year. If I understand aright it was voted that hereafter it shd be paid by the Board in full & that the Board shd refund (if you thought best) what had been already paid.

I find that the Brit & For. Bible Soc. have never been notified of this vote - their agent here having given me a cheque yesterday for 3 mo of 1864.

I did not think it civil to refuse to receive it or to say anything as to the vote taken last year.

If it is still your opinion, after the modification made last year in the constitution of the Board, that *we* should pay the whole of Dr Riggs salary please inform me immediately & I will give them proper notice before the next Quarters salary is due.

It has occurred to me & also to Dr Riggs that perhaps it might be as well to continue it, but I am not aware of the arguments against this.

Yours Very Truly

George Washburn

Treas. M. W. T.

Constantinople, March 11. '64

Rec'd. ~~March~~ Apr. 5.

Ack'd Apr. 12, 1864

Pd. Cd.

Constantinople Jan 9. 1864

Rev Dr Anderson.

My dear Sir.

I was sick on the last day of the annual meeting & did not hear the letter from the Mission to the Board read - but I understand now that it has gone, that an error has crept into it. wh it is desirable to correct immediately.

Pastor Simon has not yet been ordained by the Bishop of Gibraltar altho' it is certain that he had determined to ordain him a week ago - but it is now reported & probably true that on the receipt of the letters written by the Mission & Dr Wood he declined to proceed with the ordination until he had had time to refer the whole matter to the Archbishop of Canterbury - & will postpone it indefinitely as the Bishop leaves here in a few days -

In haste Yours Very Truly

George Washburn

I think it wld be well to correct the Mission letter on its face. G.W.

Constantinople June 9. 1864.

Rec'd July 2.

Ans'd Jan 4, 1865

Pastor [illegible] not
Episc. ordained

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Broosa Sept. 23, 1864

Dear Bro. Washburn;

I thank you much for your kindness in informing me that Mr. Gordon had requested an explanation of the large debt of the Broosa Station, and for affording me the opportunity to make a statement respecting the same.

On coming to Broosa in 1862, I found that in the elevated part of the Armenian quarter of the city there was but one house convenient and suitable for our abode, and that house we were fortunate to secure for a rent of about $400 per year. Last Summer the owner of the house was obliged to sell it, and the purchaser wished directly to occupy it. For the sake of the health and comfort of my family, as well as for their security during my frequent absences from home, I desired very much to retain the house; and, finding it impossible to hire it for any length of time, I reluctantly concluded to purchase it. The cost of the house, with some necessary repairs, was about 375 Turkish pounds. With the rent which I should have paid last year, I had of my own money about 50 pounds. On a presentation of the facts of the case to the Committee ad Interim, they authorized me to draw 125 pounds as advanced rent. Mr. Pettibone made me a personal loan of 50 pounds. The balance, 150 pounds, the amount of my salary for nine months reckoning from July 1, 1863, I drew in advance. To meet my necessary expenses during this period I had received encouragement of help from a brother in America, which, however, he was subsequently unable to render me on account of the influence of the war on his business. Moreover, the 50 pounds which Mr. Pettibone loaned me, on his unexpected departure for home last Dec., he drew from the treasury and passed to my account. Under these circumstances, at the end of June last, my personal debt to the Board amounted to 302 Turkish pounds. During the present six months this will be decreased by at least 50 pounds from my salary. For the year 1864 I am willing to pay interest on 200 pounds. And I should be glad to pay 10 per cent. interest on 150 pounds to be paid into the treasury, if through you I could obtain the same at Constantinople. Or, if Mr. Gordon could obtain the money for me in America, I should be glad to have him charge me interest on that amount. It seems to me but just that, in view of the custom of the Mission, 100 pounds, regarded this year as advanced rent, remain without interest; especially since I intend, as soon as I can pay my debt, to reduce my salary by the amount which I should have to pay for rent. I feel very uneasy under the burden of debt, especially since it adds to the burden of the Board at this trying season. And now I would most gladly sell the house, provided that I could hire one suitable for us to dwell in; which, at the present time, I cannot do, since but very few houses in the Armenian quarter, besides our own, survived the great conflagration of last Fall. If you please, you can forward this statement to Mr. Gordon.

Very truly Yours
Joseph K. Greene

Constantinople Sept 29th 1864

J M Gordon Esq

My dear Sir

Yours of 6th inst with Bills of Exchange for 600 £ Stg has been duly received. Please send me say 200 £ Stg on account of Nestorian Mission, the Eastern Miss is still owing me very largely -

I inclose herewith two letters for your consideration the first from Dr. West he sent to me to read & if possible act upon without referring the matter to you. As I have already written in reference to this matter I simply enclose his letter to you & shall inform him that I have no authority in the matter. I charge all invoices as if in gold, as you have directed -

The other letter is from Mr Greene of Broosa I informed him that I was about to make a statement of his case to you & begged him to send me any thing he had to say on the subject =

I have already said that I regard this loan of 375 £ to Mr Greene as the most unfortunate, irregular & ill judged thing which Mr Pettibone ever did - It is true that small sums of money have been advanced by the Com. ad interim to one or two other missionaries to buy or build houses - but the circumstances have been very different.

The sums advanced have been small & within the appropriations of the Station -

The houses thus bought or built have been bought as the property of the Board not of the individual missionary -

In the case of Mr Greene - he takes 375 £ of the money of the Board & uses it for his own personal benefit. If the house were burned down the Board would lose the whole - If he ~~managed~~ succeeded after some years in paying for the house & then should go home, he would go with 2000$ in his pocket made out the money of the Board, without risk to himself or gain to the Board

It must be obvious to you that I cannot loan this money from the Treasury here - I have no idea that he will come out at the end of the year as he anticipates & then will be at least 300 £ due from him.

My impression is that he ought to sell the house immediately & refund the money but as the whole transaction took place under Mr. Pettibone's administration, I do not feel like assuming any responsibility in the matter or taking measures which might seem to Mr Green as oppressive. I know that he could not borrow money here in Cowspea for 10 per ct interest giving his house as security. He would probably have to pay 24.

I think you should make the Committee aware of the state of the case & let them take such measures as they see fit, to releive me.

In great haste

Yours Very Truly

George Washburn

Rev. George Washburn,
Oct. 19/64,

Ans'd Nov. 25, 1864

Constantinople Feby 10 1865.

Rev Dr Anderson

Dear Sir.

It is with a sad heart that I make up a Post freighted with such news as goes to America today – news of the death of Mrs Williams of Mardin, who died suddenly at Kharpoot. as you will learn by letters which go with this – & of the death of Dr. Wright of Oroomiah of which I have but few particulars. the post containing letters in reference to this event not having yet arrived.

Dr Wright died Jany 4. of typhoid fever after an illness of 12 days. I learn this from a letter from Mr Coan to myself dated Jany 14, As no letters go by this Post to his family, the sad duty of communicating the tidings to them will fall upon you. May God give them grace to meet the blow – Such is our daily prayer –

In haste Yours Very Truly

George Washburn

P.S.

The arrangement of Rbt. Col. affairs progressing rapidly & favorably, but I do not understand how you got the impression that all the funds have een provided in England. unless we are to use the funds of the T. M. Aid Soc. GW.

Rev. George Markham

Const., Feb. 10, 1865

Rec'd. March 8, 1865

Ans'd June 7

Death of Dr. Wright

& Mrs. Williams.

Rev Dr Anderson wrote to

L. S. Ward Esq

Boston

Replyd.
March 8/65

A. B. C. F. M.
OCT
5
1865
BOSTON

Consple.

Sept 13. Dr Riggs & Mr Trowbridge were *not* burned out. About 75.000 persons were all

Sept 6 1865

Dear Mr Ward.

As I close this post, the most awful conflagration ever known in Stamboul is raging unchecked. It has already swept across the city from the golden horn to the Marmora & is now rushing on toward Yeni Kapoo. I think our chapel with the houses of Dr. Riggs & Mr Trowbridge are pretty sure to go.

In gt haste

Yours Very Truly
Geo Washburn

Sept. 6/65.
Rev. George Washburn,
Sept. 28, '65.
A. " " 9

Nu Ward

Constantinople July 3. 1866

Rev. Dr. Clarke

Dear Sir

As the Mission to Eastern Turkey has gone out of its way to make a personal attack upon me, you will undoubtedly expect me to take some notice of it. It is the first time & I trust it may be the last, that I shall address the Pru. Com. upon any such personal question.

The report of the Com. on Trebizond meets my full approval in every respect, except that part which is a personal attack upon me, or if you please an appeal to the Prudential Committee to reprimand me & hereafter keep me in order.

This part of the report seems to me wholly out of place, & it is certainly a very poor return for the work which I have done for that Mission in acting as their Treasurer for a year & a half, during which time I have studiously avoided taking any ~~com~~ part in the discussions which have taken place between that Mission & Constantinople St.

The whole of my offending consists in this. I transmitted to the Protestants of Trebizond, last year, 40£ from the Hamlin Fund, as a loan to enable them to complete a wall around a lot of land (worth 1000 £) given them by the Pasha of Trebizond & likely to be lost to them if not walled.

Now. the Mission to East. Turkey takes the ground that neither Mr Woods of Enfield, nor the Prussian Gov't nor the trustees of the Hamlin Fund have any right to give or loan money to the Protestants of Trebizond without first asking the permission of the Missionaries at ~~Trebizond~~. Erzroom.

Is this the Opinion of the Prudential Committee?

Second. The E.T.M. wish the Pru. Com. to forbid me to be the medium for the transmission of any money, from any source, for any Protestant Community within their bounds, especially Trebizond.

Has the Prudential Com. any right to do this?

I believe that the Extract from a hasty note of mine in the rep't of the Com. on Treb. expresses a principle which cannot be given up. It has nothing to do with the question whether it would be wise in any given case for the person giving to withold the sum given. The King of Prussia thinks it best to help the Protestants in Trebizond. He asks me to transmit the sum. I think it best to do so. Has any one the right to forbid my doing so?

Third. As to this 40£ loaned by the Trustees of the Hamlin Fund to the Protestants of Trebizond, & transmitted through me.

It is true that this money was actually paid to the Protestants of Trebizond (not to Hagopos, for I have the note of the Protestant Community for the sum) after the Annual Meeting of the East. Turk. Miss. in 1865 at which it was voted "not to do anything at present toward building a Chapel at Trebizond".

But altho' paid after that date, the Protestants of Treb. had a written promise of the sum, from the Hamlin Fund, in their hands before that meeting was held & before the meeting of the W. T. M. was held.

Under these circumstances they had a right to it which Erzeroom Station could not take away, & which I did not feel at liberty to deny.

Fourth. Beyond the transmission of this 40£ I do not know that any missionary in Constantinople has had anything whatever to do with Trebizond outstation during the past year, directly or indirectly.

Finally. Before anything was done for Trebizond last year, Mr Parmelee wrote to me saying that Pastor Hagopos was coming to Constantinople in trouble, that what ever help we might choose to give him, must be at our expense, as Erzeroom Station had no funds. I should have felt that this vote justified this Station in helping, if they had chosen to do so, but they did not so choose & did not help him.

I regret extremely that my first letter to you should be of this personal nature, but up to the present time my correspondence with the Missionary House has been always thro' the Treasurer.

I welcome you to your place. It is no easy work that you have undertaken & you have our most sincere sympathy & our earnest prayers that you may, in all things, be guided by Divine wisdom.

I have written very hastily that this letter might go on with the minutes of the E. T. M. which go tomorrow & received them only a hour or two ago.

Yours Most Truly

George Washburn

Constantinople, July 3. 1866.
Rec'd July 28,
Rep'd Sept 11.

Constantinople Sept 20. 1866

Rev Dr Clarke

For. Sec. &c

Dear Sir.

I hope that I may be able to send to you, next week. a copy of my report to the Com. ad Interim of the Mission on my visit to Smyrna. This report will put you in possession of all the facts in respect to the lamentable state of affairs there as well as of the results at which I arrived. I do not wish you to form any opinion upon the subject until you can see these documents, but it may be well for me to add some things to what is stated there.

You can hardly realize the amount of evil which has already risen from the scandal of two missionaries of the Board engaging in a bitter quarrel & heading two parties in a little Protestant church, each claiming to be the church.

Among the native churches, among the Armenians among the foreign residents of Smyrna, the quarrel has made a most unhappy impression. The cause of Christ has suffered not a little.

We have sought in vain to arrange it &

neither the visit of Messrs Riggs & Bliss, nor the Council of Native churches appeared to do any good.

It was felt by us that nothing but the authority of the Prudential Committee, in connection with a delegation from America could put an end to the scandal.

It seemed to us however that we ought to make one more effort before appealing to You. I was therefore sent to Smyrna & followed by the special prayers of the brethren here.

After 3 days talk with Mr. Ladd & Mr. Van Lennep, I was convinced that nothing but the most radical measures could do any good there. I was also in despair of accomplishing anything myself.

The bitterness of feeling existing between the brethren, the astonishing charges made by each against the other & the determination to fight it out to the end, without regard to consequences, gave little hope of arranging anything.

But I made to them the propositions which you will find in my report. A discussion of 3 days followed. I had no authority to compell acquiescence & I put no pressure upon either of the brethren, but they finally both agreed, with apparent heartiness, to the plan which I had proposed, as well as to the statement of facts which I made.

I regard this result as simply an answer to prayer. My great regret is that it was not followed by humiliation & reconciliation between the brethren themselves. I tried in vain to accomplish this. Mr Ladd showed a much better spirit than Mr Van Lennep, but each felt so deeply wounded that reconciliation was impossible.

The plan involves the removal of Mr. Ladd from Smyrna. He leaves of his own free will & because he is convinced that, however painful it may be & however trying to his pride, it is best for the work & the only possible solution of the difficulties there.

I think he will spend the winter in Constantinople & ask leave to go to America in the Spring. Were it not for his sons health he would go at once to America. He is not the man for Constantinople. He is too slow & has too little enterprise, but he will do no harm here & in Smyrna he does nothing but harm as things now are. He could not now be persuaded to go to any other Sta. than Consple.

Mr. Van Lennep is at Smyrna by the will of the Prudential Committee. He will do less harm there than anywhere else in my opinion.

& altho. his views of the Missionary work differ widely from those of his brethren, altho. he certainly does not manifest a very good spirit, I would not say that he may not do good in Smyrna.

He has good points of character & I do not think that Missionary policy is so decidedly settled that we can absolutely & wholly condemn his views. His party in the church is, in my opinion, decidedly the most respectable. I trust that a good native preacher may be found for the church, at once.

Avedis, the nominal cause of the present difficulty is to be dismissed from the employ of the Station at the end of this month, but I have a much better opinion of his character than I had before I knew as much of him, as I now do.

But for Mr. Van Lennep's advice he would have voluntarily left Smyrna months ago, for the sake of peace in the church.

I regret the letter Mr. Van Lennep wrote Dr. Anderson a few weeks ago. He has promised me to withdraw it at once. The charges in it should be considered as withdrawn too,

In haste. Yours Most Truly
George Washburn

Geo. Washburn.
Constantinople, Sep. 20. 66.
Rec'd Oct. 13.
Ackd Oct. 24th
Vide L. of [illegible]

Constantinople Oct 4. 1866.

Rev Dr Clarke

Dear Sir.

My report on Smyrna Station is still delayed, by the failure of Mr Van Lennep to send me the records of the Council held there last Summer, a translation of which will go to you with the report.

Mr. Ladd will come to Constantinople in 10 days to spend the Winter here & he will probably go to America in the Spring.

What sad, sad news from Diarbekir. Dear Bro. Walker was one of our best men, Surely Gods ways are not as our ways. He was undoubtedly very much run down with over work & Extra care this Summer.

Yours Very Truly

George Washburn

Rev. Geo Washburn

Constantinople

Oct. 6 4th 1866

Ackd Oct 23d 66

Constantinople Oct 11 1866

Rev R. Anderson D.D.

My dear Sir.

Your letter of ult in respect to difficulties at Smyrna Station was received today. I wrote Dr. Clarke two weeks ago briefly on this subject & I now inclose to you my report to the Com. ad Int. I have not yet been able to obtain a translation of the decisions of the Council which should go with it & for which I have been waiting two weeks. I will forward this document when it comes up from Smyrna. Otherwise the report is complete.

Mr Ladd is expected in Constantinople in a day or two. He will remain here thro. the winter & I presume go to America in the Spring.

I have partly completed an arrangement with a native pastor to go to Smyrna for the winter. He will go next week I presume.

I conclude from the tone of your letter that this settlement of the Smyrna difficulties will meet the approval of the Pru. Com.

I remain with great respect
Most truly yours,
George Washburn

Rev. Geo. Washburn
Constantinople, Oct. 11/66.
Rec-d Nov. 2,

Ackd Nov. 12, 1866

Rev. Dr. Anderson
Boston

Constantinople Dec 10 1866.

Rev N. G. Clarke
Cor. Sec A B C F M

Dear Sir,

Your letter of 12th ult reminds me of two facts which had quite passed from my mind. First that, as my correspondence with the Treasurer has ended after some 8 years of labor in that Dept, I owe something in the way of letters to you. Second that since last Spring (until Mr Herricks return) I have had the whole charge of all the churches & all the Missionary work, Turkish & Armenian, in Constantinople. So of course, you depended upon me for an account of the work.

As in addition to this care I have preached twice on the Sabbath, attended to all cases of persecution & much of the general work of the Station through the Summer I have really had no time to write to the Missionary house. Hitherto, for several years I have written almost everything which has been published in England in reference to our Missions in the East & I have felt that this rather absolved me from the duty of writing to Boston.

In view of all these things you will excuse my ap-

Rev. Geo. Washburn

parent neglect. I am sure. & will try to answer your question:- "What is the present condition of the work among the Armenians in Cons'ple"?

We have had during the year six places of worship for Armenians, one of these originally designed for Turks but attended mostly by Armenians.

1. At Yeni Kapoo, in the city proper, a pastor was ordained in the Spring, but I cannot say that any special improvement has taken place in the congregation or the church since. The Congregation is made up mostly of bekiars (temporary residents). The families number only 7 or 8 & almost all of these families are real objects of charity – The Cong'n promise to pay 100 Ps (4½$) a month to the pastor but it is very hard work to get it from them. I have given them notice that I shall not give charity (all the charity money comes from my English cong.) to any family which does not pay something regularly to the Pastor's salary! There is a congregation of from 80 to 100 but many of these pay all they are able to support their own pastors in the Interior.

How is the self supporting principle to be applied to such a church as this? The meeting house at Yeni Kapoo is in a most dilapidated state & respectable Armenians object to going there on that account, In this part of the city 3 Bible women are working under the direction of the missionaries, altho paid by the Am. B. Soc. One of them especially, the wife of Achmet Agha, a converted Turk is doing a most interesting work. She is possessed of that peculiar knack which is essential to real success in a work like this & she is devoted to her work - which extends to Turks, Greeks & Armenians.

2. The other church in the city proper is at Ballat. Pastor Mugerditch has had charge of this church & congregation for the past year - He commenced with a cong of some 25, but he has quarrelled with the people & the cong. has run down to 6 or 8. The church has almost ceased to exist & the communion is no longer administered there. The 3 or 4 Protestant families in Ballat would be no honor to any community. One is always in a quarrel with every body, another has just gone back to the old church, another is in our service as custom house agent - a good man, but his wife is not a Protestant. Still it is partly the fault of Pastor Mugerditch that he has not succeeded better. He is good, but a dull preacher & lacking in discretion. We propose to dismiss him, altho he has been many years in our service.

We shall probably give up the service at Ballat altogether, as we have no one to put there, although Paster Nergerditch has been able to do something among the Armenians in that quarter.

3. Crossing the Golden Horn we come to the church at Hasskuey. Pastor Stepan, formerly of Broosa, has been there for more than a year. There is a very commodious & neat church there, & probably there is no Armenian quarter in Consple where the people are so generally convinced of the truth of Protestantism, but the congregation is small & the church smaller still. Even this small church is divided as to Pastor Stepan, some wishing to have him leave at once.

Perhaps I can give you a better idea of the Missionary work at Consple by entering at some length into the state of Hasskuey than in any other way.

First Pastor Stepan, is not the pastor of this church but only acting pastor. He is a brother of Pastor Simon, a man weighing say 200 lbs. has been well educated at Bebek, is about 40 years old & has been say 16 years in the service of the Mission. Of his piety no one can doubt.

He is a good man, But he is a very expensive man. He cannot live on less than about double what we pay the pastor at Yeni Kapoo. He is not willing to put himself into the hands of his people or to trust to any one but us for his salary (or any part it (?)) He is a slow & heavy man, lazy, perhaps, not a bad preacher but on the other hand not a very interesting one. He is not a bad pastor, but not inclined to push out at all among the Armenians or to do any missionary work. He is a quick tempered impulsive & very sensitive man.

Second The church at Hasskeuy contains say 8 resident male members, most of whom are men without property, without education & without any surplus of either energy or common-sense. One of them has been educated in Germany & is employed by the London Jews Society as a teacher. He is charged with German ideas about religious matters & is naturally rather a crooked stick. He & Pastor Stepan are at swords point. He says that Stepan is doing far more harm than good & Stepan says that he is a rowdy who is trying to destroy all distinction between the church & the congregation.

We have spent some 5 hours within a week in trying to get at the truth, between them.

There are very few of the church members who manifest any real living, active piety or show any particular interest in preaching Christ. & some of them are anything but ornaments to the church. Third The Congregation numbers some 30 regular attendants but often rises to 70 or 80 - Among the nominal Protestants there are some who have the reputation of being unmitigated ~~rascals~~ rowdies & some who are "no better than they should be". There are others of course who lead consistent lives. The people are not as poor as those at Yeni Kapoo might pay 5 or 10 $ a month as well as not toward their pastor's salary. They are ready, they say, to do this whenever they can have a pastor whom they like & some would give towards Stepan's support. Some would not.

The German Educated Church member mentioned above is undoubtedly using his influence to break down the distinction between church & congregation, & Stepan thinks that one or two members of the Congregation are trying to destroy Protestantism altogether.

Among the Protestants generally there seems to be but little interest or expectation of bringing into the church converts from the old

Armenian church. This state of feeling arises partly from the coldness & worldliness of the Protestants, partly because they feel that *Protestantism* is no longer a new thing & partly because they expect a movement for reform in the old church which will take the place of Protestantism as it now is.

Fourth The *Armenian community residing in Hass Kuey* is very large & more than any other Armenians in Consple they know the truth. They know the errors of their church. The leading Armenian priest of the village is at heart a Protestant & makes no secret of his evangelical views. Occasionally Armenians from the village come in considerable numbers to the Protestant ~~church~~ religious services, but there is no inclination among them to leave their own church.

If they leave their church they leave their *nation* & National feeling is now very strong among them. ~~Then~~ the Protestants of Consple are a poor & uninfluential community. The majority would rejoice at a thorough reformation of their own church from within, & they expect it. Those who are serious among them feel that they can believe essential truth in their own church as well as out of it, now that the day of persecution has passed.

It is therefore a rare thing for an Armenian to join the Protestant Community.

4th The service in Galata was for some time held in my house, but the congregation became too large & a new room was taken. The cong. varies from 40 to 75. the preaching is in Turkish by the Missionaries, by Mr Herrick now that he has returned, Pastor Tomas of Diarbekir had charge of it six months during the Spring & Summer, but he has gone to Smyrna for the Winter. It is composed mostly of bekiars, Turks Greeks, Bulgarians & Armenians & is a most interesting congregation. A Bible class is connected with it, which almost all attend.

5th The church in Pera of which Pastor Simon is pastor, is not exactly under our care, but it is no longer opposed to us. The majority of its members sympathize with us & our work & we have now a distinct understanding with the church in reference to Pastor Simon.

The present position of Pastor Simon is this. He lives in Pera & preaches there every Sabbath P.M. but he works a part of the week in Scutari & preaches there every Sabbath A.M. He is still pastor of the Pera church but recognizes fully, as do his people, that he is in our employ. He works under my direction We pay him 1200 Pts a month (fr. E.M. aid Soc. funds) & his church in Pera pay him 300 Pts. He is in all respects in full sympathy with us & works with us as heartily & harmoniously as any helper in the field. As far as I can judge he is working advantageously— This result was brought abt in this way. Last Winter, finding that he could not live on what he was receiving from us & from his church, he connected himself with a mercantile house, to take charge of the books, occupying say half his time.

We called his attention to this & it was discussed & disapproved in our mixed meeting of Miss. & Pastors. This meeting appointed a Com. to consult with the Pera church on the subject. The Pera church chose a Com. to wait on us. We met them twice. They expressed a desire to cooperate with us, but as they could raise only 300 Pts a mo. & as we would not consider the question of aiding them to pay their debt to Simon they finally declined asking us to aid ~~him as their~~ them as a church, but suggested that we should take Simon into our service & allow him to devote part of his time to them.

This plan we agreed to, on condition that he should work under our direction, that he should devote a certain amount of his time to Scutari & that, if in the Spring we thought it desirable, he should go to Scutari to live. also that his people should continue to pay him 300 P^s a mo. that he should at once give up all connection with secular business.

His Pera congregation is very variable from 25 to 125. It is in the chapel of the Russian Embassy. Often it is half made up of strangers who are not Protestants. The church is in a bad state. It is not harmonious. Discipline is not maintained as it should be (altho' I do not think it is serious fault) & there is a spirit of worldliness among the Pera Protestants which is very disheartening. They are not careful about observing the Sabbath. They go to the theatre & indulge in other similar amusements. The women especially neglect church going very much. This state of things has risen partly from their position in Pera & the consequent greater temptations ~~about them.~~ & partly from circumstances connected with their defection from the Mission.

6th In Scutari there is no organized church & as yet the congregation is very small, varying from 6 to 20. Stepan, now at Hasskeuy, labored there two years without accomplishing much, if anything, but we are preparing now to make a more earnest effort there than ever before. Pastor Simon seems interested in the work & we hope for good results. He is a very interesting preacher, an able man, & I believe a sincere & earnest Christian.

On the whole the state of the Armenian Protestant Community in Cons'ple is better than it has been during the past five years. There is less division among them & I think more interest in religion. There is no longer any organized opposition to us among them - but the community does not increase in numbers, it rather decreases as the old Protestants die off.

Protestant Civil Community. For 4 years past I have devoted no little time & labor to the civil affairs of the Protestants. I need not enter here into any full account of what has been done, but it may be said in a word, that I have now more hope of bringing the Civil Community into working order than I have had at any time for a year at least.

The Reformed Armenian Church. The most interesting movement in Constpl just now is that of a party in the Armenian church, who seek to conform the faith & rites of the church to the teachings of the Bible. I have not the means of knowing how numerous or influential this party is, but it certainly comprises many ecclesiastics, many men of wealth & a large body of young men, & there are certainly thousands who sympathise with the movement so far that they will join it whenever it seems likely to succeed. Undoubtedly some of those who are in this organization are rationalists & infidels, who are ready to pull down all religion, but as far as I can learn, these are few & uninfluential. The majority are men who are convinced of the errors of the church, who have read the Bible as it has been given to them by the American Missionaries, who have read the books published by us, who now read the Avedaper, which under Mr Bliss' care has become a most influential organ, & who are well satisfied that our teachings are in accordance with the Scriptures.

They know that the errors of their church are indefensible & they wish to give them up.

Their plan is to retain the Episcopal form of church government & so much of their liturgy as is consistent with the Bible, but to cast out every error.

Their leaders have long been engaged in elaborating a plan & a creed & they have called to their aid, the Protestant native pastors, English clergymen resident here & others. If they retain any errors it will be less their fault, than that of a certain English clergyman of Puseyite views with whom they have consulted.

You can easily understand that a movement like this or even the anticipation of such a movement would be an obstacle to the progress of Protestantism, as a distinct & separate community. It has had this effect here & in Smyrna, in both of which places the party is numerous. National feeling is now so strong among the Armenians that they cannot make up their minds to leave their church while there is hope of reforming it. This movement has also had the effect of leading the Protestants to fix their hopes upon a reformation of this kind rather than upon accessions to their own community. It has thus in some measure paralyzed their efforts.

I do not feel very sanguine about the immediate success of this movement - If it could succeed I should regard it as the final triumph of our cause among the Armenians - & feel that our work among them was almost done. But I fear that the result will not be what this party anticipates The higher clergy will oppose it. The party is confined mostly to Smyrna & Constantinople. In the interior men are more inclined to leave the church as soon as they are convinced of its errors - Still it may be successful & it should move us to most earnest prayer, that it may be spiritualized & that it may finally triumph.

Organization of the Protestant churches. The pastors of the organized churches in Cons'ple & throughout the interior are directing their thoughts more than they have ever done before to the necessity of a formal organization, that these scattered churches may become one in form & in action. You know what has already been done in the formation of Evangelical Unions at Aintab, Kharpoot, & in Bythinia. The Constantinople pastors have just issued a circular to all the Protestant churches in Turkey which proposes a general meeting of delegates from these to decide upon some form of church organization which shall be adopted by all i.e. Presbyterianism - Congregationalism or some form combining the good qualities of different denominations. These delegates may be chosen by the Evangelical Unions where these exist, if such is the wish of the churches, but where no such Unions have been formed, several churches would unite together to send a delegate.

These delegates would meet at some central place, adopt a form of church government, a system of rules &c & then propose their plan to the churches to be universally adopted provided a certain number of churches should accept it. I think that the Cons'ple pastors & some others with whom I have conversed are inclined to adopt, very nearly, the Presbyterian form & rules. They are not exactly inclined to form a Union here on the plan adopted at Kharpoot & Aintab. I see no objection to the circular which they have sent out. On the contrary I feel very strongly the necessity of some general organization. The time has come for this. The churches are numerous enough & they are well enough educated to know something of their own minds.

I have given you thus, as briefly as possible an answer to your question. The letter is of course too personal for publication, but it will I hope give to you an idea of what I think of the present position of the Missionary work, in Con^ple, among the Armenians.

If it does not impress you with the feeling that we who are here need a double portion of faith, patience & wisdom from above, then I have failed to express my own view of the work. When I realize all the difficulties which I have suggested - & think of all the outside trials from Missionaries of other societies, from our own associates in the interior who condemn us in unmeasured terms, of all the puzzling questions which come to us for decision (like the Smyrna case for example) of all the persecuted Protestants who depend upon me for relief I often feel inclined to give it all up in despair & say "Who is sufficient for these things?" I for one am not. I am sure of that. I hope in God, but it is not always a very full assurance of hope — Pray for us.

Yours Most Sincerely & Respectfully

George Washburn

Geo. Washburn

Constantinople, Dec. 10, 1866.

Rec'd Jan. 3, 1867.

Constantinople Dec 11. 1866

Rev N G Clark DD

For. Sec. A B C F M

Dear Sir.

Your note of 12th ult. in respect to Smyrna affairs was duly recd. I am very much gratified to learn that the action of the Com. ad Int. has been approved by the Pruden. Com. Mr Van Lennep informs me that he has, at last, sent to you a copy of the proceedings of the Council held in Smyrna, which is necessary to complete the report which I sent to you. You will notice however that he adds to the doings of the Council some other papers, which it is very well for you to read, but which are, after all, of rather a partisan character. I refer to the papers signed by the pastors of Aiden & Thyatira & Rodosto. These are properly no part of the decisions of the Council.

I think it would be well, perhaps, for you to withdraw Dr. Andersons letter on the Smyrna question, which was prompted by & contained a copy of Mr Van Lennep's letter against Mr Ladd.

Mr Van Lennep promised me that he would withdraw this letter of his & I presume that he has already done so. If he has, & especially as we acted before receiving Dr Anderson's letter of instructions, it seems to me desirable that Dr A's letter also be withdrawn.

We have sent Pastor Tomas of Diarbekir to Smyrna, to remain there until April when he will return to his own church. He is a good preacher, a very able, active & independent man. He has exerted a great influence for good here in Cons'ple among the Protestants & among the Armenians, especially those who are laboring for a reform. I hope he will do both these things in Smyrna. Although Mr Van Lennep has failed to conciliate Mr Ladd's party in the Smyrna church, Tomas can bring these brethren together if any one can.

I ought to add that he had decided that he could not return to Diarbekir until Spring before we had even hinted at the possibility of giving him any thing to do here or in Smyrna.

You are probably not aware of the fact that when he left Diarbekir his people gave him a written leave of absence for *two years*. This time will not expire until next Fall. I am anxious that he should return to D. as soon as possible, for he is a better educated & stronger minded man than any pastor they have in the Eastern Mission.

By the way I rec'd your letter in ref. to the action of the last annual meeting of the East. Mission in ref. to Trebizond. It needs no reply, for I wrote only that you might not gain any wrong impression from their action. I have no quarrel with any of the brethren there. On the contrary in 8 years constant correspondence, hardly an unpleasant word has occurred. If I had a misunderstanding with them, as I never expect to have, I should not desire you to be drawn into it.

Yours Most Truly

George Washburn.

Rev. Geo. Washburn.

Constantinople
Dec. 11. 1866.

Rec'd Jan. 3. 1867.

Ricull Dr. Ar. letter.

Ack'd Feb. 4. /67

Rev. Geo. Washburn.

Constantinople Jany 25 1867

Rev Dr Clarke
Sec &c

Dear Sir.

Yours of Dec 27 has just come to hand. The fact which you mention in ref to Mr. Van Lennep does not surprise me, but I am confounded at the duplicity or rather the _triplicity_ of Mr Van Lenneps simultaneous correspondence with me with you & with the Presbyterian Com. I cannot conceive how a man in his right mind could put such a condemnation of himself upon paper.

It has long been a pet plan with Mr. Van Lennep to secede from the Board & obtain support from the Presbyterians. Dr Anderson has letters which directly threaten this.

My impression is that if the Presbyterians refuse him he has another scheme on foot (& perhaps half arranged) to become Dutch Chaplain at Smyrna & independent missionary to the East generally.

I do not know the exact sum which the Dutch would pay, but I think about 200 £stg. The balance of his salary & money to work with he would hope to obtain in America. He would preach in

French, perhaps teach some & exert such an influence as he could among the natives.

I know that this scheme was very nearly perfected a year ago, but given up. & my present impression is that it would ~~now~~ be the best solution of the difficulty now.

Mr. Van Lennep is an impracticable man to work with. You must see this from the present development of the case. He seems to have changed for the worse in this respect within the past two years. He has no sympathy with the policy of the Mission & he has not had for a long time the confidence of a single missionary, out of Constantinople.

We had taken no steps in ref. to your letter of last week, when this arrived & I doubt whether we shall take any steps at present in ref. to Mr. Van Lennep personally. I doubt whether it is possible for us to do anything. We have a meeting on Tuesday next & may perhaps conclude to make some suggestions to the Prudential Com.

As to the affairs of the church, the matter is not so plain. I cannot but feel that the better part of the church *spiritually*, sided with Mr. Van Lennep in the difficulties there & that

Mr Ladd was too much influenced by the shrewd & designing matchmakers. There were some things in the decisions of the council held there which cannot be justified by Presbyterian or Congregational polity, but, as a whole, the decisions of the council ought to have been accepted by Mr Ladds party

Under these circumstances it is possible that Pastor Thomas (of Diarbekir) may feel that the decisions of the council ought to be carried out now, Mr. Van Lennep wrote to me Dec 22 that Thomas thought so. I replied "If Thomas thinks this, he has only to inform us of the fact & request us to act in the matter. We will take his request up at once & give it a fair consideration". He replied that Thomas would write, he thought, at once, but he never has written any thing of the kind & I think Mr. Van Lennep misrepresents his views.

Mr. Van Lennep has never intimated to me that he had any intention of violating his agreement with Mr. Ladd but rather the contrary. By the way Thomas did not arrive in Smyrna before Dec 1. Your letter is Dec 29. Could he have been in Smyrna when Mr V.L. wrote you?

In a letter to me of 29th ult. Mr. Van Lennep says. "I am aware that some would prefer to have me out of the way. Perhaps they are right. The Pru. Com, however do not think so. They believe it to be an advantage to our work that different views should be represented in our Missions. When ever they change their minds, they are perfectly aware that they will not find me standing in their way"!

I have written very hastily this evening but we shall give the whole case a careful examination next week.

Yours Most Truly
George Washburn

P.S. We have decided to dismiss Pastor Stepan from our service at Hasskuey. The relig. feeling in Pera & Scutari & in Mr Hinckes cong. is much better than for many years

Rev. George Washburn.
Constantinople, Jan. 25. 1867.
Rec'd Feb. 22.
Ack'd March 19th
Subjects.

Constantinople Feby 21. 1867

Rev N. G. Clarke DD

Sec. A B C F M

Dear Sir.

Your letter of Dec 22 was duly rec'd by the Com. ad Int. but it was thought best not to take any action upon it until Mr Van Lennep had sent to us some explanation of his letter.

On the receipt of your private letter to myself, at the request of the Com. ad Int. I wrote to Mr Van Lennep simply stating that I had heard from you of his letter to the Missy House; I had also heard (not saying from whom) that he had applied to the Presbyterian church to take him this Station under its charge; that all the while he had been writing to me as if he were in full sympathy with the plan to which he agreed last Sept; that we were perplexed to know what he really did intend to do & begging him to say frankly what his intentions for the future might be.

To this he replied at considerable length sending a copy of a portion of his letter to Dr. Anderson of Nov 10 & of his reply to yours of Dec 22. dated Feby 2 I think. His remarks were in the same spirit as the extract which he enclosed of his letter to you.

In respect to the other statement he says in substance that it is wholey untrue. He has never made any application whatever to the Pres. Ch. or any of its committees. He says also. "We (he & his friends in U.S.) have for the last 16 years corresponded a good deal upon the subject of the Pres. Ch. taking an active part in missions" "My convictions have long been in favor of introducing the Pres. system into the Prot. ch's of this country" "I then (when last in U.S.) learned that the maj of the Pres. Church clergy & prominent laity were only waiting Dr Andersons connection to cease in order to leave the Board & set up independent missions for themselves." "I have had some correspondance with a friend of mine who is a minister of the Pres. Ch. respecting the possibility of their attempting something in the Levant & having devoted particular attention to the question I first suggested to him some time ago that our whole W. T. M. might be ceded to them" "I wrote again later suggesting that there was a field in S.W. Asia Minor xxx occupied by Anatolite Greeks" "I never recd an answer to either of these letters"; "The information you give me invests the matter with an importance I had not attached to it"

To this letter I replied that having read the extract of his letter to Dr. Anderson I must say that I should have put the same interpretation upon it as Dr Clark did: that if he did not mean this I was altogether at a loss to know what he did mean or why he wrote the letter at all. I also said to him that personally I had no objection to his leaving our Mission & setting up for himself as a Missionary to the Greeks, altho I should regard it as a most unfortunate triumph of sectarianism over Christianity if the Pres. Ch. left the Board to set up independent Missions.

He replied to this Feby 16. "If you will have my
"reason for writing that letter, you doubtless remember that
"in all your conversations with me when here, you expressed
"the decided opinion that the Councils doings must be
"carried out; that Mr Ladds new "old church" was in the
"way one must get rid of him &c This seemed to me
"a hopeful plan & I felt it my duty to make a sacrifice
"of feelings in order to try it. The last interview I had with,
"you however raised strong doubts in my mind respecting
"your intentions. These doubts have gained strength ever
"since. And I had little doubt xxx you would control
"the Com. ad. Int. What was to be done, I could only
"state the case simply & honestly to Dr. Anderson in the
"hope that his far reaching mind would comprehend its
"bearings xx My record in this matter will not be
"otherwise than to my credit"

"I am afraid you think me a bigoted Presbyterian. Nothing
"could be farther fr. the truth. I am liberal, perhaps to a fault &

"think the good peculiar to the Evan. sects so well balanced
"that I should find it hard to choose". xxx "of all Governments
"the worst, as far as the spiritual kingdom of Xt is concerned,
"is the govt of the purse. Dr Anderson to the contrary not
"withstanding. Mem. Vol. p282 lines 34.35." *

To this I replied yesterday, that the record of all my official action in Smyrna was to be found in my report which he himself heard read & accepted; that, when there, I made it my business to listen to whatever he or Mr Ladd had to say of each other, without either assenting or arguing the points; that he probably mistook my silence for a full agreement with him; & I asked whether he imagined that I came to Smyrna not to settle a difficulty between two brethren but only to carry out the purposes of one against the other.

I said that my personal judgement in respect to the difficulties in the church was quite another question, that it was no secret that from the first I had been in favor of carrying out the decisions of the Council, that I supported this view in the Annual Meeting with all my influence. that it was still my opinion that when a settlement was made in Smyrna, it would be upon the basis of the action of Council, unless he should succeed in so mixing things up as to make this an impossibility; but that I thought the action

K. Otherwise dis[illegible] of funds will provide all R checks Smith are of a Pastor Abraham ~~to have been~~ was unwise, under all the circumstances & that as it was strictly no part of the work of the Council (Abraham having been sent to Smyrna by Mr Ladd not with any authority) it was rather my opinion that the mixed meeting would ignore it altogether, in any settlement which they might attempt.

You have thus a history of all that has been said & done by Mr. Van Lennep or by the Com. ad Int. or by myself since the recept of yours of Dec 22. in respect to the subject of that letter.

It hardly seems necessary to comment upon this "correspondance". As to church matters I think the plan suggested above will form the basis of a settlement when the time comes. Mr. Van Lennep will object to our ignoring Abrahams work there, but I believe that this will be both just & necessary. We do not think that the time has yet come for any action on our part.

As to Mr. Van Lennep, the Com. ad Int. does not feel authorized to make any suggestions to the Pru. Com. If they did feel authorized they would be very much puzzled to know what to suggest.

Hoping that we may find Divine guidance in all this most difficult affair. I remain Yours Most Truly

George Washburn.
for Com. ad Int.

Constantinople, Feb. 21, 1867

Rec'd. March 18.

Ackd March 29th.

Intrigues –

Constantinople May 29. 1867.

Rev N. G. Clarke D.D.

For. Sec. &c

Dear Sir.

Your letter of 21st ult was recd yesterday. You express some very decided opinions about the work in Constantinople & I must say that if there is anything which I like it is a decided opinion. even when I cannot agree with it. There is no use in our writing letters to the Mission House on important questions unless we can know exactly & decidedly how the facts strike you. There is much less danger of giving offense by such expressions. than one thinks at first.

On the whole I have practically reached the same conclusions which you suggest, as to the missionary work among the Armenians here. During the year that the work has been in my hands I have found but little time for personal intercourse with the brethren but I have kept up constant intercourse with our preachers. & have a sufficiently thorough knowledge of the state of all the churches. (You know I am supposed to belong to the Turkish. Dept)

I am now in favor of closing up the work at Ballat altogether & I have persuaded the station to adopt the same view. We dismiss Mugerditch at the end of this month, but continue the School at Baldar until the rent of our house there runs out, in the Summer.

At Hasskuey I hope for the removal of Stepan very soon, but the question there has been complicated by the fact that the majority of the Church & Community (including all the piety worth) have expressed a desire to have him remain & have begun to pay one pound a month for his salary, which we have reduced from 15£ to 12£ of which 1£ must come from the people. He still declares his intention to leave in a month, but I doubt his sincerity in this.

Both he & Mugerditch complain bitterly of our course in dismissing them, after so many years of service when by that service they have become unfitted to earn a living in other ways. There is much of plausibility in their reasoning. It is hard, & if they were acceptable to the people & earnest in their work I should not think it right to dismiss them on economical grounds. Even as it is we dont treat our Missionaries on the same principles as we are treating them. It would not be unjust to say that Mr Ladd occupies a position in the Mission exactly like that of Stepan among the Native Preachers.

Under these circumstances I for one have shrunk from acting decidedly in reference to these men. I act now only under the pressure of a feeling that they actually stand in the way of a progressive work in Constantinople.

After their removal only Simon & Parsegh (both ordained pastor over their churches) will remain in our service here. I believe that with these men we can put the work in Cons"ple on a new foundation. I have in mind a pretty well developed plan for this, but as it has not yet been discussed by the Station I will only say in a word that it is to temporarily unite all the churches here into one put this under the charge of Simon & Parsegh as colleagues & require the natives to support one of the pastors while we support the other. The natives can do this easily. Simon would agree to it. I think Parsegh would & the majority of the church members would, tho' some in Pera would not. Any such thing would of course need to be preceded by a faithful visitation of all the nominal church members in the city. This could be done by Trowbridge better than any one else & I should say accompanied by a native pastor.

As to the suggestion you make about a division of labour &c if you read our last Station report you will find the same view fully endorsed there. We are acting upon it more this year than ever before. Indeed I don't know that we can carry it out more fully than we are now doing. Our Station meetings now occupy only half a day once in two weeks.

The reform movement among the Armenians has taken a new turn within six weeks.. Until some two months ago the reform party had never approached the American Missionaries at all, but had been in constant communication with Rev. Mr. Curtis of the Gospel Propagation Society. a pious man I believe, but holding the most Extreme high church Episcopalian views. They had consulted Pastors Simon & Thomas but were decidedly under the influence of Mr. Curtis. If their statements are correct he urged upon them as the most essential thing the keeping in the Armenian church, & cautioned them against giving up prayers for the dead & other errors.

But since the commencement of the year the leaders of this party have dropped Mr. Curtis & have sought opportunities for consultation with us. which Mr. Bliss's especially & others as far as possible have improved

As the door seemed suddenly open before us for work among these "enlightened" Armenians. at the suggestion of the native Pastors I arranged with a former helper from Broosa named Nishan. who was Providentially in Cons'ple to devote himself for two months to labor among these people. he having a very wide circle of acquaintance among the Armenians here. I also arranged with Pastor Simon to direct him & labor with him as far as possible

Six weeks of the two months have passed & I feel that we have succeeded far beyond our anticipations.

I believe the leaders of this party have advanced towards a real reformation more within these six weeks than in six years ago, altho' as a natural result the number of their followers has decreased.

One of these leaders was a Vartabed who was preaching in the Armenian Church at Kassim Pasha. He preached a sermon there which favored reform & was at once shut up by the Patriarch who not only forbid his preaching in Constantinople, but attempted to arrest him. He took refuge in a friendly house but the small pox, now very prevalent here, broke out in the family. He then came to the house of Nishan & has remained there almost four weeks. Through this Providential circumstance Nishan & Pastor Simon have been brought into constant & intimate relations with the whole circle of his friends & associates. Every evening their room has been full & the time occupied with prayer & religious conversation. The Vartabed too has seen a Christian family & has unquestionably learned more about practical piety from what he has seen of Nishans wife, a former scholar at Hasskuy than he had ever known before. This week I have commenced a new experiment. I have hired at a cheap rate, for one month, a small house, in a central position, as a centre of operations for labor among the "enlightened" party.

The Vartabed will go there to live & Nishan will have a room there. This is of course an experiment.

The general result of the progress made during the past two months is that the really earnest & sincere reformers have opened their eyes to the real state of the Armenian Church & hopeless of remaining in it as true enlightened Christians they are making up their minds to become Protestants. It appears now as tho' the only immediate result of this movement would be an accession to the Protestant Community of the more spiritual part of the "enlightened" party. The Vartabed mentioned above has already privately joined the Protestant Civil Community. He is one of the best educated & one of the most intelligent Armenians I have ever met. I am inclined to think him a converted man. Dr Riggs has seen him & is inclined to think this doubtful.

Your letter to the Mission was also inclosed to me, & altho I am not the Sec. I may say in a word that I cannot altogether agree with what you say about Marsovan. It would never have been Kharpoot, if Bro Dodd had lived. If you were to transfer Allen Barnum & Wheeler there they could not make a Kharpoot of it. Even if the material had been there they could not have accomplished in 2 years what took them 6 or 8 years to do in Kharpoot.

The chief want which we do & shall feel at Marsovan is want of students. In Kharpoot, in a mere worldly point of view, the Mission Seminary is the easiest & quickest road to a position of influence, which the young men can find. In this field a hundred other roads are open & it is a positive self-sacrifice for a talented young man to go to Marsovan. With the best of men we shall not soon see exactly the same sort of success at Marsovan which they have had at Kharpoot & which we pray that God may continue to them.

Still the Marsovan Seminary is as you say the most important thing in our Mission. It must be cared for. You suggest several names, Herrick would not give up his Turkish work to go there. It would be the end of the Turkish work if he did. I should not think of going there or to any other school. I do not know the language well enough & I have not the slightest fancy for teaching. By the way I may say for your information as to new men, that I am a melancholy monument of the folly of forcing a man into work before he has learned language. I solemnly protested against it when I came out, but I arrived here on a Thursday 9 years ago & on the Monday following commenced my work as Treasurer of the Mission with more work than I could do. From that day to this except for 2 months at two different periods I have never had any time to study the language. Of course I have picked up a sort of knowledge of Turkish, but as languages were always hard to my lips - altho pretty easy to my eye & ear - I am sadly lacking in this matter.

Trowbridge wishes to go to Marsovan but I dont think that he ought to go, this year at any rate. He is needed here too much. Pettibone can go this Summer & train the class two months on Natural Theology & intends to do so I think. When our new man gets into the work perhaps Trowbridge may be spared.

I am sorry to say that I am not at all well this Spring. I suffer from constant & severe headaches. I hoped to be able to go to Marash ^to the an. meeting^ this week, but the affair of Robert College is in my hands & it is a very delicate & difficult case which needs constant care & pressure. It is just reaching a settlement I hope & it so happens that I am in a position to manage it as no one else could. So I have given up the Central Mission meeting.

Most Sincerely Yours

George Washburn

Geo. Washburn
Constantinople, March 29, 1883
Rec'd April 23.
June 22

Constantinople June 18. 1867

Rev N G Clarke DD.

Dear Sir,

It has been my purpose ever since the Annual Meeting to write you in reference to our action on several important questions, but I have been suffering so constantly from neuralgia in the head, brought on by over-work, that I have found no strength for any extra letter writing.

The question of the supply of Marsovan was very fully discussed although that station did not ask for any immediate reinforcement. Mr. Trowbridge had made up his mind to go there & he urged the matter. But after we had spent at least a day & a half in discussing the comparative claims of Marsovan & Constantinople upon him it was unanimously agreed that he ought to remain here at least another year. As I have written you before Marsovan can never be made Harpoot. Neither Trowbridge nor anyone else can organize a work there similar to that at Harpoot. There is no such population in & about Marsovan to work upon. As a teacher of theology, I question whether Trowbridge would be in his right place.

It was thought better by the Meeting that Pettibone & Herrick should aid temporarily in school than that any permanent supply be *at present* attempted. The location of Mr. Baldwin at Marsovan was not made with a view to the supply of that station, altho' it is of course possible that he may wish to remain there, but for Mr. Baldwin's own advantage. No Missionary should ever be sent first to Constantinople as I was. This is no place to learn the language & no place to engage the heart in the Missionary work. He will not need to go to house keeping there but can board for a year –

The difficulty between Mr Van Lennep & Mr Ladd was brought up by the latter & occupied us a day, in spite of the expressed wish of the Meeting to have the discussion confined to a special committee.

Mr. Ladd, with his customary want of tact urged just the only points where there was no hope that the Meeting would sustain him & Mr Van Lennep said absolutely nothing. The feeling in the meeting against Mr. Van Lennep on the general question of his relations to the Mission was very strong & if I had been willing to bring the question up, a large majority would have voted to request the Prudential Committee to recall him.

I was unwilling to do so, because it would have been the first case of the kind in the history of this Mission

& as no moral or doctrinal delinquencies could have been fully proved against him I did not feel that it was wise to go into the question. If he were in America every missionary in Turkey would vote against his return but it is a very different thing to demand his recall. It should be said to his credit that he appeared remarkably well at the meeting.

The location of Mr. Ladd was a most difficult question. He made the blunder of demanding that Mr. Van Lennep be removed from Smyrna & he sent back. The Com. on plans & measures, of which I was chairman, spent many hours in consultation on the case. We decided finally that he ought to go to Adrianople, that there was a real work for him there & for his daughter, that the place was easy of access, by a good carriage road, & that there was no reason why he should not go there. This decision was communicated to him by me & he gave it a full consideration. His reply to it was that he could not go to Adrianople but that if we would locate him at Constantinople, where he saw there was now no work for him, he would ask permission to visit America, where he hoped to forget all the troubles & difficulties of the past 2 years & to be ready to start anew.

The proposition was made in the best possible spirit & was really the only settlement we could arrive at, The division of the work at Constantinople was made in accordance with your suggestions & with the opinions which many of us have expressed in past years. I believe that the experience of the coming year will fully justify the wisdom of putting the direct control of the missionary work into the hands of those engaged in it.

I was associated with Mr. Trowbridge in the care of the Armenian work, at his request, & because the meeting knew that our views of the work had for many years been identical, but I suppose that my transfer from the Turkish Dept was not regarded as permanent.

The most important question which came before the Annual Meeting was unquestionably that relating to the aid to be given to native churches by the Mission. The Constantinople Station had agreed before the Meeting to propose a general rule which should be made applicable alike to this city & to all the churches in the field. The most difficult place to bring the churches up to self-support has always been felt to be Cons'ple & we therefore felt that the success of any such general plan must depend upon our willingness to take the initiative in it.

The Mission would naturally feel that whatever it was possible to attempt in Constantinople could easily be carried out in the Interior

The state of the case in Constantinople was this, last year. In our largest ~~[illegible]~~ church the people paid one-eighth of the salary. In Pera, the wealthiest church, they promised to pay one fifth & in fact paid much less. In Hasskeuy they paid nothing last year but promised one twentieth this. In Ballat they neither paid anything nor promised anything.

The reasons for this state of things were plain. All but one of the churches were very poor. the congregations in Hasskeuy & Ballat were small & not large in the other places The pastors & preachers were all men who demanded very large salaries, not too large if their churches had been rich but far beyond the highest sum the people could possibly pay. The majority of the Protestants in Constantinople are a floating population, having their families in the Interior.

These churches have all grown up under a different system. The old theory was that in the beginning of the work native pastors must be regarded & paid as missionary agents until the churches grew up to the desire & ability to pay them. In practice it has been found that neither churches nor pastors are ever willing to acknowledge that the time for self-support has come - so that the churches which have been helped most & longest are the most disinclined to become independent

It was felt that the churches of Constantinople must be raised from this position of dependence at any cost

We proposed to the Mission that these and all the churches in the Mission be divided into three classes according to their ability, of which the first should receive no aid for the support of their pastors - the second should receive from the Mission one half the pastors salary - the third, three fourths & that no church should be aided which could not pay at least one fourth of its pastors salary.

This proposition was referred by the Meeting to a special committee, whose report, as finally adopted, you will find upon the minutes of the meeting. This report was most carefully discussed. All the light that the experience of 30 to 35 years in the missionary work could give was thrown upon the question by the older missionaries. Mr. Wheeler from Kharpoot told us of the self-sacrifice & success of the young native churches in the Eastern Mission. Dr. Pratt gave us the views of the still more flourishing churches in the Central Mission & the bearing of the rule upon each individual church in this Mission was discussed in detail. In the Eastern & Central Missions the people have voluntarily undertaken to devote a tenth of their income to the Lord & it was believed that if the Protestants of this mission would show a similar spirit, there were at least six churches which might easily support their own pastors, & no church out of Constantinople which could not pay at least one-fourth of a reasonable salary. At least one church in Constantinople must be given up & should it be necessary to consolidate the four churches here into two, it was felt that there would be no real loss in the change. If a church is too weak in male members, it is more likely to be a clog than a help to the cause. All the trouble in the Smyrna church may be said to have grown out of its small numbers. The same is true at Hasskeuy.

The native pastors here would prefer to have all the churches consolidated into one strong church with two pastors & three or four preaching places, beside the service at Galata. It may come to this. At any rate the rule adopted by the Mission will be carried out by Mr. T & myself.

I have said that the action on this subject was the most important taken by the Mission, because I have, for years, felt that the success or failure of Foreign Missions depended upon the possibility of early bringing the native churches to support themselves & undertake a home missionary work about them. The two things are certain to go together. Once impress upon a native church the necessity of self-support & you have also taught them that the work of Evangelizing their neighbors belongs to them as much or more than to the Missionary. This has been proved in the Central & Eastern Missions.

Rev. Geo. Washburn.
Constantinople, June 18. 1867.
Rec'd July 10.
A. Aug 10
[illegible]

The churches at home will never support native churches in foreign lands for any length of time. They can never send out missionaries enough to complete the Evangelization of any country. All that we can hope for, or wish is that foreign missionaries plant the first seed, raise up the first churches, watch over these for a time & then leave the truth to do its own work through these seed churches. If the principles now adopted by all the Missions in Turkey can be carried out, then we may pronounce Foreign Missions a grand & glorious success. I do not doubt that they will be carried out. I wish they might everywhere be applied as judiciously & as successfully as they have been in the Central Mission. In the Eastern Mission they have been mixed with dangerous errors which may cause trouble. The idea of an ignorant clergy being essential to this principle is almost a fatal error. Yet Mr. Wheeler had the face to dwell upon this idea before a congregation of natives at the Yeni Kapoo chapel. The Armenian papers here have reported this part of his speech & are holding him up as a specimen of American Missionaries.

I had many more things to say, but I find myself unable to write more now.

Most sincerely yours

George Washburn

Rev. Geo. Washburn

Constantinople July 25 1867

Dear Sir.

As I am the Secy of the Com. ad Int. it becomes my duty to reply to yours of 1st inst.

Mr. Byington has just written you very fully in reference to the Bulgarian field & as he is one of the most reliable men in that work. it is not necessary for me to go again over the ground which he has just discussed. In general the Com. ad Int. agrees with him

As to Mr. Ball. his case was fully considered by the Com. on Plans & Measures of which I was chairman We heard all he had to say about it. discussed his claims among ourselves & talked with other members of the Mission

We agreed that if Mr Ladd would go to Adrianople we would recommend it & also approve of Carrie Ladd's opening a day school there. Mr L. knowing both Greek & Turkish & being a very fair preacher might have made himself useful there. but he refused to go.

On other points we agreed as follows. 1st Adrianople is no place for the Bulgarian Girls School. 2d It it is no proper centre for any Bulgarian work. 3d There is no more reason why there should be a female school with American teachers there than at 20 other places. not a tenth part the reason that there would be for having such a school in Constantinople.

4th As to the question of an associate for Mr. Ball what is specially wanted in Adrianople is a good Native pastor for the Armenian church there. There can be no doubt but that an active Missionary at Adrianople would find work enough to do. It is desirable also that we hold on to Adrianople as a center for Armenian & Turkish work in European Turkey. But it was felt that the immediate claims of Adrianople could not be allowed to stand in the way of the claims of the Bulgarian field & of some of our Asiatic stations. So we agreed not to ask for an associate for Mr. Ball. As far as I can learn the secret of his importunity is that his wife is extremely discontented. It is natural enough that she should be. The only wonder is that any Missionary family can live alone in an Eastern city. In Adrianople however there are many other Europeans. Mr. Ball is not in any sense over burdened with work. His case cannot be compared to that of dear Bro. Walker, or Giles.

You ask for information about Mr. Morse. As you evidently desire us to speak freely I will do so. Bro. Morse has a mania for making books. I can conceive of no greater relief to the Bulgarian Mission than a positive mandate from Boston forbidding his ever writing another book or tract. He possesses no qualifications for this work. The books which he prepares have to be worked over by others at an expense of time greater than would be necessary to write the whole book. He has been told so over & over again in public & in private, but he is irrepressible.

In his general missionary work he is an earnest devoted Christian missionary & he is not without talent. His wife is an admirable woman, but he undoubtedly lacks judgement. And what is lacking in judgement is made up in self confidence. What he wants to make him a valuable missionary is that he be put at a station with two strong-minded common sense men - men like Haskell for instance, who can control him by force, if necessary.

I had written thus far when I learned that Mr. Byington had determined to return to America at once. So you will be able to consult with him personally. He has not yet asked permission of the Com. ad Int. however.

He is pressing very hard to have Mr. Trowbridge go to Eski Zagra & take charge of the School for the year with the understanding that he shall afterward take charge of one of the Bulgarian stations. It is unfortunately a fact that Mr. T. seems rather restless & discontented here but I can hardly think that the Com. ad Int. will allow his removal this year, after the full discussion of his case by the Mission, at the last annual meeting.

Your letter as to Bro. Giles reminds me to say what perhaps you are unaware of, that the blame of the deficit at Cesarea It rests upon Mr. Farnsworth rather than upon Mr. Giles. If Bro Giles had been a financier or a man of more obstinacy he might have controlled Mr. F. As it was he simply fell into Mr. Farnsworth's loose ways in regard to money matters & walked in his steps. This is Mr F's weak point. He dont like to be controlled by the Mission in his expenses & he has very little idea of keeping his accounts on any regular plan. These remarks are due from me to Bro Giles memory & may suggest to you the advisability of pressing Bro F. on this point.

Yours of 29. ult I will reply to by next post.

Most truly Yours

George Washburn

Sec. Com. ad Int.

Rev. George Washburn,
Constantinople, July 25/1867.
Rec'd Aug. 15
Ans. Sept. 17

Present.

Cons'ple July 30. 1867

Rev. N. G. Clarke

Dear Sir.

(As to the Bulgarian field the Com ad Int. wish to press this idea specially.

It is most essential that Mr Long & Mr Locke come out at the earliest day possible. Whatever disposition is made of the Eski Zagraa School this will be so.

Mr. Byington feels that it cannot be transferred to Philippopolis now. Perhaps it cannot. It is equally impossible for Miss Reynolds & Miss Norcross to go alone to Eski Zagraa. We expressed long ago the hope that Mr Long would come to fill this gap. We renew this now. If it is not possible for Mr. Long to come, Mr Locke must be hastened)

In haste Yours Most Truly

George Washburn

Rev. George Washburn
Constantinople, July 30. 1867.
Rec'd Aug. 21.

(Rev. George Washburn)

Constantinople Aug 30 1867

Rev N. G. Clark. Secr'd

My dear Sir

The Com. ad Int. at its meeting yesterday gave very full consideration to the wants & claims of the Bulgarian field. They fully approve of every thing which I wrote you on the subject, by last post. & I am directed to give you also our formal opinion on some other points

I Should Rev. Mr. Long be inclined to join our Bulgarian Mission permanently we should fully approve of his appointment by the Prudential Committee.

II We think the time has now fully come when the Prudential Committee should say officially to the Methodist Com. Either occupy Bulgaria at once with men or stand aside & allow us to occupy it. We earnestly request you to take this step & to send us men at once, if as we suppose the Methodists are disinclined to come forward.

The Methodist field is Bulgaria proper. It is the most hopeful part of the field. It is far more important for the evangelization of the Bulg nation that Tirnova be occupied than that either Adrianople Eski Zagra or perhaps even Philippopolis be occupied. We ought to take the whole field & have four strong Stations at Phil, Sophia Tirnova & Schumla. We could then hope to exert a powerful influence over the people of the whole country. especially if one Missionary could be stationed in Constantinople to manage the Press.

Now is the time to work in Bulgaria. The people are waking up. They are beginning to take an interest not simply in education but in Protestantism – in Evangelical truth.

Great political changes must be expected in Bulgaria within a few years. There is no probability of any revolution there now, nor for some few years unless there is a rising against Turkey on the part of Servia. But in a few years Bulgaria is certain to be separated from Turkey. It cannot possibly be that the new order of things will give us more freedom – It will probably make it much more difficult for us to establish ourselves there. If we are already well settled in these great centres when political changes take place, it will be easy to maintain our ground.

It is a shame to us & doubly a shame to the Methodists that we have allowed so much time to pass since our nominal occupation of the field & yet have done so little towards a real occupation of it.

III. We have decided unanimously that Trowbridge is not to be removed from Cavässeo this year.

IV (We have not yet provided for the Eski Zagra school & I confess that it makes my heart bleed to see poor Bro. Byington's grief & distress that just at this favorable junction he is compelled to go to America. We beg of you to hurry up Mr. Lock, Mr Long. Whoever can do anything for Bulgaria. Neither Mr. Ball or Mr. Morse would be desirable persons to send to to Eski Zagra even temporarily. The only way I can see is to remove the school to Philippoplis & as soon as Mr. Locke comes send him on there at once to give such aid as he can)

Mr. Haskell & Mr. Clarke have already as much on their shoulders as they can carry.

V As to Adrianople we have nothing to add to my last letter. I am sorry that by writing so fully to Mr. Ball you throw upon us the whole responsibility & onus of disapproving his pet plans.

Still this does not matter so much. I believe in frankness & I shall write to Bro. Ball tomorrow stating as kindly as possible our objections to this plan. It is objection enough that the establishment of such a school in Adrianople would be a reversal of the missionary policy of the Board, which the Com. ad Int. ought not to be responsible for. His claims made at two successive annual meetings have failed to convince the mission. Why should we in the interim allow them.

Your letter of 6th inst has been recd but we see no reason to change anything in my last in reference to Mr. Morse.

Yours of 29th ult. has been already answered in part. As to securing men for certain places, the Mission has always been very jealous of its prerogative of stationing its own members. But we see no objection to any thing you may say in Boston to any candidate provided you make him understand distinctly that the Mission has the power to station him where the call for men is most urgent. In practice we always consult mens expectations & wishes & I have never heard of a new missionary being sent away where without his full consent.

We rejoice that the action of the last Annual Meeting as to self support in the churches meets your views. But we must caution you not to be too sanguine as to the results of this new policy. Burnsides policy was very different from that of McClellan, but he did not succeed any better. Change of plan or policy does not always produce immediate spiritual fruit. It may take years of struggle before the fruits of this new policy will appear.

I will send you by next post a copy of my letter to the Churches of our Mission announcing this change of policy.

Most Truly Yours

George Washburn

Sec. Com. ad Int.

Rev. George Washburn
Constantinople, July 30. 1867.
Recd Aug. 21.
Ansd " 31

Constple Aug 9. 1867

Dear Dr C.

The Baldwins & Barnums arrived per French Steamer this morning & went to my house at Candilli. But I missed them & have not yet seen them - They were all well however. It is a pity the Barnums did not have come on with Dr. Milne who has just gone on to Harpoot.

The Sultan has returned & we are having grand fêtes in his honour. Yours sincerely

George Washburn

Rev. George Washburn,

Constantinople, Aug. 9, 1867.

Rec'd Aug. 28.

ack. 17 Sept.

Consple Aug 31. 1867

Rev N. G. Clark DD.

Dear Sir

I have recd yours of 6 inst. I feel some delicacy about giving a decided reply to your question because Mr. Pettibone is the person more directly concerned & his opinion might differ from mine.

I cannot consult him however, & must content myself with giving you the personal views of Dr. Riggs & myself.

We feel that this weakness of the eyes is a most serious objection to the man proposed. He might not have more than 3 or 4 hours steady writing on more than 2 days in a week, but he would have a constant strain upon the eyes. He would need to be in the office 8 hours a day & often more, beside having work at night sometimes. He would need to learn something of the language & this would be an additional strain upon his eyes.

His wife could assist him of course in many things & perhaps if he were actually in the place he might not have to give it up on account of his eyes but this is a very different thing from coming out to a new work.

It is very necessary that a good man be sent out for this work or a young man who would come out single & be regarded simply as a temporary supply. It is a difficult position to fill, not at all an ordinary clerkship.

I have no favorable news of our work to report to you - except in the one particular, that the discovery of the unworthy character of the Vartabed, who was a leader of the reformed Armenians, appears not to have disheartened them or turned them away from their work. They throw him overboard & go on.

In gt haste

Yours Most Truly

George Washburn

P.S. Unless I am misinformed, Mr Van Lennep has persuaded Pastor Parsegh of Yeni Kapoo to leave his church & settle in Smyrna. Trowbridge is still absent. When he returns next week I hope to induce him to take hold of the work here in earnest. Mrs Byington is again unwell & after all Byington may have to go to U.S.

ev. Geo. Washburn,
Constantinople, Aug. 31. 1867.
Rec'd Sep. 17.
Ans'd 19 "
Van Lennep in P.S.

Cons'ple Sept 3. 1867

Rev N. G. Clarke

Dear Sir.

The accompanying letter from Mr. Herrick, so far as it relates to Mr. Schauffler expresses the views of the Com. ad Int. We invited Mr. Schauffler to be present at our meeting & discussed your proposition fully.

I think you have failed to understand that Mr. Herrick is to take an active & responsible part in the revision of the Bible with Dr. Pratt. We have seen & are seeing enough of versions of the Bible made by single individuals. We hope to make this new version a real success. It cannot be done by Dr. Pratt alone. The real burden of the Turkish work here will thus rest upon Mr. Schauffler alone.

Yours Most Truly

George Washburn
Sec. Com. ad Int.

Rev. Geo. Washburn
Cons'ple Sep. 3. 1867.
Rec'd Sep. 23.
Ack'd Oct. 8

Rev. Geo. Washburn

Const'ple Sept 3. 1867

Rev N. G. Clarke D.D.

Dear Sir

At a meeting of the Com. ad Interim held yesterday Mr. Richardson presented for consideration your letter to him of July 30. He expressed, at the same time his willingness to go to Angora with Dr. Nutting provided a third man could be sent to join them within a year.

The Com. spent two hours in a full discussion of the case & invited Mess Trowbridge & Richardson to take part. They reached a conclusion in which all agree. As we understand that you wish from us a full & free expression of our views on this & every question presented to us I was directed to reply to your proposition.

First as to the immediate occupation of Angora by three missionaries it is our opinion that this ought not to be attempted until we have strengthened the stations already occupied.

This was the opinion of the annual meeting. We asked for missionaries to go to Marsovan, Sophia, Eski Zagra & Cesarea before Angora. Developments since the Annual Meeting would lead us to place Broosa & Nicomedia both before the occupation of Angora. If we are to adopt the theory of Strong Stations, & for years it has been my strong impression that 3 missionaries was the least number which ought to be allowed for a Station, it is absurd to occupy Angora feebly while we have Cesarea, Broosa & Nicomedia in Asia & all our Bulgarian Stations languishing for want of men.

I believe it is the feeling of Mr Farnsworth that Angora is the natural centre of his field & the action of the last Annual Meeting as to Mr. Richardson looked to this as the probable present solution of the question. The tour of Messrs. Parsons Richardson & Trowbridge in the Broosa & Nicomedia field of which you will receive a report by next post has deepened this impression.

Second as to the location of Mr. Richardson it is our opinion that the demands of Broosa are so pressing & the health of Mr. Greene is so precarious that it would be most unwise to remove Mr. Richardson from Broosa now. We think that he should be formally stationed there for the present at least. If he & Mr. Greene are alone at the Station they will not get on very harmoniously together. both being men of strong will & decided views, but there can be no doubt that we ought to have a third man at Broosa as soon as the more pressing wants of Bulgaria can be supplied. Until then we may arrange to add Mr. Parsons to the Broosa Station, allowing him still to reside at Nicomedia. Mr Greene would consent to this arrangement & I believe he would rejoice in it.

Third as to Dr Nutting. we are rejoiced at the forethought which led the Prudential Committee to consult our views before sending him to join our Mission. When a Missionary has once been in the field none can judge so well of his qualifications as those who have seen him in the work, who have been associated with him. If there is the slightest question in ref. to any man it is plain that he ought not to be sent back without the full approval of his associates. Especially is this true of any one who like Dr. Nutting has been connected with another Mission to which it is thought unwise to send him back.

It has happened sometimes that the intentions of Gods work abroad have been subordinated to the personal feelings of some individual or to the desire of the Prudential Committee not to have trouble with any one in America. Such sacrifices of principle always work evil. If a man has any true Missionary Spirit he will be as ready to leave the foreign field when his brethren think it desirable as to leave his native land in the first place. The interests of the work should always be placed above any personal considerations.

The fact about Dr. Nutting is that the Eastern Mission, with which he has always been connected would not consent to his return to them. He was then regarded as neither a good Physician nor a good Missionary, if we are rightly informed. At any rate he had peculiarities which caused trouble where ever he was stationed. It was understood too that he quietly sympathised with the views of his brother, & years of labor cannot undo the evil which has been done in Turkey by continuing the connection of Mr G.W.B. Nutting with the Board during the last 3 years.

In short so far as we are informed it does not appear to us that the return of Dr. Nutting wld be an acquisition to the Mission. If, after a full investigation of the case, Mr. Farnsworth were ready to accept of Dr. Nutting as an associate in his field either at Cesarea or at Angora we should make no objection to this arrangement, but there is certainly no other place where he could be of any possible use in this Mission. Of course you will understand that I have not attempted to give you any full delineation of Dr. Nutting's character. He has good qualities with which you are familiar, But I have simply given you in brief the general conclusion to which we have come.

In view of all these considerations the Com. ad Int. passed the following vote.

Voted 1st. In the opinion of the Com. ad Int. Mr. Richardson should not go to Angora to form a new Station there with Dr. Nutting

Voted 2d. that the Sec'y communicate this action at once to Dr. Clarke.

Yours Very Truly
George Washburn
Sec. Com. ad Int.

P.S. You will be able without difficulty to learn from Mr. Wheeler whether we have in any way misapprehended the feeling of the E. T. M. abt Dr. N.

No. Geo. Washburn.

Cons'ple, Sep. 3. 1867.

Rec'd. Sep. 23.

Ack'd Oct. 18. 1867

Dr. Nutting

Constantinople Sept 17. 1867

Rev N.G. Clarke DD.
For Sec A.B.C.F.M.

Dear Sir.

Mr Byington & family leave Constantinople for the U.S. via Liverpool this week. Mr Pollard & family will probably arrive from Erzroom in season to go to Liverpool by the same steamer. Miss Norcross & Miss Reynolds left us last Saturday, with Mr Trowbridge, to go to Eski Zagraa. The Com. ad Int. decided that Mr Morse should remove temporarily to Eski Zagraa, until some other provision could be made, to be with the young ladies & aid in the School. To our surprise since the departure of the young ladies we have received a telegram from Mr. Morse declining to go. Should he positively refuse nothing can be done but to send Mr. Haskell there from Philippopolis

We feel that should Mr Clarke be left alone at P. for any length of time his health would inevitably give way & he would be lost to the mission.

We have again addressed Mr Morse on the subject but I doubt whether he will pay any attention to our views. He is never able to distinguish between his personal judgement & his conscience.

When we do not agree with the former he often fancies we are seeking to override the latter.

We are much distressed at this turn which things have taken but we have a slight hope that you may be able to send us a favorable answer to our letter of Aug 1st. As Mr. Byington will so soon be in the U.S. we do not deem it necessary to enter at length into this subject.

It is still possible that Mr. Morse may yield. It is not strange that he regrets to give up his Station even temporarily. We sympathise with his feelings in this, even while we feel that he ought to go to Eski Zagraa

I inclose herewith a correspondence between the Mission & Lord Lyons which will be of interest to you & will complete the records of our last Annual Meeting.

You will have heard from Mr. Bliss & Mr Greene of Mr. Van Lennep's movement at Amsterdam which he had been planning for six months but which was so Providentially upset by the presence of Mr. B. Mr G & Dr Hamlin at the meeting.

We wait the return of Mr. Bliss before taking any action on this matter, but there is no difference of opinion among us here as to the longer connection of Mr. Van Lennep with our Mission. We have tolerated him until toleration has ceased to be a virtue. If he does not take himself off it is my impression that the Prudential Committee should cut him off. If you wish us to take the initiative we shall not hesitate to do so. It will be merely a question of policy with us whether the Com. ad Int. should act or whether it may be better to wait for the Annual Meeting.

We have evidence from all sides that while he pretended to acquiesce in the action of the last Annual Meeting he was secretly fomenting trouble & making promises to the churches of our Mission of aid from Europe.

In spite of this piece of treason in our own camp I am much encouraged by the appearance of things in the churches. The circular sent out to the churches of course excited opposition at first but even at Sivas it would appear that the people are thinking better of their first decision. What is most encouraging is that the native pastors are coming up to a higher view of their duty. I received a most interesting letter from Pastor

Abraham of Rodosto last week on this subject of self support. He has often written that his people could do little or nothing to support him, but now he says "I am preaching to my people on the text "Gather the tithes into the store house &c & I have determined to set them an example, to consecrate one tenth of my income to the Lords service. I hope my people may be able to raise all that is required of them by your circular & also pay 12 £ on the debt of the chapel."

If all our native helpers would follow Pastor Abraham's example our trials on this subject would be at an end.

In haste

Yours Most Truly

George Washburn
Sec. Com. ad Int.

Constantinople, Sep. 17, 1877.
Rec'd Oct. 8.
Wood
Ans'd Oct. 15.
Unnecessary

Constantinople Oct 1. 1877.

Rev N. G. Clark D.D.

For. Sec. A.B.C.F.M.

Dear Sir.

Yours of Aug 31 was duly recd. The following post brought news that Mr Long was to return immediately to Constantinople.

You are of course in a much better position to judge of your relations with the Methodists than we are & we fully appreciate the weight of the reasons suggested in your letter as to action on your part in ref. to their Bulgarian Mission.

My impression is that if we reinforce our Bulg. Mission & they fail to reinforce theirs Mr. Long will in a year or two himself propose to join us. Just now we have nothing to boast of ourselves. We could not occupy a new Station.

I am glad to be able to inform you that on the second representation of the Com. ad Int. Mr. Morse consented to remove temporarily to Eski Zagra & I suppose he is already there. It was no doubt a sore trial to him & he deserves our sympathy & our praise, not only for his self-denial but for yielding his judgement.

in the case to ours. I hope he will prove very useful there and not attempt any radical changes in the School. Mr. Trowbridge went on with the young ladies & has not yet returned.

We are now more than ever impressed with the necessity of reinforcing our Bulgarian department. We are glad that Mr. Byington will be at your service. He is a noble missionary, full of devotion & enthusiasm. We think he cannot fail to awaken in America a new interest in this part of our field. This may be the reason why Providence has just now sent him home, when every thing seemed to demand his return to Eski Zagra.

We have just learned with much surprise of the departure of Pastor Thomas for the United States "to raise 1000£ to build a new church in Diarbekir". It is manifest that this can be only a nominal reason for his journey. Certainly if he had asked the advice of the Diarbekir Church they would have advised him to come home & devote himself to building up the Spiritual church.

I suspect that he goes as an emissary of Mr. Van Lennep to see what can be done toward stirring up the Presbyterian movement in which Mr Van Lennep so signally failed a few months since.

He went with Mr. Bidwell & I happen to know that Mr. B. amused himself while in Constantinople by sending secretly to the native pastors here, including Thomas, to consult with them as to their complaints against us. It would not be strange if he took him up.

If he has no more discernment than he manifested in the Jaffa investigation he is well fitted to be the tool of Mr. Van Lennep, Thomas or any one else.

We regret to inclose to you today with our endorsement these letters ~~from~~ Sivas as to the return of Mr. Bryant to the U.S.

Mr. Pettibone has just returned from Marsovan, which relieves me so far that I hope to get a few days of quiet before entering upon my winter's work. The Blisses will be here on Saturday.

Yours Very Truly

George Washburn

Washburn.

Cons'ple, Oct. 1. 1867.

Rec'd. Oct. 22,

Ack'd Oct 26

Constantinople Oct 21. 1867

Revd N. G. Clarke D.D. Sec.

Dear Sir

About a week ago we were surprised to receive a Bill of Lading of boxes for Dr. Nutting. As Mr. Farnsworth was then here we requested him to consider the question whether he would consent to receive Dr. Nutting in case he came out. No conclusion had been arrived at when, on Friday last, I received your telegram from London. "Confer with Farnsworth about Dr. Nutting and report Dr Clarke America".

Mr. Parsons was in Consple & a meeting of the Com. ad Int. was held on Saturday at which the question of Dr. Nutting was fully discussed.

After a full consideration of the question Mr. Farnsworth replied that he could not conscientiously say that he thought Dr. Nutting fitted for the work in the Cesarea field - nor that he thought he would be anywhere a real acquisition to the Mission. he therefore could not consent to his location at Cesarea.

The Com. unanimously passed the following vote that the Sec be instructed to report to Dr Clarke that after consultation with Mr. Farnsworth we ~~do not see an~~ remain of the same opinion as before, as to the return of Dr. Nutting to Turkey.

In a word it is our opinion that he ought not to be sent out again by the Board.

We have not forgotten to take into consideration Dr. Nutting's personal feelings in coming to this conclusion. We deeply regret the disappointment & inconvenience which our frank expression of opinion has already caused him. The very fact that we are ourselves missionaries & ourselves liable to be placed some day in a similar position is of itself a sufficient guarantee that this view of the subject has not been overlooked.

We do not pass any harsh judgement upon Dr Nutting when we say that we do not think him adapted to the missionary work in Turkey. This work requires peculiar characteristics. A man may be a good Christian, a good scholar a good physician, a good preacher & still not make a good missionary. Indeed it can not be said with absolute certainty that any man will make a good missionary until he has been tested in the work.

When a man applies to the Board

to be sent out as a Missionary no pains are spared to probe his character & capabilities to the bottom — to find out just what he is. Many men who are anxious to go into the Missionary work are refused by the Board. Perhaps more ought to be. When a poor man is sent out he is worse than nothing. He fills a place to which a good man might be sent, if he were not there. He counts one in the eyes of the churches at home & of the churches here. He costs as much as a man adapted to the work. He is either a cypher or always blundering into difficulties, generally the latter. He lowers the standard of Missionary character at home & abroad. Our prayer is, Either send us good men or none at all.

Now why should not these same principles apply with double force to the case of those who have been in the field & have been tested there.

When the question arises of sending back a returned Missionary it would seem that the very first step should be, consultation with his former associates. In the case of a new Missionary you write to his teachers & fellow students, because they know him best. With such precautions it is not always sure that a man will stand the test of work, But the missionary who has once been in the field has been practically tested. His associates know how he has stood the test. No one else does. It is most natural then that in such a case they should be consulted & their judgement accepted as final.

You would generally obtain in this case what you cannot always obtain at home. an honest & candid judgement -

I believe that all missionaries who are worth anything themselves have an overwhelming conviction that the great interests of the work abroad should never be sacrificed to personal feeling or to what appears to be expediency at home. When they give up all for Christ & go into the missionary work, they give up their desire to subordinate Christ's work to their individual interests.

I have not made these suggestions because I supposed they would be new to the Com. or to yourself, but simply because they seem to have been partially overlooked in the case of Dr. Nutting & because we wish to put upon record a distinct expression of our own feelings on this subject. We have located Mr. Bartlett at Cesarea.

Yours Very Truly

George Washburn

Sec. Com. ad In

Constantinople, Oct. 21. 1867.

Rec'd Nov. 11

[illegible]

Dr. Nutting

Constantinople Nov 5 1867

Rev. N. G. Clarke DD

Dear Sir.

I have recd nothing from you for some weeks except telegram from London to which I replied at once.

I have received the inclosed letter from Dr. West on the subject of Mr Bryants return to America. You will remember that his application was sent to Boston a month ago.

This letter of Dr. West seems to settle the question as to Mr. Bryants remaining in the work. There are older missionaries whom we could better afford to lose.

I have seen your letter to Mr. Bliss as to Mr. Van Lennep. The Com. ad Int. is not afraid to take any necessary responsibility in this case but we do not wish to act hastily. Thus far we have simply written to the Sec. of the Evangelical Alliance demanding a copy of Mr. Van Lenneps report & protesting against the publication of this report unless it be accompanied by the denial made at the time by Mr Bliss & Mr. Greene.

As yet no reply has been received —

~~As yet~~ I think I have not yet informed you that the Com. ad Int. have formally located Mr. Richardson at Broosa. We also propose to unite Broosa & Nicomedia Stations as soon as practicable. It is very probable that Mr. Parsons will then remove to Broosa.

My impression is that we are to succeed in carrying out the views of the last annual meeting as to self-support with less difficulty than we anticipated - even in Constantinople.

Yours very Truly

George Washburn

Sec. Com. ad Int.

Constantinople, Nov. 5. 1867.
Rec'd Nov. 26
Ans. Dec. 20

Van Lennep

Constantinople Nov 19. 1867

Rev. N. G. Clarke DD.

Dear Sir.

Your letter of 18th ult. was recd last week, I have written to Phil. & to Eski Zagra in reference to the need of a missionary physician in Bulgaria.

You will have heard already of the attack upon the Eski Zagra School by a mob. I do not regard the affair as a very serious one as the mob was collected only by the screams of an old woman. It was not premeditated. Still it was a dangerous & outrageous thing & I am pushing the affair with the Porte to obtain protection for the School & punishment of the offenders.

By vote of the Com. ad interim & in accordance with the request of Mess Parsons. Greene & Richardson. Broosa & Nicomedia Stations have been united & Mr. Parsons will remove to Broosa in the Spring. This result is most gratifying to all concerned. to us & to the native brethren in those fields as well as to the three members of the new Station.

Some troubles have arisen in Broosa since last summer in reference to Pastor Stepan (now of Hasskeuy) who claims to be still pastor of Broosa church. In accordance with the advice of the Com. ad Int. the whole responsibility of settling these difficulties was thrown upon the Bithynia Association, by the Broosa St.

The result has been most happy in every way. For the first time I believe, it may now be said that this association is fully & heartily in sympathy with the Missionaries.

All the difficulties at Broosa were arranged, at a special meeting of the ass. so as to prevent the return of Stepan & so as to meet the unanimous approval of the Broosa Church members

Mr. Greene will undoubtedly write you in full on this subject.

I think our new measures are to succeed every where - better than we had hoped.

Yours Most Truly

Geo. Washburn

Sec. Com. ad Int.

Constantinople, Nov. 19. '67
Rec'd Dec. 16.
Ans. Jan. 8. 1868

Sec. Com. ad Int.

Constantinople Dec 3. 1867

Rev N. G. Clarke Sec.

Dear Sir.

Yours of 26 Oct. enclosing a characteristic letter from Rev. Mr. Crane has been read to the Com. ad Int. The Com. are of the opinion that it would be better for Mr. Parsons to remain at least two years in the Theological Sem. & I am instructed to write you to this effect.

It is true that we feel the need of more men - that the want is pressing but as I wrote you in ref. to Dr. Nutting it does not follow that we wish men who are ill adapted to their work.

It is better to wait two years & have a good man than to have a poor one at once & then have to endure him for a life-time.

We do not think it desirable to have men sent out to be simply teachers of Science in our Mission Schools. One of two things is certain to result. If the man is an earnest Christian man he will soon be sick of his work & go home. If he is not, his influence upon the students will be to turn them away from the missionary work.

We must look at the permanent interests of our work rather than at any momentary pressure. Mr. Parsons will be worth twice as much to the Missionary work if he spends two years in his studies. If he is willing to take this course we do not now need to discuss the question of his location.

As to the Bulgarian field two new men are to come in the Spring. If the Dr. of whom you wrote comes also this will make three new men at once. This is as much as that Mission will bear at one time. Then another man is to come later in year I understand from your letter.

As to the Dr. I enclose the reply of Eski Zagraa Station. That of Phil. I have not yet rec'd. Full justice will be secured for the outrages at Eski Zagraa. The Turkish Govt is arresting the guilty parties right & left.

Sivas Sta. will certainly be left in a weak state after the departure of Mr. Bryant, but the next Annual Meeting may think it best to send Mr. Trowbridge there. He will undoubtedly leave Constantinople for some part of the Interior & he ought not to be taken from this Mission. His general influence is needed here very much. Another man still is needed at Sivas - even if Mr. T. should go there.

but perhaps it is better not to promise this place to anyone before his arrival here. It might be held out as the most probable place & it is always our custom to send men where they wish to go, when it is possible. All we object to is to the Board absolutely designating men to certain places so that they will feel wronged if we change their designation.

Dr. West will not return to U.S. until the Spring. I will suggest to him the necessity of making formal application to the Board.

I think we may feel assured of the success of our plans for next year, everywhere except in Const'ple. Here we shall have at least a partial success. We shall make no compromises with any one.

We do not propose to take any active steps in reference to Mr. Van Lennep until we learn the result of Pastor Thomas' visit in America. Not that we fear anything from this, but it is better to know just the ground upon which we stand before we begin.

In haste

Yours Most Truly

George Washburn

Sec. C. ad Int.

Constantinople, Dec. 3. 1867.

Rec'd. Dec. 28.

Ans^d Jan. 7. 1868

Dr. Van Lennep 3^d page ✓

Constantinople Dec 23. 1867

Rev N. G. Clarke
Sec. A.B.C.F.M.

Dear Brother

Rev Mr. Greene of Broosa wrote to the Pru. Com. under date of June 5. 1867. in reference to an additional grant of 200$ for his trav. Ex. This letter passed through our hands & was read by the Com. ad Int. at that time but it was not thought best to act upon it at all.

The request is now repeated & I am instructed to inform you that the Com. ad Int. approve of the application of Mr. Greene made in this letter.

It was providential that he went & was in Amsterdam at the meeting of the Ev. All. Mr. Bliss feels satisfied that he would have recd no benefit whatever from the journey if his wife had not been with him. It has preserved him in the work for some time to come, at a far less expense than would have been incurred in a journey to America.

In conversing with Mr. Trowbridge I find that the Com. ad Int. had a wrong impression as to his present feeling about leaving

Constantinople. He is now as fully persuaded that he ought to remain here as he was last Spring that he ought to leave. Although he would of course be ready to go to Sivas if the Mission so decided, it would be against his judgement. He feels that circumstances have changed in Cons'ple & that now there is a fair promise of an extension of the work here.

It is therefore probable that he will *not* leave Cons'ple as I suggested in my last letter.

I think we shall do better here than even the Annual Meeting proposed. Pera is likely to pay the whole rather than half of Pastor Simons salary. Yeni Kapoo & Hasskeuy have their amounts already pledged. We the missionaries kept the 1st Thursday in Dec as a day of prayer for a blessing on this work & from that very day there has seemed to be a great change in the feeling of our native brethren.

Your letter of 15th ult. came to hand only yesterday.

We regret to learn that Dr. Nutting takes the decision of the Com. ad Int. as to his case so much to heart. As I wrote to you at the time we do not feel that we are passing condemnation upon a mans Christian character nor upon his intellectual ability when we say that he is not adapted to work at any of our Mission Stations. I believe that no one of us has any reason to question Dr. N's christian character. His intellectual endowments are perhaps superior to those possessed by some of us. but he does not happen to fit into any place in our work. If I am building a Steam Engine I must have the various parts fitted together & adapted to their places. After I have put in my 2 driving wheels I cannot find a place for a third. It may be just as good as the two - but I have no place for it in this Engine.

We have not a word to say against Dr Nutting. but we do not think we have any place for him in our Mission.

I will call a meeting of the Com. ad Int. as soon as possible to consider Mr Van Lennips case as it is presented in your letter. We have thus far been embarrassed in not being able to obtain a copy of his Amsterdam paper. We have demanded a copy & it has been promised but it does not come. We suspect that important changes may have been made in it since it was read.

We have just had a most false account of the whole Amsterdam affair published in one of the Armenian papers here. It seems that Mr. Van Lennep called a public meeting when he was here on his way home & gave a history of it - This article purports to be based on that. The editor of the paper was present at the meeting.

Mr. Van Lennep's case is a very hard one but a very difficult one. He is one of the most plausible men that ever was. I have not a shadow of doubt that if he & Mr. Wheeler went together through New England 3/4 of the people would be satisfied that Mr. Van Lennep was right & Mr. Wheeler wrong. However cautious we may be, he will give us trouble enough. I had a letter from him last winter in which he said he had no sympathy with the Mission & only staid here to please the Prudential Committee, that you knew very well that he was ready to go at the slightest hint from you!

The work is the Lords. We must look to Him for wisdom & direction & I am sure He will guide us.

Most sincerely Yours &c

George Washburn

Sec. Com ad Int

Constantinople, Dec. 23. 1867.
Rec'd Jan. 25. 1868.
Feb. 8

Constantinople Jany 1. 1868

Rev N. G. Clark D.D.

Sec A. B. C. F. M.

Dear Brother

Yours of 2d ult was duly recd & read to the Com. ad Int. yesterday. I am directed to reply that we think you should seek a new man for *Sivas* as soon as possible. It is most essential that the place be supplied. Even if a man could be spared from Constantinople for a time, it would still be necessary to have a new man as a permanent associate for Mr. Livingston. We feel that the want is a pressing one.

The Com. thought that no great good wld result from any discussion now of the question of additional female laborers at the Stations. So important a question should be decided at the Annual Meeting rather than by us.

I may say however unofficially that the sending out of Miss Classon would probably *not* have been recommended by the Com. ad Int. Similar experiments have not resulted happily. If Mrs Giles were likely to remain as an active vigorous laborer there would be more hope, but at present except in the girls schools there is no *defined* work for female missionaries. If one single lady goes to a Station she almost inevitably becomes a nursery governess in the Missionary families She does ~~sut~~ good, but not the kind of work for which young ladies of education would be sent out from America. No single female missionary should ever be sent alone to a Station & no 2 or 3 should be sent without some well defined sphere of labor before them, of which they shall have the chief control themselves.

The Com. of the T. M. Aid Society have invited me to go to England this Spring for 3 months & the Com. ad Interim have given their consent to this arrangement. It is not probable that I shall leave Constple before the last of March.

When in England I may request permission to return to the U.S. for a short time, in view of plans which I have already suggested to you in private notes, but this is not yet certain.

We have received a painful impression here from reports which have reached us from the United States as to addresses made by Mr. Wheeler. We have always very quietly endured all the attacks which he has made upon us directly. We have never very seriously objected to the criticisms which he has sent to the Missionary house upon us & our policy; but we can hardly conceive that the interests of Christs Kingdom can be in any way advanced by the attacks made upon us in public addresses in America. Especially at the Colleges & Seminaries where we have studied it seems hard that we should be held up to contempt. We have friends in these places who are quite as ready to trust our judgements as Mr. Wheelers - but to many we are known only by name. We feel that the Secretaries of the Board are bound to protect our good names, unless they see clearly how our suffering will further the cause of missions.

As to the policy of self-support Dr Anderson can testify to you that I presented a long paper on this subject to the Prudential Committee before it ever became known as Kharpoot policy & when Kharpoot was in this mission Mr. Trowbridge. Mr. Parsons & myself were among (may almost leave out this word) the earliest advocates of this policy. Dr. Dwight himself fully accepted it before his death.

We do not object to Mr. Wheeler taking to himself all the credit of the wonderful work at Kharpoot if he thinks it best - but let him confine his remarks to his own work.

I have no condemnation or criticism to make upon Mr. W. but I wish simply to suggest that he be cautioned not to destroy his influence & ours together by unnecessarily condemning the Missionaries of the West. Turkey Mission. I would not have you show him this nor in any way injure his feelings. He is a tender hearted as well as an impetuous man & I feel sure that some words of advice from you will set him right in this matter.

Most sincerely Yours in Xt.

George Washburn

P.S. Most of this letter is not official –

Constantinople, Jan. 1, 1868.
Rec'd. Jan. 31.
Ans'd Feb. 3

Constantinople Jany 13. 1868

Rev. N. G. Clarke D.D. Sec &c

Dear Sir.

In answering yours of Nov. 15. recd the last of Dec, we feel that you cannot rightly understand that which has transpired this year in connection with Mr. Van Lennep unless your attention be called to the fact that there has been, for many years, a growing feeling of distrust between Mr. Van Lennep & the Mission.

Circumstances connected with the "Theological School" at Tocat gave rise in 1857 to serious differences of opinion, which resulted in Mr. Van Lennep's resignation of his connection with that school in 1858.

Among the documents on the files of the Mission concerning this affair we find in a letter of Dr. Anderson to Mr. Van Lennep of Nov. 12 1858 the following paragraph.

"I am deeply apprehensive of the consequences should you continue this controversy (for such it almost is) with your Mission. I fear it will engender a morbid state of mind in you: & I have never known a missionary recover from that mental disease while remaining on the ground. Indeed it is apt to continue through life & to embitter its most precious relations". These words have proved prophetic.

Mr. Van Lennep, at that time, had fallen into a morbid distrust of his fellow laborers, which has gone on widening the breach between him & them ever since. Every effort was made to bring him back into sympathy with the Mission, as may be seen from the kind & considerate mention of him in the letter from the Annual Meeting of 1858 to the Miss. House, but on his return to America in 1861 it was very generally felt that it would be very difficult for him again to work in harmony with us.

In 1863, the Prudential Committee decided that he should be sent back to Turkey & called upon the Mission to locate him. The subject was long debated. Nothing but the influence of Dr. Wood as a representative of the Prudential Committee could have persuaded the Mission to consent to his return. It was at last voted by one majority, in opposition to the protest of that Station, that he be located in Smyrna.

Returning under these circumstances it was hardly possible that he should sympathise very heartily with his immediate associate or with the Mission. Still it was hoped that his visit to the U.S. & his location at a point chosen by himself, where old questions would not be revived, might prove to have modified his feelings. Every effort was made to secure a favorable result.

But these hopes were at once disappointed. In 1864. on a visit to Tocat. events occurred in connection with the erection of a chapel & the ordination of a pastor there which showed that Mr Van Lennep's feelings toward his associates were unchanged, which aroused excited the distrust of the missionaries in that part of the field.

In the following year there arose the serious difficulties with Mr. Ladd which led the Annual Meeting of 1866 to pass a vote of censure upon Mr. Van Lennep which afterwards resulted in Mr. Ladds voluntary withdrawal from the Station.

Mr. Van Lennep was now alone in the place where of all others he desired to be & it was hoped that he might gradually, at least, come into sympathy & coöperation with the Mission.

But the Mission was soon startled by the information that Mr. Van Lennep was proposing to the Prudential Com. to repudiate the terms of agreement into which he had entered with Mr Ladd & that at the same time the Gen. Com. of the Pres. Ch. was holding sessions in New York to consider propositions of Mr. Van Lennep to erect him & his Station into a new Presbyterian Mission.

In the course of a correspondence which ensued Mr. Van Lennep used the following language.

"You touch upon a delicate matter when you say that my policy was to pay as liberally as ever (after the Mission had cut down his estimates) & when it could not be done thro' the Mission to accomplish it in some other way'. Tho' I do not fully accede to the correctness of this sentence as it stands, yet most of it expresses a fact. & I confess it deeply concerns me to see the Mission so blind to the consequences of an economy which has reached the utmost limits of endurance & has indeed often surpassed them. Valuable men have been driven from our work. We have kept the ignorant, the fawning hypocrite, & the cheap. Some few have loved it too much to leave it & have suffered in health & usefulness & several have laid down their lives. And while practising this suicidal economy, the Mission have lavished their funds upon worthless enterprises & men; so that on the whole they have spent more money than I should have spent & I believe with very different results.

"But I differ from the Mission not only in the matter of salaries, but also & chiefly on other questions of Mission policy respecting which time, experience, & a more thorough & extensive acquaintance with the country & the people have brought about a change in my views. I regret that my brethren do not come up to the times for I love & have a high esteem for them & I regret to see this great & glorious work fast slipping out of their hands. I have consented to remain in this Mission in spite of this difference of views. ×× I am aware that some would prefer to have me out of the way. Perhaps they are right. The Prudential Com. however do not think so. They believe it to be an advantage to our work that different views should be represented in our Missions. When ever they change their minds they are perfectly aware that they will not find me standing in their way."

This is not the place to criticise any of these statements. The extract is introduced simply as an evidence that in Dec 1866 Mr. Van Lennep himself felt that he had no sympathy with the Mission, but was kept here by the Pru. Com. because he was known to oppose the views of the Mission. Differences of opinion always exist between men of independent minds & this is seen at every annual meeting, but this is very different from a fixed determination to thwart (so far, at least, as his own station was concerned) the decisions of the Mission & an absolute lack of sympathy with its policy such as is confessed in this letter.

Mr. Van Lennep was present at the Annual Meeting of 1867 & in the meeting declared his sincere gratification at the action of the Mission in reference to "self support" & his determination to aid in carrying it out. Indeed his whole course in this meeting (where most bitter things were said of him in his hearing by Mr. Wheeler & Mr. Ladd) was such as awoke new & unexpected hope in our hearts that after all he might be ready to come into sympathy with the Mission again.

A single remark, made with a peculiar look, to two of us, at the close of the meeting, for the first time awakened the suspicion that all was not as smooth as it appeared.

During the meeting, as we now learn, he was privy to secret interviews between Dr. Forsyth & the native pastors of Cousplee of which we had no information & consequently no opportunity to correct false impressions. And immediately after. Mr. Bidwell came up from Smyrna. summoned the pastors to meet him at his hotel, demanded a statement of their grievances, returned to Smyrna & afterward again to Constantinople. What followed in America you very well know.

Either at the annual meeting, or soon after, Mr. Van Lennep arranged with Pastor Thomas to go to Amsterdam & attend the conference of the Ev. Alliance. We were not informed of this until it was too late to take action upon it, nor had we any intimation of any kind as to the nature of the report he intended to make there. But he had written to several of the churches asking them to authorise him to represent them at that meeting; without, however, intimating to them what he proposed to say. We cannot learn that more than 7 or 8 churches answered this letter & the Pera church was not of this number. Several of these churches had received the impression that Mr. Van Lennep would furnish them with funds to enable them to avoid compliance with the action of the Mission.

At this time too Mr. Van Lennep induced Pastor Parsegh of Yeni Kapoo to leave his church & go to Smyrna for some 4 or 5 months, without the consent of the Constantinople Station.

At Amsterdam it was Providentially ordered, without any design on our part, that Mr. Van Lennep should meet Messrs E.E. Bliss, Green & Dr Hamlin.

Of what took place there you are already fully informed in a letter written from London by Mr. Bliss & read & approved by Mr. Van Lennep.

We have made every effort to secure a copy of Mr. Van Lennep's report from the Ev. Alliance but for we know not what reason it has been withheld.

It is to be published in the Spring & will, at our demand, be accompanied by the remarks of Mr. Bliss.

We have reason to believe that the public reading of this report was the least injury inflicted upon us by Mr. Van Lennep in Holland & England. More injury was done by his private efforts, in connection with Thomas, to create prejudice against us & our work which as he had the field all to himself, were in many cases successful.

There are few men who have Mr. Van Lennep's ability of so construing all facts that they prove the justice of his own position & of course his Dutch nationality gave him double influence in Holland.

On his return from Holland & England Mr. Van Lennep came to Constantinople & made a report of his doings at Amsterdam & elsewhere to a company of Armenians, called together to meet him at the house of a native Protestant, one, at least, of the persons present was one of the most bitter enemies of Protestantism in Const'ple. This man, we are informed, expressed his high approbation of Mr Van Lennep's course & published in the Armenian newspaper with which he is connected a statement of the affair based upon Mr. Van Lennep's communication to this meeting, but full of falsehoods & of attacks upon the Missionaries.

In a reply to a letter calling his attention to this article Mr. Van Lennep says, "The residuum of a controversy with him (i.e. the author of the article) will be to bring out more clearly before the public the position you & nearly the whole Mission occupy & this can only injure your influence & reputation. It is for your interest to let people believe, if they can, that you favour the consolidation & independence of the native Protestant churches & the thorough education of their pastors. I am backed in this opinion by the Mission; for they would doubtless pursue a fair, frank and open course did they believe that such a course suited their interests."

This letter is quoted to show Mr. Van Lennep's present feelings in reference to his associates.

In view of all these facts we are forced to the conclusion that Mr. Van Lennep cannot work in harmony with this Mission. We have waited ten years in the hope that his "morbid feelings" might be changed for the better, but they have changed only for the worse.

His influence in the Mission during these ten years has been, as far as we can judge, productive of more harm than good. The advantage derived from the presentation & advocacy of views differing from those of his associates is, in his case, far overbalanced by the mischief resulting from that position of antagonism to measures adopted by the Mission after the fullest discussion, which he continues to maintain & to make known even to the natives, after the measures have gone into operation.

It is plainly the right & the duty of every missionary, by frankly stating & advocating his views to endeavor to make the policy of the Mission what he thinks it should be, but failing in this it is as plainly his duty to submit to the will of the majority & faithfully carry out the measures adopted by the Mission. The only alternative is to withdraw from the Mission. To this alternative we think the case of Mr. Van Lennep has come. His ideas of Missionary policy & of his own duty as a missionary are so diametrically opposed to those of his associates & these differences are so constantly coming up to embarrass our relations with the native churches, as well as with himself that we do not feel that it is possible for us to be associated with him, in this work, any longer.

We have reached this conclusion with deep & sincere regret. The many sacrifices which we have made, for the sake of peace, in past years is evidence enough of this.

We know that Mr. Van Lennep is a man of varied acquirements - that he is a most interesting preacher - a natural linguist - that he is familiar with art with natural science - that he has had long experience in the work - that he has no little influence over the native brethren - that he has been beloved as a Xtn brother & fellow laborer by honored fathers who have gone to their rest & by us too; but what can we do? Can we work with one who will not work with us? Can we hope to win or to persuade one whom we have sought in vain to win for ten years?

We do not attempt to prove the wisdom of everything which the Mission has done during these years nor would we pass any wholesale condemnation upon Mr. Van Lennep. Some of us have sometimes agreed with him on points where he differed from the majority of the Mission.

We know that, at times at least, he has manifested a determination to "put out all his fires" to borrow an expression from one of his own letters. & to avoid any outward conflict with his associates. But again we ask. What can we do? We cannot restore his morbid feelings to a healthy state. Those of us most nearly bound to him by personal ties of affection have sought in vain to do this, for years.

Things have now reached a point where in our opinion the peace of the native churches & harmonious cooperation between them & the Mission & the successful prosecution of our whole work as a Mission demand that he withdraw from the field.

Constantinople, Jan. 13. '68
Rec'd. Feb. 18.
[illegible] Ed

Read & approved by the Com. ad Interim
Jany 24. 1868.

George Washburn
Sec. Com. ad Int.

Note. The underscoring in the quotations in this letter is taken from the originals. Ed.

Constantinople Jany 14 1868

Dear Dr. Clarke

Your letter of 16th ult. has interested & encouraged me not a little. I am rejoiced to find that your thoughts have already been so turned to the question of the work of woman in evangelizing the world. I had suspected as much from your proposal to send female missionaries to Adrianople. As to the principles & practices of the sisters of charity I am prepared to go farther in condemning them than you do. I have seen too much of their diabolical operations in this city to have any respect for them. I mentioned them in my letter to you, because the idea was prominent in my thoughts, that some agency must be devised to meet the sisters of charity on their own ground. i.e. among the women.

It is my firm belief that if the Board sends out unmarried female missionaries on any plan yet tried, the thing will prove a sad & expensive failure. It is the part of wisdom to make every possible provision for success in such an enterprise. The Mission some 12 years ago voted to ask an unmarried female missionary for every station in the Mission. But

Constantinople, Jan. 13, '68

stipulated that the person "be nominated by the Station & be considered a helper in the Missionary work & not in the missionaries family". Miss Tenny of Tocat, now Mrs Hamlin, was perhaps the most successful example of such a female missionary - but she & all the mission regard the attempt in her case as a failure. Miss Laura Bliss has done something in Constple & has had decided success but she has voluntarily given up the work & is now teaching an English school in Bebek for English children.

Ever since I have been in the Mission there has been a constant feeling, often expressed, that we must have female missionaries & an equally strong feeling, as often expressed that the idea was an impracticable one.

It _is_ impracticable unless some entirely new scheme can be devised.

My impression, after years of thought on the subject, is that we must thoroughly investigate the whole question of female evangelization - then elaborate some plan & put it _gradually_ into operation to be modified afterwards if necessary Eg commence by sending 4 women to Constple - let them get under way & then reinforce them to enable them to branch off into the great cities in the Interior. Or perhaps commence at 2 or 3 places at first.

There are many questions to be first decided. such as these. What shall these women do? Shall they work thro' a School - thro a hospital - thro' Bible women - thro personal visitation or thro' all these means? For how long a time shall they be pledged to the work? What preliminary training must they have? How shall they be supported? Shall they have any funds at their disposal? What shall be their relation to the Mission? Shall they be on the footing of native helpers without any voice even in their own affairs as now. Shall they be acting members of the Mission as we are. or shall they be independent of the Mission & connected only with the Board? Where & how shall they live? & so I might go on for pages -

As to myself I am satisfied that God has called me to undertake the preliminary work. If I can satisfy my associates of this thing I am sure you will be satisfied. The idea of my undertaking this struck me unfavorably at first & was only yielded to after months of thought. I am not surprised at the way it strikes you & I am very glad that you & my associates are disinclined to have to leave the Mission. There are however certain reasons why I can leave more easily now than I could have done at any time during the past 5 years. reasons which I may explain when I make formal application to the Board for a temporary release.

Perhaps I do not need to say again that my interest in this work has not arisen from any falling off of interest in the Board or the Mission - nor from any want of perfect harmony & sympathy between me & my associates.

In haste Most sincerely Yours in Xt.

George Washburn

Rev. Geo. Washburn - Constantinople Jan. 14 1881
Rec'd Feb 6 - Ans'd Feb 6

P.S. The final result in Cons'ple of the measures taken by the last annual meeting appears to be that the Yeni Kapoo church raises ¼ of Parsegh's salary. Stepan leaves Hasskuey but the people are ready to pay ¼ of the salary of another man. It will probably be a man from Basle now here. Pera church assumes the whole support of Pastor Simon, for Pera & for Scutari.

Constantinople Jany 22. 1868.

Rev N.G. Clarke DD.

Dear Brother

Since my last letter to you my plans have been changed by the Com. ad Int. & it has always been my principle of action to yield to the judgement of my associates.

The vote sending me to England in Mar. for 3 mo. has been changed to a vote sending me to the Cent. Mission. I shall go in 3 weeks, if I am able, to Beirut thence to the Cent. Miss. to return here abt May 1st. After our annual meeting I shall probably go to England & home

I have once more fallen under the dominion of my old enemy, neuralgia in the head, & am suffering very much from it. Nothing can bring me back to real health, but a long change of place & change of work.

Mr. Herrick is to go to Marsovan for six months - He will leave here in April. We expect Dr. Pratt here abt March 1st.

I am at loss to know what to write of Mr. Trowbridge. I have already written you that he would probably go into the Interior & afterward that he had changed his views & would remain here.

At the meeting yesterday he declared that he knew that his post in the Mission was at Marsovan & he felt very badly that the vote of the last annual meeting sending Mr. Herrick there for the Summer was to be executed.

I write this simply for your information to correct the impression I have given before.

A reply to your letter in ref to Mr. Van Lennep is ready & only waiting for Mr. Parsons to come up from Nicomedia for final action upon it.

Yours Very Truly
George Washburn
Sec.

Constantinople, Jan. 22/1868.
Rec'd Feb. 18.

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Private   Consple Jany 24. 1868

Dear Dr. Clark

The inclosed letter in ref. to Dr. Van Lennep was unanimously approved. It expresses our deliberate opinion in view of all possible consequences. We feel that the Prudential Com. should act upon it - without waiting for any farther steps or asking for anything farther action from us. If in their opinion it will justify the recall of Dr. Van Lennep - that they should recall him - if not that they should drop the matter. We do not believe that anything but harm can come from his coming here to fight us at the Annual Meeting.

We did not feel that it would

ev. Geo. Washburn.

be wise or proper for us to say thi
much officially - but it was unanimously agreed that I should say it to you privately.

We earnestly pray that God may give you wisdom to act in this matter for the Glory & the true interests of his church.

Yours most sincerely

George Washburn

Rev. Geo. Washburn W

Constantinople
Jan. 24. 1868.

Rec'd Feb. 18.

Beirut Mar 16. 1868

Rev N. G. Clarke DD.
Sec. ABCFM.
Dear Brother.

I am sure that the brethren of the Syrian Mission will not consider it any violation of the rights of hospitality, if I give you my impressions, as to the present position of the work in this field. It is just 12 years since my first visit to Beirut & I have been here twice since, before my present visit. There is no Mission of the Board, except our own, in which I have so deep an interest & to whose members I am bound by so warm ties of personal friendship.

A day or two after my arrival in Beirut, 2 weeks ago, I was struck with a conversation, which took place in my hearing, between two brethren of the Mission as to the possibility of finding a proper man to go to Amyun, a place near Tripoli where a whole village has suddenly manifested a willingness to listen to the Gospel.

It appeared from this conversation that the Mission was actually less able to supply ~~the~~

native helpers to meet the wants of the field than it was twenty years ago.

This fact seemed to me a most surprising & melancholy one. The success or the failure of a foreign Mission must depend upon its ability to raise up a native ministry. This is now accepted as an axiom by most Missionary Societies. It certainly is by the American Board.

I was so much impressed ~~with~~ by this conversation that I felt called upon as a Christian brother & a fellow laborer in the Missionary work to investigate this matter & see if I could not suggest to the brethren some remedy for the present state of things.

I went first to Abeih - & had a long conversation with Mr. Calhoun & Mr Bird. Especially the former. I have since discussed the question very fully with Dr. Thomson, Dr. Van Dyke. Mr. Eddy Mr. Mitchell & others not now connected with the Mission.

I believe the following to be a fair & correct statement of the facts in the case.

There is now connected with the Syrian Mission one ordained pastor at Ain zehalta supported not by his own people but by all the

Protestants of that part of Mt Lebanon. At Hums there is another ordained preacher who is just about leaving the place, because the majority of the people do not like him. He is not a thoroughly educated man. There are no other ordained preachers in the service of the Mission. There are no others whom the Missionaries propose to ordain at present & not more than 2 or 3 whom they would be willing to ordain even over the poorer & more ignorant communities.

There are a number of school masters who have been at Abeih for a time & who, though not licensed to preach, yet hold informal meetings where they teach. These men have had no theological training & there is no reason to expect that they ever will or ever ought to be anything more than teachers, under the present regime. Still they are no doubt better than nothing & Mr. Bird feels that they are able to work in places where a preacher could not be sent, if there were any to send.

There is no theological school in the Mission in any proper acceptation of that term & strictly speaking there has never been a single class carried through a full theological course since the Mission was founded 40 years ago.

The School at Abeih is chiefly under the instruction of a native teacher altho' superintended by Mr. Calhoun. It is in no proper sense a theological school. There is no class in it going thro' any regular course of instruction in theology. Mr Calhoun gives the boys, all of them, a very thorough drill in the Bible more especially in the historical books of the Old Testament.

There has been an attempt at a sort of theological class in the summer, some of the teachers coming in for this purpose, but these classes have never received any systematic course of instruction in dogmatic theology. Mr. Calhoun has had the heart & the head to instruct these classes but practically has never been able to command his time so as to give any course of instruction which was satisfactory to the Mission or to the young men themselves.

Mr. Ford felt this want of a theological school so deeply that he commenced a class himself, on his own responsibility, & broke down under the burden, which with other cares, was more than he could bear.

Mr. Eddy under the same impression of

the imperative demands of the field & the absolute impossibility of depending upon Abeih is about to repeat the same experiment. I have no doubt that it will be with the same result.

I find all the brethren deeply impressed with these facts & all convinced that something must be done or this Mission will prove a failure. It has not needed a word of argument on my part to convince them of this, nor was it any idea which I needed to suggest to them. I found it the great burden on every one of their minds. I believe that all the members of the Mission, including Mr. Calhoun, are satisfied that Abeih Seminary as at present constituted cannot supply this want.

The nominal theological class in the Seminary, however valuable it may have been in increasing the Biblical knowledge of some School masters, is only a phantom which has hitherto occupied the place of what ought to be a living reality.

It will no doubt seem to you very singular that, if all the brethren see these facts & realize their importance, no steps are taken to set this matter right.

It is not practicable. it would not be proper of it more practicable for me an outsider to attempt to explain to you the causes of this state of things. but I am satisfied that I fully understand them myself & I am also satisfied that there is only one possible remedy for the present wants of this Mission.

The Prudential Committee must interfere authoritatively. There is no other possible way in which this Gordian knot can be either untied or cut.

In my opinion, if you will excuse me for the liberty I take in expressing it, the Prudential Committee should address the Syrian Mission in this sense, (of course not in these words) "You are hereby requested at once to take up the question of a theological School, & at whatever sacrifice of other interests or other branches of the work to organize such a School - with a full & regular course of study & *with a proper corps of teachers*. This must be done at once. It is a question of life or death for your Mission."

I believe that every member of this Mission would hail such a request with joy.

It is also my opinion that the Prudential Committee should *suggest* to the Mission the manner in which this is to be accomplished.

On this question you will allow me to state the results of the most patient & careful examination I have been able to make of this branch of the subject.

1. It is impossible for Mr. Calhoun to conduct such a School alone. The failure up to the present time results from this attempt. One man is not enough for a theological School & especially when that one man cannot possibly give more than a part of his time to the work. Mr. Calhouns relations to the whole work are such that he never can & never ought to give all his time to the School.

2. Mr Calhoun must be connected with the Theological School.

3. No new man can supply the wants of such a School. Mr. Calhoun could not put upon any new man the outside work which he now does. much of which results from the fact that Mr. Calhoun has acquired a personal influence over all the people of the Mt. such as no other living man has or probably ever will have. Five years would not suffice for a new man to acquire the language & the respect which would fit him to teach theology. & days are more precious now than months or perhaps years were at the beginning of the work

4. There are only two available men in this Mission to associate with Mr. Calhoun in this work. Mr Eddy & Mr. H. H. Jessup. Both have many valuable qualifications as teachers of such a School. If the School was to be divided - the preparatory part kept at Abeih & the theological class confided to some one else at another station Mr. Eddy might undertake the work with every hope of success, but I am satisfied that the majority of the Mission would not consent to remove Mr. Eddy to Abeih & associate him with Mr. Calhoun

In a word then Mr. H. H. Jessup must be set apart for this work. must return & enter upon at the earliest possible day.

If the Mission arrange the course of study & assign a certain part of the work to Mr Calhoun & a certain part to Mr. Jessup the arrangement will be a practicable & hopeful one.

I believe that if you can persuade Mr. Jessup to accept this place & will suggest this arrangement to the Mission, it will be unanimously approved.

No doubt Mr. Jessup will be much missed from Beirut. He is now, but there is no such demand for his labors here that there is in the theological school. There will be enough of American influence here in Dr T. & Dr Van Dyke & in the College. As to the church here I have no doubt that in the end it would be better for the church for Mr. Jessup not to act as its pastor again. No missionary ought to be the pastor of a native church. This church has already been almost ruined - reduced to an almost helpless & hopeless state by being carried always in the arms of a missionary. Mr. Jessup will tell you this himself. I know too that he is deeply interested in the matter of raising up a native ministry. I think he may be persuaded to go to Abeih.

Of course there is much more that I might say upon this subject but it does not seem necessary for me discuss it more at length.

I am more deeply impressed with the importance of it than I can express in words. I feel that it is already a question whether this mission, dearer to our churches & to me than almost any other, is not losing its influence & its place beyond hope. I am sure that it will if this want is not at once supplied.

The Syrian college is a noble work. Its President has been - for 17 years one of my dearest personal friends. The Girls School founded by Mr. Jessup may be made an instrument of great good. But neither colleges nor girls schools can take the place of a native ministry. They only make it more essential that there should be at once a thoroughly educated native ministry, qualified to control & direct the minds of the people.

Yours Most Truly

George Washburn.

P.S. I have not given a copy of this letter to the brethren here but, if you think it desirable, I have not the slightest objection to their seeing the whole or any part of it.

eo. Washburn
Beirut March 16. 1868.
Rec'd. Apr. 14

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Alexandretta Syria Mar 28 1868.

Rev N. G. Clark Secy

Dear Brother

As I am just leaving the coast & striking off into the Interior, perhaps I should improve the opportunity & write you a few words as to my own plans. I informed you before leaving Constple that the brethren there thought it better for me to come down here before going to England. I am well satisfied with the results thus far, they prove the wisdom of the change. I wrote you a long letter from Beirut as to the state of things in that Mission - but had no time then to speak of myself.

It is my purpose now to reach Constple Apr 30. attend the Annual Meeting & immediately after leave with my family for England & United States arriving in U.S. the first of Sept. I shall be guided by the advice of the Annual Meeting (& yours if you see fit to give it) as to resigning my connection with the Board or asking leave to visit America. I do not propose to put this visit upon any other than personal grounds - My fathers health & my own both demand my presence in America for a time, but I shall at the same time explain fully what I propose to do while I am there.

Indeed I propose to prepare a careful paper on Womans Work in Missions & have the subject fully discussed at our Annual Meeting.

I have found the brethren of the Presbyterian Mission in Egypt & of our Syrian Mission most heartily in sympathy with my plans which I have discussed very fully with them - I have got many practical suggestions from them of great value on this subject & am very much encouraged.

My purpose is to discuss this subject at Aintab & Const[antino]ple - to get what information I can in England & on the Continent - then to come home & present to the Prudential Com the result of my labors & have the plan discussed from your standpoint at home. You will see before I get there from the paper I present to the Annual Meeting the substance of these plans.

I do not propose in any way to make the subject public in America or any where else until we have a fully developed plan which meets the views of the Missions & of the Prudential Committee - for I am satisfied that any crude or indefinite propositions would meet with disfavor. It was so with the first suggestions I made to my own associate in Constple. I hope we may find in this plan some solution of the difficulty about Bro. Jessups Female School at Beirut which is certainly not what it ought to be just now.

I am in decidedly better health now than when I left Constantinople. but I found no time to rest either in Egypt or Syria. I start to-morrow am early (D.V.) into the Interior to visit Aleppo. Aintab &c. I have heard that Dr. Milie is in Aintab or Aleppo - I shall try to see him - but as yet I do not know what brings him there. I fear he has had some serious trouble in Kharpoot -

I do not know but that I ought to say to you that, altho the Beirut brethren had nothing to do with the letter I sent to you & never saw it. still I know that what I wrote meets with their full approval both as to the facts & as to the propositions I made. Mr Jessup will be able to give you any additional information you need.

Yours Most Truly

George Washburn

P.S. I have seen much of Dr. Webb of Boston in Beirut & I hope he will come back with a new interest in Missions -

[illegible]

Alexandretta, March 23, 1868.

Rec'd Apr. 21.

Smyrna April 21. 1888

Rev N. G. Clark DD.

Sec. A.B.C.F.M.

Dear Sir.

I am thus far on my way back to Constantinople, after attending the Annual Meeting of the Central Turkey Mission. Miss Proctor is with me on her way to U.S.

The meeting had not adjourned when I left Aintab, but all important business had been completed except the final consideration of the estimates. By riding 37 hours in 3 days I managed to catch the Russian Steamer at Alexandretta. I am happy to say that although I have had a very unusually hard time from rain, snow & mud on my land journey I am in much better health than when I left Cons'ple. I have been made to feel as never before Gods personal presence & care.

The meeting at Aintab was a most harmonious one, but sadly small. I am deeply impressed with the necessity of reinforcing this Mission with good men, such as those now there & such as have been there, ~~Morgan Goss & Dr. Pratt~~. The work of God in that part of Turkey has made wonderful progress. In a missionary point of view, there has been a greater success than almost anywhere else in the world. But if this harvest is to be fully secured there must be such a missionary force in the field, for some time longer, as can exert a controlling moral influence over the native pastors & churches.

They have asked the West. Turkey Mission to give them Trowbridge during Dr. Pratts absence to be associated with Montgomery at Marash & I am ready to advocate this. I don't know what others will think of it.

Mr. Nutting of Orfa was at Aintab but was not admitted as a member of the Mission - to the meeting. He behaved very well about it & made no effort to force his way in. He assured me that he should leave Alexandretta for the U.S. either on the 23 May or 3 June. If his wife does not persuade him to remain. I think he will.

He sought any opportunity to converse with me about his troubles, but I contented myself with urging him to go home as quietly & peaceably as he could, without trying to carry any more points here. I cannot but feel that the Mission is right in its position in ref. to him, altho' I felt great sympathy for him in his present position.

The case of Dr. Nutting came up at the meeting & if action is taken adverse to his return I trust that you will not attribute it to my influence. I was questioned about him & stated simply & as favorably as I could the facts about him which came out at Constantinople. I could not do less. I did nothing more.

It was decided that Dr. Schneider go to Constantinople for the Summer to superintend the publication of certain much needed books. It is my impression that he will be inclined to remain permanently at some station in our Mission, on account of Mrs Schneider's health. It is felt by all that he is not the man for the Marash School, even if he could live there, but I was delighted to find how thoroughly he was loved & respected as a missionary by his associates.

I cannot forbear saying, what I do not at all need to say to you, that Mr. Powers seemed to me one of the most valuable missionaries in Turkey.

He seemed to me to have reached that point which our dear Dr. Dwight attained just before his death. a point which few men of his age ever reach: when the enthusiasm & the progressive ideas of the young missionary are combined with the cool judgement & devotion of an old one.

I have no suggestion to make about this mission except the great & pressing need of reinforcing it with good men as soon as possible.

I had no little conversation with the brethren there in reference to the matter of female missionaries & they entered most heartily into my plans. regard it as a special Providence that Miss West & Mrs Coffing are both to be in America this Fall. I recd your note on this subject in which you speak of Miss West in this connection. Unless she has changed very much she is a woman to work & not a woman to have any responsibility in this connection. She has neither cool judgement nor physical health to bear responsibility. But her experience in practical work in the Interior will certainly be of value. Miss Proctor is by far the most reliable female missionary I have seen in Turkey. Of those now in Kharpoot I know little, but only good — Indeed in speaking thus highly of Miss P. I do not intend to imply any disparagement whatever to any other. I know of no one who deserves it.

Yours most Truly George Washburn.

Smyrna, Apr. 21, 1868.
Rec'd May 19

Trieste May 30 1868.

Rev. N. G. Clarke D.D.

Dear Brother

I suppose that the Sec. of the Mission will forward to you my letter of resignation. Lest he should fail to do so. I herewith resign my connection with the American Board - the resignation to take effect as soon as it is accepted at Boston. You will see that it has already been approved by the Mission.

Of course I do not need to explain to you that this resignation is not caused by any want of sympathy for the Mission or the Board - but simply for two reasons - I do not wish to be in any way a pensioner of the Board while absent from my field of labor & 2d I wish the fullest freedom in investigating in Europe the practical working of Sisterhoods - Bible women &c

My present plan is to go direct to Kaiserswerth. thence to Paris - thence to England - I expect to reach America some time in August. I have sent my address to Mr. Ward.

You will receive from Constantinople a copy of the report which I made to our Annual Meeting on the "Extension & organization of Female Missionary Labor". The only portion of the Report which was not essentially accepted by the Meeting was the 3d suggestion under the IIId head As to this suggestion, I am fully satisfied that in the end it must be essentially adopted - I believe that the need of it will be felt more strongly at home & by the ladies who are to come out than the majority of the Mission now believe.

I have nothing now to add to what you will find in this paper, but I anticipate much from investigations which I am yet to make. You of course know much better than I the motives which led to the organization of the Society advertised in the April Herald, but I now feel that it was a mistake to push this forward before you had some fully developed plan of operations. Still I am not sure but that it may be a means of preparing the way for something more definite & comprehensive if you can keep it well in hand.

You will see from my report in a general way what use I think we are to make of such societies as this & that of Mrs Doremus in New York. They are to be not rivals - but auxiliaries - not simply auxiliaries to raise money (if they are nothing more than this they will die) but to raise up women as well.

If I could have my own way, as far as I now understand the subject, I would have no such societies at all, on any large scale - such as is implied in an "American Women's" or "New England Womens" society. Great societies it seems to me will inevitably take the work out of the hands of the Board. It is rather my idea that the churches should adopt certain principles as to womans work - to be carried out in the home field by individual churches - or at most by individual cities, that the foreign work be carried on by existing Missy societies, who may draw their women from these home organizations when they will have had a preparatory training.

I should be glad to write you fully in ref. to our Annual Meeting but I have not the time. I believe it was the most harmonious & the most spiritual I have ever attended. I think all went away feeling that they had come into fuller sympathy with Jesus this work. than ever before

By the way I should have said that it was not at my suggestion nor altogether in accordance with my views that so many new female missionaries were called for at once. I hope the work will not be imperilled by sending out those who are really not qualified for it.

Hoping soon to have the pleasure of seeing your face & talking of these things

I remain most sincerely & affly

Your brother in Xt.

George Washburn

Triest, May 30. 1868.

Rec'd. June 16

Ans'd June 29

An inaccurate copy
of

Report on the extension and organization of Female Missionary Labor.

Almost a year ago my special attention was providentially called to a careful consideration of the work of Woman in evangelizing the World.

This subject had been much in my mind for 7 or 8 years but had never before so forced itself upon my attention. It had always appeared environed with practical difficulties. And when I was led to a more careful in[illegible]tion of the question last year I was not aware that any one in America had even thought of the subject except to condemn the whole idea as a relic of Rome.

I then commenced a correspondence with several persons whom I hoped to interest. To my surprise I found some of them already convinced and waiting for an opportunity to aid in the work. I finally wrote to Dr. Clarke and found that his attention had already been turned to the subject. He was already inclined to increase the number of female Missionaries. In the Autumn the subject was proposed to the Com. ad Int. and to the Cons'ple Station.

The Station passed a vote requesting me to prepare and present a report on the subject to the Annual Meeting

That I might have an opportunity for consultation with the brethren of other Missions Mr. Trowbridge resigned his place as delegate to Central Turkey and I was appointed to take his place.

I have since visited the Syrian and Central Missions of the Board and the U. P. Mission in Egypt. I have had full consultations with the brethren of these Missions and have found them fully agreed as to the necessity of a great extension and a careful organization of this branch of Missionary Labor.

The views presented in this report are the results obtained from consultation with the brethren of those Missions and of the Consple Station and they differ materially in some points from the views I originally held and may have expressed to some members of this Mission They may be still further modified by the action of this Mission. It is not supposed that the plan here presented is complete. It is proposed only for the purpose of drawing out the views of this meeting

In the first draft of this report some space was occupied in proving that the women of the church in America were ready to undertake this work, but the letter of Dr. Clarke to the Mission of April 3 precludes all necessity for this.

I. Under this first head I will simply quote a sentence from his letter. Dr. Clarke says;

"There has been poured out upon our Christian
"women a great desire to labor for their sex abroad. We
"have more offers of service from really good and well-
"trained women than we can accept and all without
"publicly calling for them."

II The second question which arises at once, is also suggested in Dr. Clarke's letter. *"Is there any work for these women to do in the Missions".?*

I reply that in all the *great cities* of our Mission fields there are three branches of labor open. which can only be occupied by women, and which promise the most abundant fruits.

1st *The education of girls*

It is now so generally admitted that this is a proper sphere of labor for women, that it is not necessary to dwell upon this point; but there is still a question, *how far* can this instrumentality be profitably employed in Missions. In Turkey the idea has long prevailed that the Board should do little in the way of education except in a single girls' school for each Mission. from which the native pastors might obtain educated wives. This has been also thee feeling of the Prudential Committee.

There is of course no question as to the usefulness of schools of this class; but the question now proposed is whether the establishment of other schools for girls is demanded by the general interests of the work. Can the Kingdom of Christ be extended through the instrumentality of such a school? Would this be a legitimate and promising means of evangelizing our great cities?

Except the little school of the Misses Walsh and the Jewish schools, there are now no Protestant schools for girls in Cons'ple. The same is true of most of the cities of Turkey; of most even of our Mission Stations. For Moslem girls there are no schools of any kind, and they are sunk in ignorance and superstition.

The Catholic Sisters of Charity have girls' schools almost without number, and through these they exert a vast influence. Catholicism is progressing in Turkey far more rapidly than Protestantism, and it is chiefly through the instrumentality of these schools and other work done by these Sisters. The education given in these schools is very limited and is only a pretense to bring the girls under the influence of the Catholic Propaganda. Still they are full to overflowing and chiefly ~~with~~ girls whose families are not

Catholic, even from those most bitterly hostile to Catholicism.

There can be no doubt then, that if a Protestant school for girls were opened in Cons'ple for example, it would find as many pupils as could be received. Dr. Hamlin is constantly asked by persons having sons in Robert College why there is not a Protestant girls school to which they might send their daughters.

I am assured by officers in the Turkish service, that it would be easy to bring even Moslem girls into such a school. It is certain that in Egypt and Syrea there is no difficulty in this

The only question then is whether the girls thus brought into a Protestant school as boarders & as day scholars would come under such influences as would lead them to Christ and make them instrumental in extending His Kingdom.

It is acknowledged on all hands that the ignorance and superstition of the women of Turkey is the chief obstacle in the way not only of pure Christianity but of civilization. This fact is so patent that it was last year made the subject of a diplomatic note from M. de Moustier Prime Minister of France.

The simple negative influence of the removal of this obstacle would be worth all that schools would cost. But the influence of such a school under the influence of Christian women could not be simply negative. It would lead directly to the conversion of souls. It would open a way into scores of families where Missionaries have now no access. It would raise up native women for this and other kinds of labor for souls.

Such has been the influence of all our girls' schools thus far. The girls educated in Syria by the earlier Missionary ladies have been and are the light of Mt. Lebanon and Egypt. In Aintab during the past year 10 girls have been brought to Christ out of a school of 25. The school at Eski Zagra has been one of the most important instrumentalities in that Mission in extending real personal Christianity.

I know of but one example in Turkey which could be quoted on the other side. It is a sad fact that but few conversions have taken place in the Jewish girls' schools at Consple. altho the teachers are devoted Christian women, but the success of direct preaching to the Jews has been quite as small, and this school has opened more Jewish houses to direct Missionary labor than could possibly have been reached in any other way.

A girls school in Consple or in any other great city in Turkey would unquestionably be the means of weakening the force of ignorance and superstition among the people - it would extend Protestant influence into new families - it would remove prejudice against the Missionaries - it would meet the Catholic Propaganda on the ground where it has won its greatest success - it would lead the girls themselves to enlightenment and to true religion. Do we need to say anything more to prove that such a school would be a valuable auxiliary in the Missionary work? There has been a prejudice against such schools in times past, partly because it has been difficult to find good female ~~teachers~~ Missionaries to teach them; partly because of the reaction which followed the excess to which Educational effort was carried in India.

I confess ~~that~~ my own views on this subject have been changed within the last 6 or 7 years. I was formerly opposed to any increase of Mission schools even for girls, but what we now propose has nothing in common with the old school system of India, and there is no longer any difficulty in finding teachers.

D A second branch of Missionary Labor which is open to women is the personal visitation of women in their own homes.

By this I mean something similar to the work done by the Bible women of London, although there would need to be modifications of the London plan to adapt it to the East.

This visitation should have for its object religious conversations Biblical instruction and the teaching of the women how to transform their houses into genuine Christian homes. Even Protestants know but very little of this last. One of the most distinguished Missionaries in the East remarked to me some time since after he had spent a few days at the house of a native pastor - "I believe that if Christianity had brought to me nothing better in the way of a house than it has to that pastor I should be very much inclined to abjure my faith.

This is a work which cannot anywhere be done by men, much less in the East. In all our great cities the men leave their houses in the morning and return at evening - have their evening meal and go to bed. During the day it is not respectable for a man to enter the house. Even a Missionary, in many places, cannot visit Protestant houses during the absence of the men - much less any other house. Women on the contrary may have the freest access at just the time when their labors may be of some avail. There are obstacles in some places which do not exist in others; but Mrs Dr. Lansing and others assured me that every house in Cairo was open to them. The same thing was said at Beirout. To a less extent the same thing is true of Stamboul. Were the visitors at the same time connected with a school it would remove almost all difficulty. No house in Hasskuey was closed against Mrs Everett.

No doubt native women must do much of this work, but Native women without the most careful and constant supervision cease to be Bible women in anything but name We have learned this from experience. They must be trained to the work and then be carefully watched, and this work can be done only by women from Christian lands who have grown up in Christian homes.

In the Interior the wives of Missionaries are able to do a little of such work as this, and they find it very profitable. In the great cities they cannot possibly do much, oftentimes they cannot do anything of this kind I found this to be true in Egypt and Syria and it is certainly true in Consple; yet these ladies feel that there is no more promising field of labor.— Such has been the testimony of all, wherever I have asked the question.

It is the most direct and legitimate form of Missionary labor possible. It can be done only by women. It cannot be done to any extent by the wives of Missionaries. It is just as appropriate work for female Missionaries as teaching. If there be any difference it is in favor of this branch of the work

3d. A third branch of the work which is open to Christian women is special labor for the sick and the suffering.

Under this general head we may include the visiting of the sick – teaching the people how to care for their own sick – what might be done by a female physician – the work of a dispensary, and perhaps after years of labor the care of a hospital.

In its narrowest limits the work might be considered simply as an enlargement of the work above mentioned, and within these limits it might be aimed at from the first whenever any work is undertaken under this plan

In its broadest extent as explained above it could perhaps never be attempted except in the largest cities – in great centres like Consple. Even here it would be unwise to commence the work with anything like a hospital. If in after years as the work developes a hospital is found to be necessary it will not be opposed. It cannot on the other hand be condemned in advance. In all this work we shall have much to learn from experience.

The idea of a female physician is also one which meets with opposition on the part of many, especially of Missionary physicians. Dr. Van Dyck says that a woman ceases to be such, when she becomes a physician, and the less we have to do with such unsexed women the better.

This may be true of female physicians who seek a general practice in America, but it can hardly apply to a woman who is ready to devote her life to the good of her own sex in a foreign land. If there be such a thing as a devoted and true woman with a good medical education, such an one in connection with a female school and Bible work, could accomplish a great work for the physical and spiritual good of the women of Constantinople. This opinion is fully sustained by Dr. Millingen and by others, equally well qualified to express an opinion.

On this point we speak only of Constantinople, and it would be only in connection with a school that the experiment could be tried here.

But even where a female physician could not be sent it would be most desirable that female Missionaries have some training to fit them to care for the sick.

Not only is the idea of a female physician familiar to the people and in accord with their general views, but their acquaintance with the Sisters of Charity leads them to expect that female missionaries will have some medical knowledge. These Catholic Sisters are generally very ignorant, and perhaps kill as often as they cure but they owe no small part of their vast influence to this branch of their work.

This idea is not a new one even in our Missions. Something has already been attempted by our Missionary ladies in the way of teaching the people the laws of health and how to care for their sick. This special branch of the work under this general head promises the most desirable results. In this there is the most profound ignorance all through the East. Thousands die every year in all our great cities who might be saved if their friends knew how to nurse them.

I can see no reason why this work is not directly in the line of Christian Missionary effort. It is certainly in a most striking way an imitation of the example of Christ and the Apostles. Christ always cared for the sick and the suffering in every village where he went. It appears from the

Gospel narratives that he devoted a great part of his time and his thoughts to this work. Now, as then, it certainly opens a wide door for direct personal labor for souls. It is a work for women, but which no native woman is now qualified to undertake. It is one which in its broadest extent has been successfully undertaken in some parts of the East by the Kaiserwerth deaconesses, and one which is neither beneath the consideration nor beyond the capabilities of the women of America.

ummary

If these three kinds of work for women can be combined together, each will serve to help the other. As far as we can now see, the work must commence in each place with a school. This will be essential as a centre for the work and to give it a status in the eyes of the people. It will serve to open the houses of the scholars to personal visitation and will furnish a reason for visiting other houses. It will be essential for to the training of natives for the work

On the other hand the school will be strengthened by the other branches of the work. The visitation of women will be a means of making known the existence and object of the school. The manifestation of an interest in the sick and suffering will call forth the sympathy and the friendly feeling of ~~those~~ many who might otherwise oppose the whole thing — will open houses for visitation — will attract people to the school, and bring those who have charge of the work into closer sympathy with the women of the country.

Here then is the work to be done. In America there are Christian women waiting and longing to do it. Nothing is wanting but the perfection of a plan for organizing the work and bringing out the laborers.

It is undeniable that there has been both at home and in the Missions a feeling that the position of female Missionaries under the present system is not what it ought to be. I have often asked our Missionaries whether they would advise their own sisters to go out as single Missionaries under the Board. I have never yet received "Yes" for an answer, and I do not now recall a single instance when the thing has occurred except when the brother has received the sister into his own family. Nor can I recall an instance where a Sec. of the Board, or a member of the Prudential Com. has allowed a daughter to come out in this capacity.

I know that among the Christians generally, there has been the same feeling. Resolutions have been passed by the Syrian, and by our own Mission, which indirectly confess the same feeling.

If this work is now to be undertaken vigourously and successfully some plan must be presented to the churches which will command the respect and the confidence of the fathers and brothers as well as of women — which shall reach our homes, and make it as respectable and as honorable for the daughters as for the sons to go to the Mission fields.

III. This brings us to our third division, the plan of organization.

On this point I cannot pretend now to present a fully developed plan, but simply content myself with offering for consideration certain suggestions which may be regarded as the outlines of a plan or as general principles upon which a plan may be worked out. It will be seen that these involve no cumbersome machinery, but are characterized by a desire to make only such changes, as experience has shown to be essential, in the present system of female missionary labor.

My idea is, that after all the light of missionary experience has been thrown upon these outlines,

—after all possible information has been obtained as to the working of similar institutions — the plan must be examined and completed at home and that it should not be brought before the churches until it is thus complete.

Rem. 1st These women should be sent out by the already existing Missionary Boards — to fields which these Boards occupy.

Such an arrangement is desirable for several reasons. (a). These Boards already possess the confidence. They have been tried and tested until they have a hold upon the hearts of the people. It would take years to inspire equal confidence in any new organisation.

(b) There is a well grounded opposition in our churches to the multiplication of Societies and Boards of agencies which eat up at home money designed for use abroad.

(c These existing Boards have already gained an experience as to the working of Missions which is invaluable and which could at once be brought to bear upon this new work.

(d) There is always danger and difficulty in carrying on Missionary operations in the same field in independant organizations. They almost inevitably clash and injure each other.

em 2. These female Missionaries should be connected with Missions already in the field with certain well-defined and understood relations.

On this point I have felt considerable doubt myself and have found the most opposite views among Missionaries of equal wisdom and experience, but it is a very noticeable fact that I have found but one opinion among those who have themselves been connected with with the Missions as female missionaries They unanimously favor well defined but direct connection with the missions. The majority of the missionaries with whom I have conversed hold the same opinion. It seems to be the only thing practicable.

But when I speak of well-defined relations I do not mean that these female missionaries shall be put in the place of native-helpers under the direction of a Missionary, but that within their own sphere they be put upon the level of a missionary in his sphere. Under the present system the female missionary has no voice in any of the meetings of the Mission. We legislate here for the schools at Eski Zagra and Marsovan, which most of us have never seen and know but little about. We fix appropriations, decide upon questions which settle the policy of the schools. Those who do all the work and know all about it have no vote in the matter. The relation is well defined enough— but it is not a wise one. No one of this would consent to be put in such a position. Practically, I do not think that our Mission has been inclined to domineer or to meddle with these schools, but such things have happened, and if this work were extended, would constantly happen.

Such relations tend to discord If they could be put upon a fair footing, those engaged in this branch of the work will be as ready to receive advice as any of us are. It is plain enough that if in any way harmony of action can be secured there will be the greatest advantage,— especially in the Interior in having this work in direct and intimate connection with other work.

I am not prepared to enter here into the details of these relations— perhaps few details will ever be necessary, but in my opinion, the general principal should be that which has already been adopted in Constantinople Station, of division of labor and direct personal responsability to the Mission eg. The Turkish work in Cons'ple is under the charge of Messrs. Herrick and Schauffler. They manage it according to their own views. They may ask advice or receive it unasked, but they feel that they and they alone are responsable for this branch of the work at Cons'ple. I would put the female missionaries, as a body, at each Station, on a similar footing.

The question how their interests are to be fairly represented at the Annual Meeting is a more difficult one. It is something more than the question of female suffrage. It would not be easy for those in the Interior to send up delegates, if they were permitted to vote. Few women would desire to vote in a mixed meeting if they came. Perhaps some general principles might be adopted for discussing questions relating to them, in writing; and for deciding these questions and their Estimates by ballot or in some way separating their estimates from those for other Missionary work, and allowing them to decide upon them.

Rem. 3 As far as practicable this work should be made to join onto, and to be a developement of what has already been done by female Missionaries now in the field.

It is not necessary to begin anew when a good work has already been commenced - to pull down what has already been built upon for the sake of absolute uniformity to insist upon remodelling schools now in successful operation.

For example at Eski Zagra, I would simply extend the work already going on there by adding a third female missionary - which would enable them not simply to carry on the school, but to add to it more or less as the case might be of other branches of woman's work. I am not now sufficiently acquainted with that station to judge how far other work would be practicable, but this would be left to the ladies themselves now on the ground.

I would not strengthen any institution of this kind unless aid were desired and asked for. Nor, in general should female missionaries ever be sent to any station except at the request of the missionaries now on the ground.

So at Beirout, for example, I would make Mr. Jessup's school the centre and base of all our operations there, building thus on foundations already laid. The advantages of this course are too obvious to need any explanation.

Rem. 4 It is obvious that the success of this work must depend in great measure upon the qualifications of those who are to undertake it.

It would seem that more care must be taken than has hitherto been found practicable in the selection of female missionaries Hitherto the percentage of partial or total failures has been very large

It is found that a large percentage of young men who are sent out as missionaries, fail from one cause and another although the opportunities for judging of their qualifications are far greater than of female missionaries.

If there were any way of testing in similar work at home before they are sent out, this would evidently be the most satisfactory plan. It would delay them somewhat in coming out, but it is certainly undesirable for obvious reasons, that female missionaries come out too young. Youth is an advantage in the study of a foreign language,— but few men come out at less than 25 years of age. and any advantage to be gained by a woman in coming out much before that age would be outweighed by the advantages of delay and of actual service at home.

Under the most favorable circumstan=

cis the position of a female missionary in foreign lands must be a trying one and none but well-balanced and if possible well-tested laborers should be sent out to fill it. There can be no doubt that the success of the Kaiserwerth institutions abroad (and they have had a striking success) has arisen from the previous training of the deaconesses and the care with which they have been selected. Every failure involves great expense - discourages many persons at home and introduces trouble and perhaps discord into the work abroad. Too great stress cannot possibly be laid upon this point. There cannot be too great care in the selection of women for this work and the qualifications demanded are not only those of natural disposition but of careful training.

Rem. 5. Should this work be developed and be carried on upon a large scale it will be necessary to devise some plan to provide work or homes for those who return from their foreign service

The Board recognises some such obligation towards its missionaries now, although it is not very well defined and has long been a matter in controversy. But the position of female missionaries returning to the U. S. must be still more trying. We see something of it in the position of the widows of deceased missionaries. A woman who leaves her home and her early associates to come and labor in a foreign land is gradually cut off from home associates and home work. If she returns the chances are that she finds herself in America without a home and without any means of support, especially if she returns in poor health. Now those who have sent her abroad, whether by this we understand the Board or the churches, have contracted an obligation which they have no right to throw off. They cannot possibly put this woman back into the position where they found her. She goes back under peculiar disabilities which they are bound to take into consideration and provide for.

Rem. 6. *For the accomplishment of the ends mentioned under 4 and 5, there should be established in America, a home work, corresponding in some measure to this work abroad. though not strictly under the same direction*

If there were such a work at home it would be possible to give every candidate for the foreign work, not only a preparatory trial but a preparatory training — or in other words the *foreign* missionaries might be drawn from the *home* work.

Again if there were such a work at home more or less affiliated with that abroad, if the home institution originally furnished the foreign missionary, it would receive her back on her return giving her at once a status — a home and a work.

No argument is necessary to show the desirability of this provided it be practicable. That there are difficulties in the way of its realization cannot be denied. The plan has been found perfectly practicable in connection with the Kaiserworth Institution, but in this case the laborers abroad continue under the direction and control of the home institution. In our plan it is proposed that while abroad our female missionaries should be under the direct and full control of the existing Missionary Boards.

It is plain that these Boards as now constituted cannot enter upon the home work themselves, even if it were desirable. The difficult question is whether those who control the home work will be ready to give up the temporary control of those who go abroad to the foreign Boards. Something like this is done at Kaiserwerth where nurses are sent out to labor in Government hospitals.

Our American people have strong common sense and if it can be shown to be essential that these female missionaries abroad be under the control of the existing missionary Boards I believe it will be easy to organise the home work on this plan.

This is not the place nor have I the requisite information to discuss the organization of such a work at home, but I have no doubt that something of this kind will be organized there in the form of training institutions like Kaiserwerth or the Paris Deaconesses or in the form of organisation for direct practical labor.

I only mention the subject here to show how the two branches of labor at home and abroad ought to be in union and sympathy in a measure dependent on each other.

Rem. 7 *These female missionaries should pledge themselves under certain conditions to remain in the work a given number of years.*

The simple *expense* of sending out these persons to foreign lands and of supporting them while they are preparing themselves for usefulness there makes it essential that there be some assurance that the money will not be wasted. It is equally desirable for the missionaries themselves that they feel themselves bound and settled for some given time to the work. On the other hand there are advantages in placing some limit to the time. It must be to some extent a new work to everyone who undertakes it. Those whom we should most desire to have in the work are just those persons who would feel some doubts about their ability to undertake a new, strange and most important work. Such persons would be willing to pledge themselves for a term of years when they would not be ready to pledge themselves for life. There are other motives too which would weigh with young women - which ought not to be overlooked. Pledged to this work for a given time during that time her condition in life is settled. She is as independent as she could be in any position in life.

This pledge would naturally involve a pledge of celebacy during these years but this is simply incidental There should be no thought of any thing meritorious in this or of anything involving the ideas which lie at the basis of all Catholic and some Protestant sisterhoods My impression is that the pledges given at Kaiserwerth on this point are free from any taint of this kind and might form a basis for us.

There is no doubt a danger in this matter of pledges, & there should always be a way open under proper restrictions, to withdraw. In the deaconesses Institution at Paris, nothing is necessary but 6 months notice. Here however there has been no great expense incurred upon the person seeking release. The details of this point need careful consideration

As to the length of the term of years, I think that for foreign service it ought not to be less than 6 years which would give 5 years of actual service and a year of preparation Of course at the end of this term it would always be possible to renew the pledge for a further term.

It seems to me that there would be positive advantages to both parties in not having the original pledge given for a longer time.

Rem. 8. These female missionaries should always be in sufficient numbers to constitute a home for themselves independent of any missionary family.

The reasons for this are no doubt obvious to every one who is familiar with the position heretofore occupied by female missionaries although it is not easy to state them in their full force. They may however be briefly indicated. In a missionary family a female missionary is a dependent. She may find herself in a congenial sphere and she may not. It is a forced relation. She is a member of the family, and yet not a member of it. Out of this grow many trials and difficulties which can hardly be avoided. It is the result of the experience of every mission of which I have ever had any knowledge, that it is impracticable for two missionary families to live together as one. It is almost as impracticable to make female missionaries per force dependent upon missionary families.

It is better for them, — better for their work and better for the missionary families that they should never be so few in one place as not to be able to maintain an independent establishment. There should, I believe, never be less than 3 at a station. Still there may perhaps be circumstances when it would be desirable for a missionary family to be associated in the work. Should such a case occur, where it was desired by the ladies themselves, a missionary family might be placed at the head of the establishment but such cases would be exceptional.

Rem. 9. *The internal government of these houses should be based upon division of labor and upon the Republican principal of the rule of majorities, rather than upon the Catholic principle of obedience to an appointed superior.*

In taking this ground I would not however preclude the possibility of such an application of the principle as would allow the voluntary choice by a majority of one to be temporarily the head of the house. Still it is my impression that a proper division of labor and responsibility would generally make this unnecessary.

There is reason to believe that the opposite system is well adapted to the Kaiserwerth deaconesses and in all my observation of its practical working I have never seen anything but good results. This is specially seen in Smyrna where the head of the Institution is a woman of remarkable character. No doubt the success of the deaconesses there has resulted in great measure from her skillful management

There are those who think that this system of superintendence would be adapted to American women, and would be essential to success. This may be demonstrated by trial, but I see no reason why the same principle which is now applied to the management of American Missions should not apply equally well to female Missionaries American women grow up under the same influences as men. If the Republican system is adapted to men, why not to women?

I do not believe that American women generally can be induced to submit even to such control as is exercised by superintendents under the Kaiserwerth plan — certainly not until the opposite system has been tried and found impracticable.

The dangers of the system, it seems to me, may be all avoided by a careful division of labor, and by making each one responsible to the *whole*, for the performance of duties assigned.

To insure perfect harmony in these families a more or less perfect system of internal rules will need to be a=

dopted, but I am not prepared ~~now~~ to enter upon any discussion of these. Possibly it will be found best that they be developed by experience in each family rather than made general.

Rem. 10. As in missions as now constituted, so in this work for women the great aim should be, to raise up a native agency, and to secure self-support.

The same arguments which we use to prove that no people can long look to foreign lands for preachers and for money to support their religious institutions, apply to this question. The church in America can find the means and the agents to commence the work of educating and elevating the women of the East. They can give all the labor that is necessary to train up native women to carry on the work, but it will be always with the understanding that the natives of the country are to assume the responsibility – to furnish means and agents just as fast as they are able and qualified to do so.

The work of women from America will be to train up and to superintend native women who shall labor for the good of their own people.

At first they will no doubt be compelled to do most of the work with their own hands They will always have to teach by example as well as by precept. but from the first it should be made a primary object to develope and push forward the native element. In many places where there have been Mission schools for girls and where a strong Protestant community already exists, it will be possible to utilize the native element from the first, especially in what we may call the Bible women work. There are few if any native women who can now be Bible women in anything but name, without careful and constant superintendence; but with such oversight and watching they may be made most valuable auxiliaries.

Great care however will be needed to make these women feel that they are serving the Lord, and not any Society — to bring them into the work with the same motives of action — with the same devotion which actuates those who superintend them. In the matter of money too, it seems to me that this work should draw as lightly as possible upon the church at home The Catholic Sisters of Charity throughout the East manage to draw their support chiefly from the places where they are - In all the Kaiserwerth institutions the same object is aimed at, and in many cases fully attained.

There has been hitherto in all our American work for girls too much hesitation on this point. The English have done far worse, and in Egypt and Beirout have been an obstacle in the way of self-support. But every step in the direction of making this work live upon the country where it is done is a long step towards permanent success. At first in many places it will no doubt be necessary to experience patience and forbearance in this matter but still it should never be forgotten.

Rem M. *This great work is not one upon which the American Board should enter blindly or hastily, but it seems to me that the time has come when it should be thoroughly investigated and wisely developed.*

During the coming year there will be several persons in America well qualified by experience to give counsel on this subject. Should the mission favor the sending of this paper to the Mission House, it might be desirable to request the Prudential

Committee to consult as fully as possibly with Mrs. Dr. Riggs, Miss Proctor, Mrs Coffing Mrs Dodd, Mrs Walker, and any others who may be within reach, who have had personal experience in this work.

In conclusion, it should be remarked that it will not be wise to push this work forward too rapidly. Very rapid growth is very likely to be connected with very short life. The simple consideration that great care is necessary in the selection of well-trained women for this work, should insure deliberation in America. Nor do I think that the work should be pressed any faster than the women at home are ready to support it. It should not be allowed to trench upon the present resources of the Board.

The reasons for proceeding with deliberation in the developement of the work here are equally apparent. In Constantinople, for instance, there would be much more hope for an institution which should begin small, and grow up into importance, than for one attempted on a large scale at first by those who had little previous knowledge of the character and the peculiar wants of the people

And I do not feel sure but that it would be desirable for those who go to establish this work in the Interior to have at least a year's training in a central Institution at Constantinople, or at least in some already established work, somewhere in the field before attempting anything themselves. There will naturally be a peculiar sympathy and more or less affiliation between those engaged in this work in different parts of the field. It would seem desirable to cultivate this feeling – that each might know and profit by the experience of others. It could be accomplished in no way better than by bringing each new worker thus into direct association with those already in the field.

It is true that the demands of the field are at this moment very pressing, but it is better to move carefully and to succeed, than to press forward rapidly and fail.

George Washburn

Constantinople, May 11. 1868.

Rev. Geo. Washburn

Rec'd July 14. 1868.

(Copy) 320.

"Middleboro, Mass, Nov. 27. 1868.

Rev. Dr. Booth,
New York City.
Dear Sir

I have read with no little surprise the letter which you sent me from Dr. Van Lennep to Dr. Poor, and although I am not now in any way connected with the Constantinople station or even with the American Board I feel called upon to express my opinion in reference to his statements

I never made the remark which Mr. Van Lennep says Mr. Bidwell says Mr. Jones says I made in London. What I did say to Mr. Jones was that "I thought things in Constantinople looked more hopeful now than for several years" even this remark was made without the slightest reference to Dr. Van Lennep.

It should also be distinctly understood that the action of the Western Turkey Mission in reference to him was not, as he intimates, based upon the fact that he devoted himself to "the spread of the

Gospel" while we devoted ourselves "to economizing the funds of the Board and teaching the churches self-support." It was based upon the fact that he did not devote himself to "the spread of the gospel" but spent his time in waging war against his associates and sowing dissention among the native churches. His anomalous position in the mission is plain enough from the statement made in his own letter that he alone of all the missionaries in the Turkish Empire has the right view of the missionary work! Such a statement needs no comment. He insinuates that Dr. Hamlin and Dr. Schauffler agree with his views because "they have never regretted that they were out of the misscon." The simple fact is that both Dr. Hamlin and Dr. Schauffler have expressed in writing their entire dissent from his views and disapproval of his course. I know that they fully approve of the action of the mission in his case. What he says of Mr. Bliss and Dr. Riggs, that they simply yielded to the will of the majority, is equally unjust. They have both expressed to him in writing their full approval of the action of the mission in his case. We have also the written testimony of both Dr. Dwight and Dr. Goodell that they yielded to no pressure, but heartily entered into the views of missionary policy entertained by all except Dr. Van Lennep.

Let me not be misunderstood however. I do not assert that Dr. Van Lennep has stood alone on every question which has come before the mission. I have agreed with him myself on important questions. I think some of his views on missionary policy are correct, but I fully agree with my associates in condemning his general course.

As to the present state of the native Protestant community in Constantinople and the progress of evangelical religion among the people, it is perfectly true that there has been no real progress for 10 years. This fact has never been denied or concealed. The same thing is true in Adrianople in

Smyrna and I believe in Aleppo. Mr. Van Lennep says that this is the result of our "new policy". Other missionaries out of Constantinople think that it results from the fact that in these places our new policy has never been carried out. It is a fact that the churches in these cities have never been required to pay in the same proportion as those in the Interior until within the present year. They pay but little now. As for myself I do not believe that the cause of this ill-success is to be found in either of these directions. I do not expect that the application of our "new policy" this year will produce any startling results.

Those of us at Constantinople have mourned and prayed over the state of things there. We have sought for remedies. We have felt that our only hope was in an outpouring of the Holy Spirit. I am pained by Dr. Van Lennep's letter and I hardly dare to correct his misapprehensions lest I seem to imply that we feel that no part of this ill success has resulted from our want of faith and zeal. There have been causes at work however beyond our control. The extraordinary growth of national feeling among the Greeks and Armenians within these years has led those who were enlightened to look to a reform of the old churches as preferable to the building up of Protestant church. Dr. Van Lennep himself, in his report read at Amsterdam, gives this as the reason why the Protestant community has ceased to increase in numbers. Again, there is an amount of worldliness, depravity, and thirst for gain in Constantinople, not to be found among the more simple hearted people of the Interior. During these ten years, too, most of the time of the missionaries has been consumed in the work of translation, of the press, the treasury, the book-distribution, and other secular labor. Then, too, we have failed to reach the women, while the Roman Catholic sisters of charity have made extraordinary progress in this direction.

Dr. Van Lennep accuses us of having driven from our service "ten men of the best education, talent and influence to be found among the Protestants of the country," all of whom ought to have been made pastors. As he names them, it will be well to give these cases a fair examination.

Stepan was employed at Broosa until he voluntarily left a church which he had divided into two hostile camps, and then at Hasskuey until the congregation had been almost broken up, and the church positively refused to hear him any longer. We cannot compel the churches to employ him. He is a good man but has no energy or tact.

Serope is temporarily out of employ, but the mission esteems him and is trying to find him a place.

Avedis died nine years ago before any "new policy" or any "young men" had had any opportunity to injure Constantinople.

Baronig is a good man and a good physician. We regretted his dissatisfaction and his leaving our service. He was a special protégé of Mr. Van Lennep, and it was understood that his personal influence over him was the chief cause of his dissatisfaction.

Kghia has been urged by the mission to take charge of the large church at Baghchejuk, where he has occasionally preached since his return from England. The mission has never taken any such action as Mr. Van Lennep seems to state, in reference to him.

Seropian is a man of genuine talent but is not "the court physician" nor at the head of his profession". He once wished to be a missionary (not a pastor) but he now makes no pretension of being a pious man. He never attends a Protestant church.

Calloustian is not now a Protestant at all. He is the most violent enemy of evangelical truth in Constantinople. He has lived most of the time for ten years past in New York.

Hatchadoor is a man of no moral character, does not live with his family and calls himself an infidel.

Parsegh is another man who has been much under Mr. Van Lennep's personal influence, and left his church at Constantinople to enter into a colonization scheme.

Mugerditch is still employed in the department of translation. He was retained in our service as preacher until he had preached his congregation down to zero. He is a good man, but the dullest of our preachers.

All of these men were educated under the old regime, many years ago. I do not think that we are to be blamed for not keeping them in our service as pastors and preachers.

It is simply not true that "the one pastor left in Constantinople is cut off from all communion and intercourse with the missionaries." For the last 3 years Pastor Simon has been in the service and pay of the mission, and no native in Constantinople has, during that time, been so often at my house. There has been no one for whom I have felt more christian sympathy. We united with him this year in trying to influence the majority of his church to come into some arrangement by which we might pay half his salary as pastor of the Pera church, and an appropriation for this purpose was made by the Board this year.

As to the congregations mentioned by Dr. Van Lennep, the only reason why we have not had a service at Samatia has been that we had no missionary to locate there. The Protestants residing there come to Langa to church. At Balat and Hasskeuy the churches have been diminished in numbers by the removal of families and by death. I cannot recall any case, within ten years, when a member of either of these churches has gone back to the old church, although such cases have occurred in connection with the Pera church. At Bebek, Robert College has taken the place of the old seminary, and the number of natives attending the preaching of the gospel there is double what it was ten years ago.

As to Dr. Van Lennep's general statistics, I have not the means here in America of either verifying or disproving them. But some facts bearing on them I know. He states the maximum congregations in Constantinople in 1867 at 201. I know, from actual count, that the average congregation in 1867 was 230. I know too that there have been additions to the churches on profession of faith, every year. At one communion at which I was present last year, 7 persons were thus received. I know also that a sifting process has been going on in Constantinople. Men, like some of those named as eminent Protestants by Dr. V. L. who appear to have been brought into the Protestant community through some worldly motives, have left it. I am sorry to say that there are others who ought to leave it. I know also that we have had to contend with a vigorous High church English mission, which has devoted itself almost exclusively to those connected with our churches. I know also that the national Armenian feeling has led most of our Protestants in Constantinople to encourage the idea that it was not desirable to draw converts into the Protestant community but rather to keep them in the old church in the hope of reforming it. I know that while the Protestant community has actually been losing ground in Constantinople, Protestant principles have been rapidly gaining ground.

Still, suppose we grant every thing which Mr. V. L. says in this letter, suppose we allow the truth of all his insinuations - what do they prove. They might perhaps prove that Dr. Riggs, Dr. Hamlin, Dr. Schauffler, Mr. Bliss and the rest of us at Constantinople were weak-minded, inefficient men. But we have never claimed that "we were the people and that wisdom would die with us". If all that he says were true, it would not prove any thing in regard to what he calls the "new policy". In judging of the results of any policy which has been applied over a whole empire nothing can be more unfair or unsatisfactory than to select one single city and judge of the policy by its results in that one place. The only fair way is to take the field as a whole and see what the general result has been. What does this show in the present case.

Here are the statistics.

	1857	1867
No. of churches	30	59
" " church members	832	2.442
" " registered Protestants	4.664	13.828
" " Theological Seminaries	1	3
" " " Students	8	79

(There was also in 1857 a theological class at Aintab with 11 students. Now there are several such classes)

No. of native pastors	5	32
" " Licensed preachers	15	41
" " self supporting churches	none in/58	31—

How does Dr Van Lennep's closing sentence agree with these statistics. I will quote it, changing the single word "capital" to "empire". "After such a painful resumé of the state of our work in the Empire, I think you will hardly hesitate to agree with me that should the mission persevere in their present policy it will not take one half of the 10 years trial they have had to leave them without a church member, a laborer, or even a congregation to preach to."! Do the facts justify any such conclusion as this?

I remain, my dear Dr.
most sincerely & respectfully
yours,
(Signed.) George Washburn."

Rev. Geo. Washburn to
Rev. R. R. Booth.

Middleboro, Nov. 27. 1868.

Rec'd. Feb. 23.

(Copy.)

Mr Powers stated at the Annual meeting at Aintab that it was not true that there had been great spiritual progress in Oorfa during the past 4 or 5 years.

The church numbers only 55, while in 1864, including several persons already propounded for admission, it numbered 58.

In Severek only 2 members had been rec'd in 2 years.

There has been no end of preaching, of machinery, of pressure for self-support, &c. &c., but no real spiritual work.

This was said in reply to Mr. Nutting's assertions that the progress of the work in Oorfa proved that he had the approval of the Holy Spirit.

Memo. from Rev. Geo. Washburn
in regard to Rev. G. B. Nutting.
Rec'd Jan. 25. 1869.

Rev. Geo. Washburn, 322

Boston Feby 1. 1869.

Rev. N. G. Clarke D.D.
For. Sec. A.B.C.F.M.

Dear Sir

I am very anxious to know what is the purpose of the Pru. Com. in reference to sending out women to labor in Constantinople.

As you are aware the last annual meeting of the W.B.M. approved of making a fair trial in Cons. of the plans which I proposed & called upon the Board to send out 3 female missionaries to begin this work.

Certainly there is no place in Turkey where the plan could be tried with greater promise of full success; no place where the mission is more in need of such aid.

I am, of course, authorized to speak only for myself in this matter

but it may not be amiss for
to state briefly in what manner I
suppose the Constple Station will
Employ these female missionaries
for whom it has called.

II Of their work.

1. There will be a School opened
for native girls of all religions.
It will probably be located in
Stamboul - perhaps near Yeni Kapou
It will be for both day & boarding
scholars. If there are no boarders
it will be of no use except to the
quarter in which it is located.
The boarders will pay their board
& the day scholars a small tuition
There will be at least one native
assistant teacher from the commencement
- The school will not be for the special object
of educating pastors wives & teachers, as
Marsovan, but its aim will be to
enlighten, educate & bring to the love
of Christ - the girls of Constple.

2. It is proposed to make this School also a centre for personal labor among the people. house to house visitation & Bible-women work – both on the part of the female missionaries & of the native women under their direction.

3. Still more fully to reach the hearts & sympathy of the people, we wish one of the ladies sent out to be a female physician – who will not only have the care of the health of the school – but go out among the people with the scholars & the Bible women &c – who will perhaps have a small dispensary at the School, ~~with~~ by the female Missionaries.

The Mission asks for 3 to begin the work. If it succeeds the number will be increased to 5 or 6.

It would be well if with these 3 new workers there could be one person of experience – if Miss Seymour for instance could be transferred from Kharpoot. In many respects Miss

Coffing would do well. but I should be unwilling to take any action in regard to either without consulting the Constple Station.

These ladies will live together in the house occupied by the School. There will be missionary families in the vicinity but probably none in the School.

If the Pru. Com. has in mind any ladies to send out to Constple, who are unacquainted with practical Christian work, I should hope that they would recommend them to spend say six months in connection with some well-approved city mission before going out.

IIII Of the Expense.

Salaries of 3 new miss. gold	$ 1200.
House Rent	800.
Furniture - first year	1000.
Medicines &c	100
Exp of School above recpts. say	500
	$ 3600

I do not think that the expenses for 1870 would go beyond this limit, altho it may be found necessary to rent a building for say 5 years in advance. Certainly the School should have at least 5 years of trial in one place.

I am most deeply impressed with the necessity of strengthening the Mission in Canton with such a work as this. It would do a great deal towards winning back the sympathies of the people, which are now completely alienated from the mission. We must regain the hearts of the people or we shall never do them any ~~good~~. It cannot be done too soon.

I have every reason to believe that this work can be started & carried on independently of the Board. I can see no reason why the money will not come from the same sources to sustain it if undertaken by the Board. I would myself give more willingly to support it in connection with the Board; for I believe it will do more good in this connection.

Why might not the Board ma a special appeal for this work or let the Boston or Chicago Womens Board make it a speciality?

I hope that you will excuse my entering so much into details & believe me to be as ever,

Most Sincerely Yours

George Washburn

Rev Geo. Washburn
Apr 7. 1869
Ans 7. —

Boston April 7. 1869

Dear Dr. Clarke

I dont find you in
I am not feeling very well &
may not be able to call again
today. I am going to Middleboro'
tonight, but may be in town
Saturday again. I should be very
glad to have you write me a letter
stating just the action of the Pru.
Com yesterday (if any was taken) in ref.
to the work at Cons'ple.

Most Truly Yours

George Washburn

Middleboro. April 20/89

Dear Dr. Clarke.

I am unexpectedly off for Chicago tonight. Can't delay. If there is any one out there you want me to see for Conspeo. please drop me a line to care of

Rev G. S. F. Savage
84 E. Washington St.
Chicago:

I have also a telegram from Conspe from Dr Hamlin begging me to come at once to C.

Also a most urgent appeal for me to go to New York & give at least six months to inaugurating a "Home for training Chr women" there. House ready. Money pledged. &c. I am most earnestly praying for light, & beg your prayers also.

In haste. Most truly Yours

Geo. Washburn

I shall not have time to go to So. Hadley. Wont you write to Miss French & ask her to write me about Miss Evans &c especially if she knows of any medically educated lady to go to Constple

Geo. Washburn 325

Middleboro Apr 27. 1889

Dear Dr Clarke

I returned from New York last night. I have read yours of 22 inst with much regret.

I do not wish to discuss the decision of the Pru. Com. nor what, according to Dr. Woods report, Mr Pettibone says in his letter, but I cannot help asking one or two questions.

If the Board is not ready to take up womans work in such a place as Cons'ple is it not rather a mistake to encourage & build up Womens Boards of Missions?

If womans work is a good thing in Kharpoot & Mardin & Cesarea & other places why is it such a bad thing in Cons'ple, a place which is a hundred fold better adapted to such work?

Is the situation in Consp to
so promising & the work so gra Co
a success that the Mission can
afford to despise even an auxili
so mean as this seems to be in
their eyes? Il

Does not Pettibone discu
the subject as tho he were debati
whether it were safe to admit to
an enemy into the camp? to

When he argues that
the unfriendly Protestants won't be
made friends by this School &c does
he fancy that the chief end of our
Missionary work in Consper is t
to please & satisfy the absurd fancies
of half a hundred nominal Protest
rather than to win the hearts & to
convert the souls of the thousands a
who don't profess to be Protestants? C

But I did not intend to
say anything of this kind. If the
Board & the W. T. Mission conclude

ple to conduct City Missions in
Consple on principles which would
ake regarded as absurd in Boston
er New York or London. I shall
not make war on the Board. I
shall pray God to give His blessing
on the means used & in His own
time to give wisdom to the Mission
to find out more sensible means.
to all of which I am sure you
will say - Amen.

he I find myself very much
ea exhausted with the work & the
w excitement of the last year. I mean
is, to rest now until about June
7th when I shall start for Consple
ta Should your Com ever go back
to the plan proposed to me 2 weeks
ago. the Trustees of Robert College
consent to the arrangement & so do I.

Should you conclude to send
out ladies to Consple. I think
it will be well for you to get

Mr Twitchells sister for one
the three. All my inquiries a
her are very favorable. I shou
wish too that an effort might
made to put Miss Evans a
the head. I am inclined t
think Miss Earle too old

In haste y

Yours fraternally

George Washburn

Geo. Washburn

Middleboro' May 13/69

Dear Dr Clarke.

I called yesterday at your room but you had already gone. When does your anniversary come? Who else is to speak? What time in the eve do you wish me to speak? How long?

In haste

Most truly Yours

George Washburn

Rev Dr Clarke -

Constantinople Aug 5 1869

Rev N. G. Clarke D.D.

Dear Brother.

When I left America I promised to write you from Constantinople in reference to the state of things here. The first weeks here were filled with work connected with the college & I suffered so much depression of spirits from what I heard & saw that I determined to wait & postpone writing for some weeks.

Womans Work in Constantinople. I am more than ever persuaded of the necessity of undertaking this work here at once. Mrs Thompson of Beirut has been here with a view to commencing schools here & I heard much of this plan in England, but I doubt whether she will do anything at present. Her schools would be no help to the American Missions, though they would undoubtedly do good.

The action of the last annual meeting on the subject is so discouraging that I hardly feel like pressing you to send out any women in connection with the Board. It amounts to this. "Bye & by perhaps 3 ladies may be sent. But this is to be in the indefinite future. when the affairs of the Station permit it. When they come they are to partially teach & generally superintend two or three paying day schools in different parts of the city." Any thing more utterly absurd or more certain to fail than this, I have never heard. If the Board can do nothing better let it do nothing at all & give place to those who are ready to act upon common sense principles.

The troubles of last Winter. I have spent many hours in listening to the history of these troubles. I have talked with most of the missionaries & two or three delegations of natives have called to state their view of the case. The impression left upon my mind by all that I have heard is that the Native brethren here, especially after Mr. Minasian lost his head & his temper, acted with great folly & under the excitement did many most unjustifiable things, but I do not think that the printed circular of the missionaries gives an altogether full & fair idea of what happened, neither does the Minasian pamphlet.

As to the course of the missionaries I have no doubt but they acted under the pressure of the most annoying provocations. they evidently did what they felt at the time was for the good of the cause of Xt. It is not altogether fair to pass judgement upon them now. for it is easy after a thing is over, to see what might have been done. My impression however is that they acted upon principles which I could never accept. Eg. that the native churches here were so utterly corrupt that it was necessary to destroy them & build up new from the foundation. again that the defense of the property of the Board was the first duty of the Mission. again that the Natives had no moral right to the Langa Chapel. &c

I do not believe we have a right to pull down churches nor do I see how any new church is to be built of any different material. there is no other material except that from which the members of the present churches were drawn. again I believe that spiritual interests come before temporal & that it might be the duty of a mission to sacrifice property even under exasperating circumstances. again the natives had a moral right to worship in Langa Chapel, a strong one too. They have been told a thousand times that it was theirs. that they must keep it in repair; that we held it only for them &c &c

I think there was a spirit among the missionaries akin to that among the apostles when they proposed to forbid certain from casting out devils because they did not follow them, almost the spirit of calling down fire from heaven &c. It is true that the natives called the missionaries hard names, but the missionaries returned them, not as publicly it is true, but as sharply.

However I don't wish you to give much weight to any of the above. I was not here. I ought not to judge, but I think I can say _in confidence_ that neither Mr. E.E. Bliss, I.G. Bliss, Mr Long, Dr Hamlin Mr Dwight nor any one outside the mission except Dr. Schauffler sympathised _fully_ with the missionary committee in what they did. Mr. Brown & Mr. Morris express themselves strongly about it.

The present state of the troubles. On this subject I can speak more freely & with a fuller assurance that I am right.

In _Constantinople_ there are very few native Protestants, not in the pay of the mission in some form, who do not feel very bitterly towards the missionary Com. Most of the prominent ones feel that all hope of working with the missionaries has passed, that nothing now remains but to fight for their lives. At the same time they declare their most earnest desire for peace, harmony & cooperation if it can be had on any reasonable terms. What they would consider reasonable I do not know.

Outside the Protestant Com. as far as I can judge there is less chance of reaching the people than ever before. They have come to look upon the missionaries as of a piece with their own ecclesiastics, selfish intollerant & seeking only power & rule. Protestantism can no longer attract attention by its novelty. The people dont care to come & hear the gospel & they dont come. No Turks have come to the services for a long time.

Outside of Constantinople the opposition to the missionaries & hatred of them is gaining ground rapidly & every effort is making to consolidate this opposition.

The Missionaries are meeting this by a policy of vigourous warfare upon the "rebels". Eg. They went to Rodosto with this alternative for the pastor & people. Take our side, repudiate the action of the late Council & we will help you with money. If you persist in opposition we cut you off & crush you. The pastor stuck to his principles & was cut off. The church asked leave to meditate a few months.

What is to be done? This is the question of real importance. Humanly speaking the fate of the Church in Turkey depends upon the answer given.

I am not prepared to answer it in detail. It needs more consideration than I have given it. It needs a fair, impartial study of the history of Constantinople Sta. for the last 20 years as this is found in the documents. It needs full discussion & deliberation. I am thus far satisfied. There ought to be a delegation sent here from Boston at the earliest moment possible consisting of yourself & some one outside the Mission house of calm judicial mind & clear head. You ought to have time enough to talk with every body individually & to have more formal conferences with missionaries & natives. There is a lesson to be learned from Cons'ple Sta. It ought to be studied so thoroughly as not to be misunderstood. Perhaps you ought also to see the best interior stations before reaching any conclusion. I would say that it would be well to invite some one outside the mission here (Mr Long for example) to study this problem with you.

After saying thus much I may add that my present impression is very strong that the missionaries will decline to adopt your suggestion of leaving Constantinople, that they will push their present policy to the bitter end & that it will result in the destruction of the mission work in this vicinity, perhaps in all the Empire ultimately. Take Rodosto again as an example. The only possible result there will be like that at Langa & at Smyrna, the division of the little church into two opposing factions, one supported by missionary money, the other by some other means. These can only destroy each other.

I may be wrong in all this, but I feel very strongly that this policy ought not to be pushed on without a fuller & more impartial consideration of the situation.

I am inclined to feel that nowhere in Turkey have we adopted fully & fairly the policy laid down in Dr. Andersons (for which I owe you many thanks) book of trusting the native churches. When we have planted a living, active church in a place we have not been contented to leave it to itself, to throw all the responsibility upon it of evangelizing the place, of building itself up or dying a natural death. The apostles did this. Dr Andersons book seems to advocate it. But it has been tried nowhere in Turkey.

I would like to see it tried in Harpoot, Marash Aintab & all such places. Let the Missionaries be withdrawn, except so far as they are engaged in theological teaching & throw all responsibility upon the churches. If we had done this in Const'ple 12 or 14 years ago - the churches here would long before this have become vigorous independent churches or they would have ceased to exist & thus proved their incapacity & the necessity for a new beginning on some new plan. The chances seem to me to be in favor of similar results in other fields. The Missionaries will stay too long & destroy their own work.

I would not have the Board adopt this theory hastily or without a careful study of facts, but let us study the facts so as to understand how they bear upon this idea.

As to the Missionaries leaving Constantinople before you come out, they wont do it. I presume I should not if I were in their place, but looking at the question from an outside standpoint it seems to me that they & Mr. Parsons of Nicomedia are doing more harm than good every day they remain. especially in carrying out their present principles.

You might find it advisable to call together here during your visit a council of the best & most influential native pastors in the Empire to consult on the questions at issue although there is little doubt as to their opinion on most of them. I should most decidedly favor such a council, provided you are ready to give full & fair weight to their advice.

Aug 12. Since writing the above I have seen copies of your correspondence with Mr. Minasian Your letter seems to me a very good one altho' he was evidently affronted at its being a private & not an official letter. But you will have learned from his reply that it does not seem to him to touch upon the real points at issue. As you were not prepared to give any decisive answer that would settle these points, of course you could not ~~be~~ do more than write as you did. but they must be settled & I hope that you wont delay at all after the Annual Meeting in coming out here.

With kind regards from Mrs W. to yourself & Mrs Clarke I remain Most Truly Yours

George Washburn.

P.S. Mr Bliss has just read to me the letter of the Com. ad Int. to you.

What I have said in this letter in ref. to sending women to Consple relates to the action of the Mission not to that of the Com. ad Int. If you are ready to send out ladies on the plan which we agreed to before I left America, by all means let them come & the sooner the better. The majority of the Com. ad Int would agree to this.

I also most fully approve of the meeting called for next week. A very wise selection has certainly been made of missionaries to represent the Mission in this meeting. I hardly hope that any final agreement can be reached there, but it is certainly a step in the right direction.

G.W.

Constantinople, Aug. 5. 1869.
Rec'd Aug. 31.
Ans. Sept. 82

Constantinople Sept 10 1869

Rev N G. Clarke DD

For. Sec. A.B.C.F.M.

Dear Sir

I am directed by the Commission which has just closed its sessions here to communicate to you the enclosed report of its doings & most respectfully to call the special attention of the Board to the second recommendation, viz "that the American Board send out to Turkey a special deputation to visit the churches, confer personally with the brethren examine the present state of the work and fix upon the principles upon which the Missionaries and the churches are to labor together in the present advanced state of the work in this Empire

Should such a deputation be sent from America it would appear to us desirable that due notice of it be given to the churches that they might be prepared individually or collectively to confer with it"

Most Respy Yours

George Washburn

Secy.

Cons'ple, Sep. 10. 1869.

Rec'd. Sep. 28.

ackd nov 4

329

Constantinople Dec 12 1869

Rev N. G. Clarke DD.

Sec A B C F M

Dear Brother

I think that I ought to inform you that I have received a letter from the "Womans Union Miss Soc" at New York. in which they propose to send out two medically Educated ladies to Cons'ple to commence a work among the women here. They write to me to ask for preliminary information & among other questions ask how the Am. Board would be likely to regard this plan.

I have sent to them in brief an answer to all their questions as far as I could give one.

In regard to the Board I have written as follows

"I have now as you are aware no connection with the A. B. & therefore do not speak with any authority for them.

"It has been stated in the Miss. Herald that the Board had appropriated $ 3000 to commence a work among the women of C. Nothing has been done by them here in this direction but I understand that Dr. Clarke has written that he was only waiting to find the women to come. If the Board really intends to send out 3 women at once, one of them a physician, it is plain that they would not be in favor of your also occupying the same field, nor would they

a Christian college & we hope to turn out some preachers of the gospel from it. C.H.

Cons'ple [illegible] 69

encourage their missionaries to aid the ladies sent by you. On the other hand it is plain that the Am. Board has no right to shut others out of the field by simply talking & promising, while it is making no serious effort to find women to come. Then there is a general understanding among missionary Societies that great cities like Consp are an exception to the general rule that Miss Societies should not trespass on ground alread occupied. There are already six or eight Miss Societies represented in Consple.

"My opinion on this general subject I have already expressed in print. Where it is possible it seems to me better that ladies should be sent out at least in full sympathy with Miss Socs already in the field.

"I should say that it would not be wise to send out ladies to Consple without com to a full understanding with Dr. Clarke Sec of th Board. This would be essential to the happin of the ladies here in their relations to the Miss & foreign residents who are very generally in sympathy with the Missionaries."

I suppose that the N.Y. Soc has not yet any matured plan but ~~are~~ is only considering the question. But I have no doubt that they will occupy so tempting a field unless the Board does so very soon.

I am every day more impressed with the feeling that even days are precious now in commencing this work. Now is emphatically the time to begin this work. The Turks even have so far waked up to the idea of female Education that they are building an immense structure for a girls school in Stamboul. The Schools of the Sisters of Charity are overflowing. I hope & pray that if you do take up this work you will do it on a broad, comprehensive, expansive plan & not on any such contemptible ideas as ruled in the last Annual Meeting here. I am delighted to see the expression of the Board on this subject at Pittsburgh. I half promised to write to the Womans Board in Boston on this subject but I was so thoroughly disheartened by the state of things here & especially by the policy of the Annual Meeting that I have not felt it possible to say anything. A womans mission here which is to be subject to the whims of young interior missionaries who know nothing of Cons'ple will never prosper.

I have heard it intimated that you propose to transfer Miss Closson here. I am sure this does not agree with the judgement of the missionaries here.

I have read with much interest Dr Woods paper on the relations of Miss. & Native churches & in the main I agree with it. I doubt however ~~the~~ whether we have done the very best thing in keeping out of all ecclesiastical relations with the native pastors. I doubt still more the truth of the position taken in the paragraph commencing. "It is not so much a distrust of the native churches" &c. I think that while every Effor should be made to encourage self support it wou be better to give the Evangelical Unions more of a voice in the distribution of funds. Just reve the picture & think how we in America wou feel under similar circumstances abt receivin funds from foreigners. Take the case of Bohem now. Would Protestantism then be encouraged if the Bohemians themselves were allowed no voice in the distribution of the funds contribut for them in Germany & England.

Still the paper is a good one, & the spirit of it go

I was rather surprised at the resolution to send a mission to Japan. I can't say that it commends itself to m [illegible] The place is already occupied by other societies & cannot possibly occupy it in force. You have neither men nor money. You have other fiel needing reinforcement & offering almost indefi opportunity for expansion especially in that quarter of the world. I hope you will thi better of it not try to occupy Japan. Still I confess that I have such an opinion of the wi of Dr. Treat who proposed the plan that I hardly dare to feel that my impression is corr

I am very sorry to hear that you have been ill. Hope you are well before this. I hope to see you here in the Spring.

Most sincerely Yours in Xt

George Washburn

Const'ple. Dec. 12. 1869.
Rec'd Jan 12, 1870.
Ans'd Jan 12, '70.

Constantinople April 11/70

Rev N. G. Clark D.D.
Sec. A. B. C. F. M.

It gave me very great pleasure to receive a letter once more in your hand. I am rejoiced to know that you are once again able to be at the Mission Rooms. Your long illness must have been a sad trial to you.

I have not only recd yours of Mar. 7. but have read yours to Dr. Bliss of 14th & have also recd that one from Mrs Gould of same date.

After receiving these I saw Mr. Herrick who came up & spent the night with me. From what he told me I fear he must have written you a note which will puzzle you, as it was written with a very partial knowledge of the facts involved. Our interview on the subject was a very satisfactory one to me and I believe that he will be willing to enter heartily into such plans as may be agreed upon for this new work. If the coming annual meeting leaves him in Constantinople I have no doubt he will be ready to act with Dr. Bliss and me on a committee. I hope this may be so arranged. Although I have not been abl to agree with him in regard to the past years troubles in Constantinople. I have a mo sincere respect & affection for him & I have no doubt but we should act harmoniously

I suppose that this whole matter will com up at the annual meeting & that it is not best to attempt to take any decisive action about it here before the meeting. I do not kno but that the meeting may think it best that I should have nothing to do with this work. There will be conflicting elements to be concilia & some of the younger missionaries feel so strongly in regard to past difficulties that they would not be willing to have anything to do with one who did not fully sympathise with them.

Should this be the case I shall be very gla to give all the aid in my power informally to those who may come out. I suppose it is natural that there should be strong feeling of this kind. I only regret that I am in any way the object of it, on the part of any.

It seems to me now, even more than before, most desirable that Miss Proctor should come up & spend at least a year in inaugurating this work. I hope it may be so arranged. There is no one else who would do as well.

I am much interested in what you write of the ladies to come & I think you did well in not sending Miss Gray out until Fall. There have been & still are difficulties in the way of this work, but it is certain to be a success when it commences. It seems to me that it would help it on to have it partly under the care of some one outside the Mission - but I think it will go any way if it is conducted on reasonable principles.

I am much hurried this evening & will write you again soon - as well as reply to Miss Gorleas letter. I have heard nothing more from New York.

Yours Most Truly

George Washburn

Constantinople Apr. 11. 70.
Rec'd May 2.
Ack^d June 2.
Ans Aug. 6

Constantinople Sept 7. 1870

Rev. N. G. Clarke DD.
Cor. Sec. A.B.C.F.M.
Dear Brother

I recd yours of Jul. last week: also one on same subject from Mrs. Bond. By all means, I say, let the ladies come out this Fall & begin their work. I had hoped that Miss Proctor might come up here but she feels that her coming would imply the destruction of her work at Aintab. If so she ought not to come. It is never good missionary policy to pull down one good missionary work to build up another.

I think the arrangement which has already been communicated to you to have Miss Bliss join the work & initiate the ladies is a very hopeful one indeed. She has little experience of school work but much valuable & successful experience in personal labors among the people.

I believe that there is now full & perfect sympathy with the work here & that it will go on well. If you appoint a Com. for this work when the ladies come out I would suggest the substitution of Mr. Hitchcock for Mr. Herrick & a plain direct statement of what the duties of this Com. are to be.

I hope the results of the European war will

put an end to the all powerful French Cath
influence here & also remove the impressio
from the minds of the people that French
Civilization, French manners, & the French
language are superior to all others.

I think the final success of Prussia is sure to have this happy result & if it does, it will open a new field of usefulness for som in Cons'ple: "What a change has God wrough says the old King of Prussia at the close of hi telegram announcing the capture of Napoleon. How heartily can we join in this Exclamation.

As to the other points in your letter there can be no question that the removal of Herrick Schauffler & Baldwin from Cons'ple has already done good in every way, twice far more, for their usefulness was at an en & Herrick & Baldwin are in places now whe they have full scope for their really superior abilities & devotion to the work. It would ha saved a vast deal however if they had gone aw last year.

As to Robert College assuming Missionar responsibility belonging to the Cons'ple Station, nothing could be more absurd. We have all that we can do to look after our own work but "it goes without saying" as the French have it, that we have a deep & abiding interest in the progr of Christ's kingdom here, that we mourn ove its weakness, rejoice at every success & pray for its progress. Why should we not have as much interest in it, as any missionaries in the field. But we do not interfere with the work of any one. The complaint of H. S. & B against us was not that we opposed their plans, but that we did not use our influence to sustain them. This at least is the only just point that they can make against us. We did not approve their plans & we could not sustain them. For myself I can say, that while I labored earnestly with Herrick (always one of my most dearly loved friends) to persuade him to see things as I did. I never attacked him or the Com. in conversing with a native or allowed him to be attacked without defending him.

The last Annual meeting of the Mission fully sustained our view of the matter.

I do not believe that we shall have any divided interests or lack of mutual sympathy in our work henceforth There is no possible reason why we should. Probably fear it grew out of Mr Schaufflers previous personal relati to Dr Hamlin & the college. We all regretted it m deeply.

Hoping to hear soon that you are quite well & strong again. I remain as ever

Most Truly Yours

George Washburn

Constantinople, Sep. 7. 1870.

Rec'd Oct. 3.

Ans Oct 4

Sivas June 19th 1860

R. Anderson D.D.,

Dear Sir,

Allow me to comment a little upon an item or two in the proceedings of our last annual meeting just held at Kharpoot. I was not present at the meeting and therefore could have no voice in the matter. It relates to what shall be done with the funds accruing from my practice here. Br Winchester and I have felt as Br Parsons before us felt that our work here would be very much promoted by a suitable and well located building for chapel and school. There has been nothing done here in this line from the Hamlin fund. The rooms which we have occupied for several years have been in the house in which Dr. Jewett resided when here – the rent of which expires in about a month. The objections to hiring it again are 1st that we should have to rent the whole house for the privilege of using two rooms for chapel and school which would not be wise if our appropriation were sufficient 2d That it is upon one side of town and not in a central situation. 3d Being a private residence it does not attract notice and continually advertise itself, as our chapels which have been built in Arabkir and Cesarea for example. 4th As it is our congregations are increasing and if they should continue to do so as we hope and pray they will our small room would not accommodate them.

I am well aware that the Spirit of the Lord is of more importance to the work than outward sanctuaries. And too I do not think it wise to build before the work evidently demands it. It is much better to have a small room well filled than a large one with empty benches. At the same time it is very desirable for the promotion of our work that we have a suitable building for chapel and school in the centre of town where it will attract attention and be convenient of access. I have no doubt from the opportunities I have had to become acquainted with the people of this city (which have been extensive) that our congregations would be doubled on the sabbath. I judge also from the experience of other stations. Again our school would be much enlarged. I am frequently told of children that would be sent if our room was nearby.

Now the difficulty is the want of funds. The appropriation which we have for rent would not be sufficient to hire a building in the centre of the town - if such a building could be obtained. It is doubtful whether we can rent one at all. We have opportunities of buying ground and building however if we can raise the means. Our protestant community here would do something toward it. But they are few and weak as yet. We could only expect a small share from them. I think they would give $100. In thinking over the subject the winter past - we have queried whether the mission might not be willing that the excess of funds from my practice here over its expenses ~~might not~~ be approriated - say in the shape of a loan to the people towards building them an appropriate chapel in a suitable place. I do not know what my receipts will amount to in a term of years. They have thus far been on the increase and will be much more this year if life and health and God's blessing are continued than the amount of my salary.

At the meeting Br Winchester brought up the matter and endeavored to present its claims. The meeting however did not accede to our request, but have recommended that the Prudential Committee direct that this fund be approriated toward defraying the expenses of my visits to the missionaries - in other words that *the Dr must pay his own bills* I have no special opposition to make to this arrangement. It would be pleasant thus to pay my own way and be 'chargeable to no man'. But I think there are some objections to this arrangement 1st It would seem to imply that the salaries of the missionaries have hitherto been too small to pay their physicians' bills, which should not be the fact as they have had them to pay. 2d *It is leading them into temptation* to send for a physician oftener than heretofore by putting the money into their hands to pay him. Now with perhaps the exception of Tocat my residence here is of no use to other stations in case of an attack of acute disease - as the patient must be past the crisis and beyond the aid of medicine or the need of it before I could reach him. However if there should be a bare possibility that I might arrive in time I think our brethren would be tempted to send - and in nine cases out of ten I should be of no use to the patient when I arrived. 3d Dr. Nutting or Dr Haskell will naturally be located in Diarbekir and would be expected to look after Kharpoot and Arabkir. But as no rules have been made with regard to the payment of their bills in this way the brethren at those stations might be tempted to send to Sivas when they need medical attendance.

4th The mission has as I think been wisely divided at this meeting. I think this is reason sufficient of itself why no such rule should be passed now. Let the two divisions which are now formed take up the matter another year and pass such regulations with regard to their physicians as may seem wisest and best.

I hope you will not infer that I desire to get rid of any necessary calls to missionary families. It is a great pleasure to me to visit them in their homes and minister to their relief and also to do what good I can to their people. I would not shrink from the toils and exposures which journeys involve. But it is very desirable that my necessary absences from Sivas should be as few as possible. Our field covers a large territory and demands much touring, but Br. Winchester cannot leave when I am away and it has twice happened that I have been called to Tocat in his absence and our ladies have been left entirely alone. Tocat, Yozgat & Cesarea are all that I should be expected to look after.

In conclusion I would only say that if we are granted the liberty of using my earnings for a chapel we should try to be cautious and wise in the matter and go no farther than our means would allow.

I remain

Respectfully & truly Yours

H. L. West

Sioux, June 15. 1860,

Rec. Aug. 8. 1860

Acknowledged Aug. 8.

Rue Ck

Corning N.Y. Feb 12, 1861

Rev Dr Anderson

Dear Sir_ The enclosed came to hand yesterday from Dr West of Sivas, Turkey and is forwarded to you at his request.

Yours fraternally

W. A. Niles

R. Anderson DD,

Dear Sir

// The year past has been one of incessant and laborious work. I must have had some thousands of calls. For a few months I have kept a record of my daily prescriptions noting the various diseases for which they have been made// By continuing this practice I shall have the figures to show what I have been doing from year to year and what are the prevalent diseases of the country// The largest number of prescriptions I have made in one day is a hundred. This is too much to do, but it was pressed upon me.

I have had within the year probably a hundred or more surgical operations major and minor. Of the former 20, including Lithotomy 15, Tracheotomy 1, Amputations of the lower extremity 2, operations for Strangulated Hernia 2. One of my patients whose life I saved by the last mentioned operation was an Armenian priest. He like, multitudes of his people prays much for me according to his own account. I take occasion to tell them at times what sort of prayers avail with God. In the same way also I have the prayers of many Mussulmen. I performed the operation of Lithotomy on one of their Imams. He with many others of that sacred office for whom I have prescribed are I am assured praying for me, and I am also assured that their prayers are

of the utmost service. Devout and prayerful language is charac-
teristic of the Oriental, but they little know the meaning of true
prayer. Such expressions however show their good will. I feel a friend-
ship to them in return, and as I continually meet with friendly greetings
and kind receptions from them I feel that I have reason to thank God
that He has opened for me so wide a door of usefulness among them..
As they gather around me at the shop or assemble to see me in the sur-
rounding villages to which I am called, or in their homes in the city,
I take great pleasure in speaking to them concerning the truths
of Gods word and always find a respectful attention. I thus gain
the ear of very many who do not attend our stated services.

Of minor operations many have been for various ophthal
mic affections which are common in this country // Entropion, Catara
Pterygium &c. They also include extirpation of tumors, polypus &c // Si
is central and many patients come to me from surrounding cities
and villages for a radius of a hundred miles and more. I sometimes have
an opportunity to sell copies of the Scriptures to those coming from abro

As many of the diseases of the people are the result of their
sins or religious errors, I have an opportunity to preach to them daily prac
cal sermons // Dyspeptic difficulties are the most frequent with which I
meet. In very many cases they are traceable to the injurious diet of their
fasts. Many Armenian and Catholic patients, among the latter a priest & a vartabed
have ceased to observe the fasts on my advice. I take pains to show them
that they are not commanded in the Bible and have no effect to the
Salvation of the soul.

// Sivas being the seat of the Pashalik, I frequently have patients among the
Turks in authority and have been able to turn their friendship to account in protect-
ing some of the Protestants from oppression.

During a great part of the year I have given an hour daily to instructing a class of young Armenian physicians in medical science both didactic and clinical. Of these two are Protestants, the others Armenian. They have all made good progress and I hope they will make useful men. Their position gives them great influence among the people. Two of them are sons of the leading Armenian physicians of the city. Coming to receive instructions of me they hear much scriptural as well as scientific truth. One has been a constant and another a frequent attendant at my bible class on the Sabbath. Of the first I have strong hopes. He prays daily in his family, and reads God's word and his daily walk and conversation bespeak the true Christian disciple. He is ready to encounter opposition and persecution for the sake of Christ and His gospel. His father in law is an Armenian priest and gives him trouble.

I have also a lad of fifteen in my employ in the shop who is one of the brightest minds and best scholars in the city. He has been designed for the priesthood, but he is now reading and studying the scriptures much, attends my bible class on the Sabbath and his eyes are daily opening to the errors of his church.

My bible class on the Sabbath is in Armeno Turkish as Turkish is my language and I frequently have strangers attendant upon it and sometimes Turks.

I can see that the gospel light is continually spreading. The Sivas people are more worldly and harder to reach than the more simple inhabitants of some of our mission stations. We need your prayers for the baptism of the Holy Spirit upon us all. There is a very

extensive awakening as to the errors of the Armenian church, but there
has been as yet very little spiritual awakening and earnest desire to
know and find the true salvation. This is what we long to see and
for which we labor and pray. There has been light enough shed
to bring about with the power of the Spirit to set it home, a great
and blessed work. God grant that we may see it. //

I have recently made a tour of ten days in Com
pany with Br Winchester to Giurun, our most southern out station, and tou
ing upon our brethren of the southern mission. We left Sivas Wednesday
noon Dec 12th and rode eighteen miles to Oolash an Armenian village
of perhaps a thousand souls. Here we spent the night and had an interest
ing conversation with some of the people who gathered in to see us.
We inquired if the bible or testament was to be found in the place and a
copy in ancient Armenian was produced. People come to me for med-
ical advice from this village and I have occasion to know that some of them
have acquired some knowledge of the truth. I hope a genuine work will be
opened here. Next day we continued our journey twenty seven miles to Cha
jeluk another Armenian village of probably 500 inhabitants. There is a mon
astery here in which a vartabed resides. Some light has extended to this vil
lage also, but still darkness and ignorance to a great extent prevail. We tried
to improve the opportunity to talk with the people and instruct them from th
Scriptures and they gave good heed.

Next day we finished our journey and arrived at Giu
run a distance of 27 miles. Found the people very glad to see us and to welcom
Baron Grecor back to labor among them. It is more than a year since he
left them and they have been truly as sheep without a shepherd, with no one
to instruct them and no one to teach their children. It is two years since
they have been visited by a missionary except a call which Dr Pratt ~~made~~

more than a year ago. Dr Smith passed through this place about twelve years ago on his way to Aintab. He passed over the same route we did and speaks in a letter which I find recorded in the Herald of his stops in Tocat, Sivas, & Gurun.

Baron Krecor was welcomed not only by the brethren but by many Armenians and Turks whose friendship he had acquired in his previous residence there. He has some medical knowledge and a reputation as a physician among the people. This opens many doors to him which would ~~would~~ otherwise be shut against him. He will open a school which will give an opportunity for both Protestant and Armenian children to receive biblical as well as other instruction. We hope that many may learn to read God's word and sing His praise. Baron K was to have remained among the Kuzzlebash Koords concerning a visit to whom Mr Winchester wrote you not long since; but opposition was raised by surrounding tribes and such threats thrown out that he was advised not to remain as his life might be jeopardised. They still profess to be anxious for instruction and we have sent them word to depute a few to come to Sivas and learn to read the bible this winter and then return with bible in hand to instruct the rest.

There are some 1200 Armenian and 600 Turkish houses in Gurun. Protestant houses as yet but five. As the Armenians are strong, the Turks stand in fear of them and are quite disposed to be friendly to the Protestants, who have encountered considerable persecution.

The day after we arrived we called on the Mudir and Meglis to request a protection for Baron Krecor and a burial place for Protestants. They received us well and granted our requests.

I recognized an old patient in one of the mejlis. Next morning the Mudir called upon me to consult me professionally. I showed him a copy of the Turkish bible. He said he had possessed one which he obtained in Oorfa I think or Aintab. He took occasion to preach to an Armenian present on the errors of his church, such as the worship images, saints &c. Said the Protestants were free from these errors and were destined greatly to increase. Yes I told him the Truth must increase. He promised to look well to the protection of our helper and our weak brethren. On asking him if he would give us a guard on our return, he replied he would go with us himself if we wished it. This of course was an orientalism, but I have no doubt he is disposed to be friendly. When I had made my prescription he left saying that he knew it was the Sabbath and we wished the time for sacred things. Soon after a roomfull gathered in and paid good attention while Br H preached the gospel. In the afternoon Baron Boscor preached in Turkish.

After service we were called to see an Armenian who has been confined for some months with a malady which must ere long end his days. He appeared very glad to have Br H read and pray with him. His two brothers had been present all day at our services and gave earnest attention and conversed freely about the truth. They have the bible in the house, and a son of the sick man, a lad of fourteen, read to us very well. We invited them to send him to Baron Boscor for instruction, which they promised to do. They are a wealthy and influential family and it is said the Armenians have great fear that they will turn Protestant. On Tuesday a third brother of the sick man of whom we had heard that he was still more enlightened arrived from Marash bringing a letter from Mr. White to Mr Winchester which was to have been sent on to Sivas as Mr White was unaware of our expected visit at

6. It seemed providential as Br White spoke in the letter of the interesting state of mind of the bearer and of the conversation he had had with him in regard to the truth. This gave us an opportunity for a long and free talk with this man. His interest in the truth has evidently been very much awakened. He spent much time with us and on the day of our departure accompanied us a short distance to bring us on our way. I think we have reason to hope for that house that they will embrace the truth. Their minds are evidently convinced and their hearts touched. There are other families said to be in a similar state. The people feel evidently the influence of the work at Marash and Aintab, and this influence must continually increase as there is much intercourse with those places. Strong desires were expressed that a missionary might reside among them. A stay of a month or two, if not a permanent residence would be of great profit I have no doubt. Br W hopes before many months to visit them again and make a longer stay

On our first coming into the place we were hooted at and stoned, but as soon as it was known that the English Hakim from Sivas had come the tune was changed and I was thronged with visitors eager for medical advice. I recognized many familiar faces which I had seen in Sivas. The wealthiest man in the place for whom I had prescribed in Sivas sent for me to call at his vineyard as I had a patient in an adjoining one. He insisted on my promising to come and bring my family and spend four months at his vineyard in the summer. Such is the friendship that my profession gains for me among this people. I had several surgical operations during our stay and was entreated to perform others but we had no time, as we must hasten home. We all tried to improve the opportunities that were afforded by our throng of visitors seeking bodily relief, to point them to the Physician of Souls. I left a number of patients under Baron Green's care, and I hope that thus he may find a still readier access to the people //

We left Thursday and came as far as Munjeluk where as many as 50 or 60 gathered to see us and listened to the truth. If we could send a man there to labor, if but for a short season it might be productive of great good. Next day taking an early start we reached home, thankful to a kind Providence who had preserved us & had been so manifestly with us, and encouraged to hope that at the last great day it may be seen that much fruit has been gathered from the seed of the gospel which we were permitted to sow on this tour.

Yours Respectfully
H. S. West

Sivas.
Rec'd Feb. 15, 1861
Ack'd Jan 25, 1862

To Rev. R. Anderson D.D. }
Sec of the A. B. C. F. M }

Cesarea Dec 11th 1861

Dear Sir,

It is my painful duty to inform you that my dear wife is evidently suffering from the beginnings of pulmonary consumption. You know full well the ordinary course and termination of this disease, and consequently what a prospect awaits us. A dark cloud looms athwart our path of miſsionary life and usefulness, when we have just passed as it were its threshold. While we cannot but hope and pray that it may be removed, we at the same time know how many chances there are against it. It becomes my duty therefore to give you timely notice that you may be looking for some one to fill my place in case I have to leave.

My wife's health has never been robust since we came here, but I have entertained the hope that she might be spared many years to labor with me here for the upbuilding of Christ's kingdom. She has had at various times premonitory symptoms of pulmonary disease; but it has not been till recently, that her lungs have become evidently affected.

What I propose is, to ask of the Prudential Committee leave to bring my family to America next summer, if my wife's condition shall then seem to require it. I hope before next June to have from you such a conditional permission, and shall expect of course the entire approbation of the Mission before I take any steps towards removal. I send this letter through the Committee ad interim and trust it will meet with their approval I hope therefore the Prudential Committee will act without waiting to hear further from me. At the same time I shall gladly embrace the first opportunity to inform you, if more hopeful prospects shall arise in my wife's case, and it shall be evident that there is to be a suspension in the progress of her disease, so as to permit our remaining and laboring in our chosen field.

I have one word more to say, and that is, that if you find a young physician ready to give his services to the Board, even in case I shall be able to remain in Sivas, he will find an ample field for his labors in Cesarea. From my experience and observation at this and former visits, I can see that this is one of the best points for a physician and surgeon of any mission station in the land. It would be quite desirable that whoever should come, should have an aptness for operative surgery, as it would greatly enhance his usefulness, all other things being equal. Mr. Farnsworth will add his views and wishes on the subject. It would pay well for you to send a man. At all events the Farnsworths should have associates, and those associates, should be strong and vigorous or they will not endure. Few of the missionaries that I have seen would have endured what the Farnsworths have.

I need not say how sad it is for me to write or think of my prospects. I have not as yet informed my friends in America, and do not think it best to at present. Wife feels exceedingly reluctant to going to America unless it shall be plainly for the best. We ask your prayers that we may be guided and kept by our kind Heavenly Father, and be sanctified by his discipline and made meet for our heavenly inheritance.

Yours Respectfully

H. S. West

Cesarea, Dec. 11. 1861.

Rec'd. Jan. 29. 1862.

~~Ack'd Feb. 4.~~

Pru. Com.

ans. Feb. 4.

return

335

Marsovan, Sept 5th 18[illegible]

Rev. Dr. Anderson;

My Dear Sir

After many unavoidable delays, I have at last made out the appendix to the School Report of which I spoke in my letter to you. I regret that I am unable to copy it, and enclose to you in better form — for its appearance is marred by many corrections; but I trust you will pardon the liberty I take of requesting that copies of this also may be made at the Missionary House and sent to the friends in New York, and elsewhere, whose sympathies in our work we wish to keep alive. I know that they wish such details, and I hope it will not be thought egotism on my part in attempting to diffuse as much as possible what I have prepared. The copyist may find some difficulty in deciphering the rather illegible writing for I send the first draft, written on both sides of thin paper to save postage, the postage rates having lately been increased by the Turkish government. If you please I should like to have a copy of the Report and Appendix — which includes the account of the Reunion — sent to my pastor — Rev. Horace Eaton Palmyra N.Y.

As you will perceive from the date of this sheet, I am now in the interior of Asia Minor. My sister left me for our native land the 17. of July, and on the 28th of that month I took the French Steamer for Samsun, in company with Miss Babcock. Mr. Leonard met us on our arrival at that place, and after being kindly entertained at the house of the English Consul, where we made our preparations for the land journey, we went on our way rejoicing in the goodness of our covenant keeping God and Father. Mr. Leonard had brought a tent and made every possible provision for our comfort, so that we lacked nothing, and his unceasing care and kind attention to our slightest wants, could not have been exceeded by

an ever better. It was a new experience for me as well as for Miss B. [illegible] enjoyed our journey of three days amid scenery which reminded us of our native land [illegible] cultivated fields, and there was great variety in our life [illegible] an own brother. It was a new experience for me, as well as for Miss Babcock; [illegible] enjoyed much our journey of three days, amid scenery which reminded us of our native woods ~~and~~ hills, [illegible] harvest fields; and there was just enough of primitive life in our manner of travelling, pitching our tent at night-fall on some grassy slope, with none to molest or make us afraid, no ~~voices~~ sounds but the shepherd calling his flock on a neighboring hill, and the voices of nature — and there, gathering round our table, [illegible] spread for us in the wilderness by the Good Shepherd of Israel, and laying us down to rest in the green pastures to which His hand had led us so gently — we sung our evening hymns and offered up the sacrifice of thanksgiving, with hearts full to overflowing with the spirit of praise!

We reached Marsovan Saturday evening, having ridden 30 miles that day, and were sufficiently weary to enjoy exceedingly our Sabbath of rest. Mr. Wheeler came for Miss B. the next Friday and the Monday following left with his prize for Harpoot.

During the week of her stay in this place Miss Ba[illegible] saw much of missionary work, as it is in the interior. She felt, I think, for the first time, that she was on missionary ground; but she has probably given you her impressions of what she saw.

We were all pleased with Miss B. and think her well adapted for the place she is to fill. She seems to be a person of decided character and piety and more maturity in some respects than is usually found at her age. There may be an excess of independence, but that will wear off in time, I should think. With Mrs. Leonard we visited a number of Armenian families, schools, the old church, &c., and saw many women who came to the house — some from motives of curiosity & some to be healed of their bodily diseases by Mrs. L. who has been forced to study medicine for their benefit. There were others who called to welcome the new-comers for the love they bore to their common Master. It was evident that our new vi was quite inclined to pitch her tent in Marsovan and we almost regretted that she had not been appointed for our School instead of that at Harpoot. We think our communings together respecting the subject of female education in this land were mutually profitable and felt that our Heavenly Father had surely ordered our coming to this place in company. Our warmest sympathies are enlisted in behalf of Miss Babcock and the School she is to teach. May it be a hundred fold more useful than our own has been!

Mr. Wheeler brought me a cordial invitation from the Harpoot and Sivas stations, to visit them, with the kind offer to meet my travelling expenses. Had I been well rested from the fatigue and excitement of the last few months so fraught with changes and the exhausting labors of the last week of my stay in Constantinople, I should have thought seriously of accompanying Mrs. B. But the path of duty seemed plain and I do not regret my decision. Mr. & Mrs. Leonard have been alone here for two years, with no Frank society whatever, and I am happy to know that they esteem my sojourn with them a favor. They are true and faithful missionaries of the cross. Neither Mr. or Mrs. Leonard can be fully known and appreciated till seen in their home in their every-day life for both are naturally retiring and self depreciating. But I esteem & respect them more and more every day and am charmed with their true refinement and beautiful simplicity of character. They are just the friends I need for society at this time especially and I bless God for bringing me here. The climate is good, the air pure and invigorating and horseback riding among the vineyards, and over broad plains skirted by range upon range of hills, with their ever-shifting shapes is just the exercise I need to bring back my old strength again. Here too I find all the work I am able to perform, without

for our [illegible] Boarding School. She ought to come soon and be acq

the language. Please remember me kindly to Mr. Andrews, and

my [illegible] friends, and believe me as ever Most sincerely yours M. R. [illegible] a burden of care and responsibility. One of our graduates has a school of ~~16~~ 20 pupils — mostly young women — in the house, and another who came on with me will soon commence teaching in another quarter of the city. ~~[illegible]~~ I take my turn in conducting the weekly meeting for the women, and it is delightful to unfold gospel truths to fifty or more women who listen eagerly to the words of their instructors. Scores of women, Armenian & Turkish, find their way to this house every day, and none leave without hearing something of the way of life from Mrs. L. or myself. It is a self-denying work that this dear sister is so quietly performing day by day. Not many come without leaving some traces of their visits, and I am constantly reminded of our blessed Saviour's example when on his mission to the lost. The multitude so pressed him that he found "no time even to eat"! Very often mothers come to see the "Madama" bringing their sick children for her to cure before she has eaten her breakfast, and sometimes there is a continuous stream from ~~rest~~ the day. The Melodeon & the Sewing-Machine are brought into requisition to pave the way for something better, and many persons who merely come to see "something new" afterward drop into the place of prayer, "being caught with guile." Never did I so realize the importance or the depth of meaning contained in the injunction of our Savior to his disciples "Be ye wise as serpents, harmless as doves," as since I came to this place and witnessed what is to me almost a new phase of missionary life.

But I should beg your pardon for intruding so many of my own thoughts upon your attention. I really did not intend writing so long a letter. In conclusion let me say that I now expect to spend the winter here. I would like an expression of your opinion in regard to my plan of visiting various interior stations, especially where our pupils are located. [illegible] I can find work enough ~~[illegible]~~ here. We suppose you are looking for a teacher of the first stamp for our Female Boarding School. She ought to come soon, and be acq[illegible] the language. Please remember me kindly to Mrs. Anderson, and all enquiring friends, and believe me, as ever, Most sincerely yours,

M. A. W

I will just add that since I have seen Marsovan, my conviction of its fitness as a location for the Female Sem. has been deepened. Please excuse the freedom with which I have written. M. A. W.

Rec'd Oct 10

Ack'd Nov 17, 1862

Sivas July 14th 1863

Rev. S. B. Treat,

Dear Sir,

I was surprised on my recent visit to Constantinople to find a copy of a letter from Dr. Anderson to Dr Nutting, sent to this mission evidently for my benefit, purporting to give the decision of the Prudential Committee condemning in toto the taking of fees by missionary physicians. It is well known that I have always been in this practice with the entire approval of the mission. The reasons for its disapproval at the Mission House are not stated to any extent by Dr A. But he disposes of the subject quite summarily with a few characteristic remarks to the disparagement of missionary physicians in general and fee taking ones in particular

I do not propose to trespass upon your time with the discussion of this subject, as you will have heard from Dr Hamlin in behalf of our own mission and Mr Wheeler of the eastern. It devolves upon me however to say that a sense of justice, consistency and right would not admit of my changing the course I have habitually pursued here, and offering my services gratuitously to this community. Pardon me for observing also that when Dr. A. in behalf of the Committee condemns my course because of its supposed injurious effects both upon the missionary work and myself, he implies one of two things, either that the mission and myself are not as anxious as the Committee and himself that the best course for the good of the mission cause and all concerned therein should be pursued in this matter, or else that we on the ground are not as capable as they at a distance of judging on the subject And yet I think on a grave and careful consideration the Committee would hardly feel willing to make such an assertion

And I would ask by what rules am I to be guided as a missionary physician? I know of none better than the Golden Rule of our Savior. And keeping this in view I would inquire of any member of the Prudential Committee whether he wishes or expects to call for his physician's services without compensating him when he possesses ample means for doing so? And on the other hand putting himself in place of a physician what would he think of another who should supplant him by rendering his services gratuitously to those who formerly supported him (the former) by their patronage. Does not such a course transgress the Golden Rule in respect to the medical profession at least? An illustration bearing on the subject comes to my mind from an occurrence which happened in my practice yesterday. I received a call to visit a wealthy Turk at a distance of 50 or 60 miles from Sivas. He is abundantly able to pay a liberal fee. I sent a young practitioner here one of my students who will receive half of the fee which I ordinarily charge in such cases. I consider that I have done a favor both to the patients who will receive good attention, and to the young man who is living by an honourable profession. But if I were in the habit of rendering my services gratuitously, charging only my travelling expenses in such cases as Dr A. suggests, think you that I could persuade such a patient to pay his physician a just and honorable fee? By no means. Example is what teaches men the world over. This is one of hundreds of illustrations which I might give you from my daily practice. No. I cannot understand why my relations to the A.B.C.F.M. compel me to treat as objects of charity any but those who truly are such, who of course are in abundance here and do not, I think, call upon me for my services in vain. Nor do I think the A.B.C.F.M. has a single enemy in this community owing to the course I have taken. This people have been in the habit of paying their physicians. They expect to pay them. The idea involves nothing new, or strange or improper.

As to the hint suggested by Dr. A. that it would be better for me with my views and practice to relinquish my connection with the Board, I can only say that if the Prudential Committee shall in their wisdom see fit to recall me, I hold myself ready to obey the summons. It may not be wise, as the Dr hints, to send physicians who are *mere* physicians in connection with missions. I am satisfied that I cannot extend my calling & I can not be thorough in my profession unless I give myself to it. I never regretted any over-proficiency in it. I have often regretted the reverse. If Dr A and the Committee do not wish to continue such men in the service of the Board I will cheerfully withdraw. I never thought that he quite appreciated the medical profession. But he is not alone in this thing. If I should leave here our missionaries who now depend on my services, would be as well off as hundreds of thousands in our own land, who, with good physicians next door to them, in their hour of sickness and suffering, call upon the pretenders of the various pathies and isms with which our country so superabounds, to humbug them with their various pellets or nostrums. In fact I have the presumption to think they would be better off. For they would have no such humbugs to call upon, but would procure some young man to attend upon them in the hour of their need whom I could recommend and would be glad to call upon myself in a like case. I do not wish however here to argue the propriety of sending our physicians by the Board, or to endeavor to make you appreciate my own services.

On the other hand I never felt a stronger desire to labor faithfully and successfully in this land. My own idea is that if a physician's heart is full of love to God and man he can be equally as useful as the clergyman here. In fact his range of influence is much wider. No other calling gives a man such an advantage here for doing good. What I want and ask your prayers for is that I may have in great measure "that wisdom which cometh down from above, which it profitable to direct". I have never felt so hopeful of our work in its various relations as I do to day. We have reason to be encouraged to labor on in faith and hope

Yours Respectfully

H. S. West

Sivas, July 14. 1863.
Rec'd Oct. 22.
Ack'd Apr. 12, 1864
[illegible]

Sivas, Sept 5, 1864

Dear Dr.

I am sorry to inform you that I have had occasion to find some trouble in or near the aortic valves in Mr. Livingston's case. I examined his chest repeatedly after his recovery last year fearing such difficulty might remain, but at the time could detect no murmur or abnormal sound and gradually dismissed the fear from my mind. He afterwards went to Constantinople & I have not had my attention called to his chest till the other day when learning that he had had slight turns of haemoptysis during my absence at Kharpoot & that he was feeling badly I examined carefully his chest on two successive days. and detected very distinctly a murmer especially audible over the arch of the aortic valves and not at all to be heard over the body or apex of the heart. I infer that there must have been some fibriou deposit in or near the aortic valves. Probably a slight deposit remained from the acute attack and it has been gradually augumenting. He says he thought he was threatened with a similar attack in Cons'ple but it passed away quickly. It may be at that time some addition was made to the difficulty. He finds himself unable to walk fast or take any brisk exercise or preach. Of course I have forbidden everything of this kind He still raises a little blood every morning. You see at once his case is a serious one, and although he may last for years, he will be more or less an invalid. We feel a deep sympathy with him and you all, and feel ourselves almost equally involved in this providential dispensation. We have become much attached to these associates and we cannot bear to think of their leaving. Still I suppose they cannot remain long as his condition will not admit of his preaching much or doing much active touring. He feels very anxious to remain in the missionary work, his chosen life labor, and I have no doubt he might do much good here in various ways. I intend to write to Cons'ple by this post inquiring whether in the book work or in any other way in which he could consistently labor he would be needed there. But I fear he will find that he had better return home by spring. Perhaps you will be able to find some position for him suited to his case.

I have many doubts also whether the Winchesters will be able to remain long. Mr W. has a bad cough, and there is some tuberculous difficulty in the summit of the right lung. The Lord is laying his hand upon us and teaching us our frailty. You will please send this letter to Dr. Anderson or inform him of the substance of it. If he cannot find suitable employment here in the missionary work he will of course be obliged to ask leave to return. His labors were becoming more and more useful here. Although he will not be able to preach, still I hope he will do much good here in various ways this winter. His disease however as you are aware is a progressive one, & I much fear that by spring it will be quite evident that it will be best that he leave us. You will give such advice as you think best.

I thank you for your trouble in purchasing the microscope and other articles. I have bought Simpson's work and intend as soon as I can to look carefully over his article on vesicaevaginal fistula and perhaps then shall write for some instruments.

Yours truly

H. S. West.

Mr. Livingston has a strong hold on the hearts of the people here. They protest against his leaving. They say if he will only pray with them once a week he ought to stay.

Sivas Sept 5, 1864
Rec'd Oct 13.
Ans'd Jan 4, 1865

Sivas Jan 10th 1865

R. Anderson D.D.,

Dear Sir,

Last July Mr Winchester contracted intermittent fever, which prostrated his strength and developed again his old pulmonary disease, which for some years has been comparatively dormant. Since that time he has been unable to discharge the active duties which the service of the field demands. By the use of remedies his health has improved, but in view of the condition of his lungs it has seemed to me that the time has come when he should abandon the idea of pursuing his missionary labors here any longer at present, and seek if possible to regain his health and vigor while there is hope. A year of out door active life with proper remedies holds out a good prospect for his recovery. It will be for medical advisers in America to say when he is sufficiently invigorated to return to his missionary duties. There are objections however to his reentering this particular field on account of the distance of our outstations and the severe exposures incident to traveling among them. Past experience in his case would rather warn him against it.

Your letter consenting to his return to America with his family on acct of the state of his wife's health has recently been received. Although she is better than she was last spring she needs a change. I have therefore advised them to plan to leave for America as early as possible in the spring.

I need not say that it is unpleasant for me to give such advice. We can ill afford even the temporary absence of but one from our missionary ranks. And I am aware that it comports with my duties as a missionary physician to recuperate rather than to send away any of our force. But this seems to be one of those cases where sending away offers the best hopes of recuperation. I cannot also but add that as missionary associates we shall greatly miss our dear brother and sister, who have endeared themselves to us by all those kind offices which are rarely found so peculiarly as among missionary associates. It is our fervent prayer and hope that this step may prove for their highest happiness and usefulness. and that they may in due season return to labor long and faithfully and successfully in this land

Your letter speaks also of Mr Livingston's case. You have probably before this time received my certificate on the state of his health. I am happy to be able to report a decided improvement. He has been better for nearly two months now than in a year and a half before. For this reason and because he will be the more needed here ~~because~~ on account of Mr W's contemplated return, he has decided to remain. We now feel greatly encouraged to hope that he may be able to continue with us at least till the field is supplied with a suitable missionary force & it may be for years to come. However he only keeps comfortable by constant care and caution and is inadequate to much or distant touring, or to much pulpit labor. But he will not lack an abundance of missionary work, as the duties of the station will occupy him fully with such ~~duties~~ services as will be of no disadvantage to his health. If he continues as well as he is now he will be useful and happy here

But it has seemed to us that the Mission should call for one vigorous missionary to labor in this field. He would find abundance of employment especially in touring even if Mr Livingstone should be able to remain. There has never seemed to us so great a call and such encouragement for touring as now, and there never has been a time when we have been able to do so little. We hope the Com ad Interim will sanction this call as we believe that no time should be lost in urging it.

In behalf of the Sivas Station

Yours Respectfully
H. S. West

Although I am able to stay here in Sivas it seems to me that it is very desirable that a strong man should be sent here as soon as possible. We can hardly urge our claim too strongly. As the letter of Dr. West is written in behalf of the Station it is unnecessary for me to add any thing concerning the matter about which he has written

Wm. W. Livingston

The above letter was read to the Committee ad Interim today and it was "Voted that we endorse the letter of Dr West in both its parts."

Tillman C. Trowbridge
Sec. of the Com. ad In.

Constantinople.
January 23. 1865.

Sivas, Jan. 10. 1865.

Rec'd. Feb. 20.

Ack March 11.

✓ Pru'l Com

Rev. R. Anderson D.D.
Mission House
Boston,
Mass.
U.S.A.

Rev. S. B. Treat,

Dear Brother,

Yours of May 9th came to hand last week. We are glad to hear that we may entertain some hope of a man for Sivas, as in the scarcity of men we had little expectation that the vacancy here would be soon supplied. As to the point of health it is truly desirable that our missionaries should be sound. The wants of this field and others have not been fully met because of deficiency in this respect, Still in the scarcity of men we had better engage promising candidates if they are sound though not vigorous than to lose them, as they often with care outlast and do more work than the more robust. I should infer that Mr. Bryant was such a man. It must be that the difficulty of the liver is functional merely without any organic lesion, and connected with dyspepsia. If so this climate would agree well with him I think and the active duties connected with travelling over our field would be much better for him in point of health than pastoral duties as they are ordinarily pursued in America. He could begin to tour soon in company with a good native helper with heart to the work, and would pick up the language faster than by books. We like your representations of the man and hope he will come. It is hardly necessary for me to say that his wife also should be strong This is a hard place for weak ladies, altho in that respect it is better than most of our mission stations

If Mr. B. should have occasion to be in New York it might be well for him to call on Dr. Willard Parker or Dr. Alonzo Clark. It is important that one coming here should have sound lungs, a he cannot hope to endure the necessary labors & exposures unless he is all right in that respect. I presume Mr B. is, or he would not be studying for the ministry

I dont know what the prospect is as to missionar physicians. I presume you are making efforts to supply the missions in that respect. In the temporary absence of Drs Nutting and Pratt I am the only one left to look after the missionaries. There certainly should be one sent soon to Erzroom. [illegible] I have been obliged to make an engagement to go to E. over 240 miles of horseback ride from here this fall on acct of expected sickness in both families there, and with many liabilities of being needed by those more immediately dependent on me in my necessarily long absence. The mission families at Bitlis have been suffering for some time with sickness without any medical aid. I am surprised that some devoted physician does not offer for the work. Or are they not asked for? I should think now as the war is over promising young men might be found. The missionaries need them and the work needs them. I have not been able to attend to all the calls I have had from missionaries since I came out. And with my many exposures and my wife's feeble health how uncertain a dependance am I for the future. I hope as our country is now ceasing to call for its sons to battle for its life, some of them may feel free to hear the call from foreign lands to enlist in the missionary army to war against the great arch rebel and his hosts.

Yours Truly

H. S. West

Sivas June 20th 1865

Sivas, June 20. 1865

Rec'd Aug. 1.

Ack'd Aug 9, 65

I do hereby certify that I have examined the case of Mrs. Parmelee, and find evidence of tubercular disease of the lungs; and am therefore of the opinion that she should return as soon as practicable to her native land, where she can have suitable care and comforts, and a better chance of recovery than here. I am the more settled in this conviction because already a year or more has elapsed since the beginning of pulmonary troubles; and although the usual medical remedies have been tried, and a change to a milder climate for the winter, the disease still progresses. I say therefore return before hope of recovery is entirely gone.

H. S. West M.D.

Trebizond April 30th 1867

I do hereby certify that I have examined the case of Mrs. Parmelee, and find evidence of tubercular disease of the lungs; and am therefore of the opinion that she should return as soon as practicable to her native land, where she can have suitable care and comforts, and a better chance of recovery than here. I am the more settled in this conviction because already a year [illegible] has elapsed since the beginning of pulmonary trouble, and although the usual medical remedies have been tried, and a change to a milder climate for the winter, the disease still progresses. I urge therefore return, for hope of recovery is entirely gone.

H. S. West M.D.

Trebizond April 30th 1867

Trebizond, Apr. 30. 1867.
Rec'd. May 29.

Mrs. Parmelee

Rev. N. G. Clark D.D,

Dear Sir,

As my time and thoughts are so much occupied with my professional duties, I have felt that my associates were better qualified to keep you informed of the work at our station, and this is my excuse for not having written myself. It has occurred to me ~~however~~ that a brief review of my own work & experience, during the eight years past, might not be uninteresting to you, and might furnish ~~you~~ some material for intending physicians, if not others, in the missionary work.

Eight years ago the 5th of this month I entered Sivas, an entire stranger and with no knowledge of the language of the country. The immediate object of my visit there was on accoun of Mr Parsons' family, who were needing the services of a physician. Within 4 or 5 days after reaching S. I had my little store of medicines carried to the book store in the market, & I presented myself there every morning to see patients, who soon began to come in crowds. I could feel the pulse, look at the tongue, thump the chest, cut out tumors &c. without any knowledge of the language, thus having the advantage of the newly arrived preaching missionary, who has to hold his tongue, in public at least, for a year or two, if not longer. I soon also was able to stammer out enough Turkish to make myself understood in all necessary questions. In a short time I found myself carrying on quite an extensive practice, occupying the great part of my time. In addition to patients from the city, they began to come also from surrounding cities and villages. In August I was called to Tocat, about 54 miles distant, to see a patient in a wealthy Armenian family of that place. In the fall I was called to Cesarea, about 100 miles distant. This city with its surroundings, as you are aware, is much larger than Sivas. I should say that it was the centre of business for a population of 200,000. During my ~~stop~~ stay there, of nearly a month, a large practice opened on my hands. I have since been called there some 6 or 7 times, sometimes, being detained there 2 or 3 months, & have always found my hands full of business, ~~there~~. I have also been called more or less to Tocat, Amasia, Marsovan, Arabkir, Kharpoot & Erzroom, all important inland towns. This is the first visit I have been able to make E which is distant from Sivas, by the most direct route, 230 miles. If a miſsionary family remains here, it would be desirable that a physician also should be sent here. Of course it is impracticable for me to look after a miſsionary family at such a distance. I have also been called to Adrianople, Nicomedia, Malatia & other places of minor importance, besides other calls which I have been unable to answer. These visits have been mostly for missionaries, some for wealthy natives. So now after a residence of eight years in Asia Minor, I find myself acquainted with quite a portion of it, and insted of being unknown, as I was when I entered Sivas, I have many friends there and in the surrounding region, and in those cities I have visited most.

It would be out of place here to undertake to give any thing like a resumé of the principal medical & surgical cases that have fallen under my notice. I will mention a few of the most important surgical operations. I have performed the operation called Lithotomy 59 times & Herniotomy 8. I have had several hundred operations for various ophthalmic diseases, which are very common in this country. Of these the most have been for the diseases named as follows - entropion, ectropion, cataract, & pterygium. I have also had occasion to extirpate many tumors, of various sizes & descriptions, to perform Tracheotomy, Paracentesis Thoracis, Paracentesis Abdominalis, various amputations, & orthopedic operations, as for harelip, club foot &c. In fact I have had to do with pretty much the whole catalogue of surgical diseases. The experience of these eight years has been in the main one of laborious professional work, and I have often had the pleasure of seeing that work crowned with success

In looking over my experience, I can see some things which tend to discourage one in my profession in carrying on his work here, annoying and at the same time amusing. One thing is this: The oriental has been so accustomed from time immemorial, to resort in sickness to prayers, incantations and charms, that he expects the physician to work, as it were, miracles, and to remove long standing chronic diseases, by two or three draughts of his magic potations; and when he does not see this accomplished at once, he infers that the medicine is of no use, and immediately resorts to something else. As a result we see the people frequently changing their medical adviser, sometimes half a dozen times a week, beside resorting to every new device they hear of, be it nostrum or witchery; and then, in the end, declare that they have tried every thing to no effect, whereas they have faithfully tried nothing. This I see more in those parts where medical science has been least known, and it is not surprising, and like many other errors must be patiently lived down.

Another discouragement is the stupidity of the people about understanding and following directions. For ~~instance~~, I have often known this to occur: Taking for granted that if a small dose is of service, a large one will be much more so, ~~greater~~, they take several doses together so as to get well at once, pretty much like the Golden Egg Fable, with a like result.

For example when I first came to Sivas, ~~I recollect~~ giving a patient a bottle of Cod Liver Oil, which was to last him some time, and seeing him march in gravely the next day, stating that he had taken up all the medicine & received no benefit; a more harmless experiment than some others that have fallen under my notice. ~~For instance~~ Some 7 or 8 years ago, attending a man in Sivas sick with inflammation of the lungs, I had ordered my apothecary to prepare some cooling powders, and a paper of mustard, to be applied in the form of poultice to the chest. Next day, on my visit to my patient, instead of finding him in a perspiration, and his fever cooled down, as I had hoped, I found him parched with burning fever. On examining into the reason, what was my dismay to find that he had taken up pretty much all the mustard prepared for the poultice! The man who came for the medicines, having left through negligence the powders in my shop, had concluded that the mustard was to be divided up and given every hour; and thus, adding fuel to the flames, he came pretty near burning up the patient. I will mention one more case in illustration of their blunders. Some 7 1/2 years ago, I was attending an Armenian in Sivas for chronic dysentery, and was giving him powerful astringents. One day, on going to see him, I found his servant quite sick, and inquiring into the cause, learned that the day before, being sent to my office for the astringent powders his employer was taking, the man being quite out of sorts from constipation, concluded that he must need medicine too, and reasoning that the remedy was in his own hands, swallowed some of the powders, making out quite the reverse of a homeopathic dose, altho unconsciously following a homeopathic principle, and with any thing but a gratifying result.

Another discouragement we meet with is the failure of the people to carry out directions as to diet and regimen, both under medical and surgical treatment, and thus spoiling our most careful efforts for their recovery.

But all these, and other discouraging things, which I have not time to mention, are changing year by year for the better, as medical science becomes better known. And we have some counterbalancing advantages over many of our brethren in our own land, which I have not time, and in fact do not need, here to explain in full. We have a more independent position here than they, and strange as it may appear, we have less quackery to contend with. I had intended to give some account of the physicians of this country and my own efforts towards medical education, but must defer till another time. I hope soon to do so, and to relate also my experience as to the opportunities for christian effort the physician enjoys in this land, and which of course, together with the fact that the mission ary needs his services, is the main thing that brings him here in connection with a Missionary Society. I wish also to allude to some progress in the missionary work that has fallen under my own observation. I will ~~only~~ close now, ~~with~~ only saying that, notwithstanding my many short comings and failures, which have caused me much pain, I have thanked God continually since I set foot in this land, for the work which he has permitted me to do, & for the still greater (because spiritual) work which he has permitted me to see; and that I cannot doubt, but that I myself have been guided & blessed of Him, in answer to prayers of Christian friends & kindred; and that I have also seen the finger of God writing the doom of Satan's Empire on the walls of this land. //

Yours Truly

H. S. West

Erzroom May 23d 1867

N.B. I am glad to learn that you have a physician in prospect for this Mission I should suppose his location for the present would be at some point, most accessible to the majority of the mission. I should suppose that one or two more also would be called for.

the blessings we enjoy in this land, and which

of course together with the fact that the majority

any where here seems, is the main thing that

brings him here in connection with a [illegible]

Society I would also to allude to some progress of

the missionary work there has fallen since my being

in other matters. I think it [illegible]

[illegible] their [illegible] they [illegible]

[illegible] which [illegible]

[illegible] I have then [illegible] certain [illegible]

[illegible] in this land for the work which [illegible]

[illegible]

[illegible]

[illegible]

[illegible] to [illegible] Christian

[illegible]

[illegible]

to the world of this land

Yours truly

Brainerd May 23 1867

A.B. I am glad to learn that you have a physician in prospect for this Department

I should [illegible] for the [illegible] at least [illegible]

that the majority of the [illegible] I should [illegible]

would be called for.

Grigsby, May 23. 1867.

Rec'd. June 24

a July 3 e.

Rev. N. G. Clark D. D.,

Dear Sir,

In the principal cities of Asia Minor, there are generally found one or two army physicians temporarily stationed at those points on account of the soldiers there. I have become acquainted with quite a number of them since I came to Sivas. They do not generally remain long at one place, being continually liable to marching orders. These men with some quarantine physicians located by the Government at a few important points, are generally from the Constantinople Medical School which is supported by Government, and whose graduates are to enter Government service. They are mostly Turks. There are some Europeans. They have to know French as the instructions of the school are in that language. This school compared with those of our own country or Europe is quite inferior. These physicians are not generally called much by the people.

Besides these there are also found in most large towns several Armenian physicians, who have inherited their profession from their ancestors, according to the custom of this country, where the trade or avocation of the father descends to the son from generation to generation. These men generally know the Roman character, and have a vocabulary of some Italian medical words. They

They have a few ancient medical books in Italian and a work by Reasden, quite an eminent Armenian physician of his time residing in Constantinople, who commenced a medical work in Armenian, but did not live to finish it. It contains some account of materia medica as it existed in his day. Some of these men have posted themselves up somewhat from this book and from information they have endeavored to pick up from some of the army physicians. They have quite a good stock of medicines, generally have considerable practice, and many have accumulated considerable property by their business. Some of them have become quite skilled in the diagnosis and treatment of the more common diseases of the country. Most however are incompetent, ignorant men. Blood letting and purgatives form the routine of their practice, and many a poor patient with their assistance speedily "shuffles off the mortal coil"//

// "Soon after I came to Sivas, some of the younger of these Armenian physicians, most of them just entering upon practice with their fathers, coming in frequently to see me prescribe for patients, began to entreat that I would give them some instruction. So without planning any general course, and not knowing how long they would be inclined to persevere, I began giving them ~~some~~ lessons in materia medica. They already knew the names, and somewhat of the properties, of the chief articles, thus making it easy for me to give instruction in this branch without much knowledge of Turkish. This was the first winter after reaching Sivas. The next summer, after completing this branch, they begged I would take up another. Finding they were taking much pains to learn their profession, I consented to do so. They saw much of my practice, both medical and surgical, & thus had good opportunities for receiving clinical instruction, so far as I was capable of giving it. Thus I went on teaching a class of six young men, and my course extended over a period of more than four years, being interrupted occasionally by my calls abroad. I gave them generally an hour a day, going over all the different branches, including instructions in Practical Anatomy, for which we found some opportunities. These young men are now in practice, and most of them are useful physicians. One of ~~them~~ is settled in Kharpoot, and has been of much service to the missionaries and schools there. One, located in Cesarea, and has been useful in his calling to the missionaries and people ~~there~~. He is quite skilled in surgery, frequently performing Lithotomy & other surgical operations. Another is doing very well in Tocat, where he has a much better practice than the Italian physicians who are settled there. Two have a good practice in Sivas. One is in Zille, being employed as a helper there & not giving much time to practice, but still finding his medical knowledge of much service in introducing him to more direct missionary work. Four of these men are Protestant, two having become so since they commenced their studies with me. One is a deacon of the church in Sivas, though now absent in Zille. Not only is their own practice more in accordance with medical science, but quite a revolution has taken place in the practice of the parent and others, and there is much less blood shed in the cause of medicine in these regions than formerly.

A New Class

After finishing this class, I found I had many applicants for beginning another. I made my own selection and received seven. Their course lasted about three years, as I was occasionally able to give them two lessons a day. I began with Chemistry, and took them through all the different branches more thoroughly than my former class, because I had a better command of the language and more practical experience of what they needed. Some of these young men were from abroad. One was from Aintab, a graduate from Dr. Hamlin's former school at Bebek. Another, also of that school, was from Trebizond. One from Marsovan, and one from Cesarea. All but two Protestants, and four church members and formerly missionary helpers. I have high hopes of the future usefulness of these young men. They will mostly locate in or near their native places. In teaching these medical classes I have had two objects in view. One, a general good to the community, and another, furnishing medical aid for the missionaries, as they have already been and may frequently again be in need of their services. None whom I received were in the employment of the Board or contemplated following the calling of preachers. Most were already practicing medicine, some having received instruction from other missionary physicians. I trust that these efforts in raising up a native medical agency may result in much good to the missionaries and the people. Such labors, of course, are better appreciated here, by the masses, than the spiritual work of the missionary, and I am often thanked by men of all classes for what I have done. As yet the majority especially in the villages, do not call a physician in acute cases, but the people realize more from year to year the value of medical services, and are more and more disposed to call for them when in need. I think these young men will find their work & usefulness increasing from year to year.

As to opportunities for Christian effort which fall to the physician here, my observation enables me to testify that they are much greater, as far as access to the people, especially those prejudiced against the truth, ~~is concerned,~~ than those of the preaching missionary. He is esteemed & beloved for his services in healing disease and alleviating suffering, and his words often reach the heart, when those of others would not be heeded. He can also publicly preach the truth without interfering with his professional duties. The most useful preaching for native audiences, I am convinced, is familiar, earnest talk upon divine truth. He can also labor in the Sabbath School, which is getting to be more and more an important christian agency in this land. I commenced a Bible Class in the Sabbath School the first winter after I reached Sivas, and I have had the privilege of keeping it up ever since. Sometimes Turks and Greeks attend, some of whom have been convinced of the truth

It has been a pleasure also to me to see chapels built with money obtained by my professional labors. Although the outward building is not to be compared in importance to the spiritual structure, still, in all lands, the advantage of suitable edifices for Christian worship is generally acknowledged, and where the people are ready to do all they can it is a pleasure to furnish what they lack, to supply this need. The example of contributing one's own earnings before the eyes of this people is also a good stimulus towards moving them to do their duty in the matter of giving for the Lord's work. It is against my judgement & wishes to use these funds except in cases where chapels are evidently needed, and the people are doing their utmost on their part towards the work. Our neat and commodious chapel at Sivas, with rooms for schools and helper, have been undoubtedly a means of increasing our audiences and scholars, and thus of disseminating the truth.

My occupation has given me a better opportunity of seeing the effect of the missionary work outside the nominal Protestant ranks than the preaching missionary enjoys. I find the Bible now in a large majority of the Armenian houses where I am called. In Sivas, I have made it a point for a long time to inquire, so that I do not speak vaguely. This shows what a contrast there is, in this respect, from their condition 15 years ago, when the priest would not permit the reading of the bible. It is also now used as a text book in the modern language in the Armenian & Greek schools, and the people acknowledge that this has been from missionary influence. I am surprised to see the familiarity of many with the bible. They will quote passage after passage readily, and seem to understand and appreciate the meaning. The light of the divine word, thus beginning to glimmer in this land, is revealing to them their former darkness and errors, and many are ready to confess them. The Bible is as yet their principal book, and most do not read much else; but with the increase of education and knowledge other and sometimes pernicious reading is being introduced. There is a great desire to teach French in the Armenian schools at present. Fortunately few get but a smattering of the language as yet; for its full knowledge will certainly introduce infidel reading. It is a great reason for thankfulness that the word of God has got the start of all other and especially pernicious reading here. It needs but to be followed up by earnest christian effort and by the influences of the Spirit to make it prevalent against every error.

The prejudice against the missionary among all classes, is greatly diminishing from year to year, as they see more and more the value of his services in bettering in every way the condition of the people among whom he dwells. This is a point upon which much might be said, but it is not necessary. It is also needless for me to describe the great changes I have seen in this land in the different missionary stations where I have been called as the letters from those places on record testify of them. I will only mention one illustration, now in my own mind. Six years ago ~~in~~ going to Cesarea with Dr. Dwight, we passed through Gemerek, about 40 miles from C where there is an Armenian population of some 2000 or more. As you have been informed these people were exceedingly rude and, living among robbers, (tribes called Avshars) were pretty much like the people who surrounded them. We passed the night in this place. We found one or two already somewhat enlightened by the truth. Many came in to see us, and Mr D. had a long and faithful conversation with some Armenians who made strong opposition to the truth. Within a short time, those very men came out as Protestants. Others followed, and every time I pass through that place, I see that the number increases. There is now a school there, under the care of the Cesarea station, which numbers a hundred in winter, and audiences on the sabbath, in that season, are still larger, and the light is spreading thence to all the surrounding villages. One young lad, whom I noticed there and persuaded to go to Cesarea to school, is now one of the most promising students in the Marsovan Theological Seminary, and has already labored successfully in his native town for Christ. I have no doubt that Gemerek, from being not much better than a den of robbers, will, by the blessing of God's Word & Spirit, be the habitation of many christian men & women, and already the songs of Zion are going up daily to heaven from many children's voices, & God's word has found a lodgement in many homes & hearts there. This is only one of many places where, in the prosecution of my duties, I have had the pleasure of seeing the changes wrought by the power of the gospel of Christ. "It is the Lord's doing, and it is marvellous in our eyes."

Yours Truly

H. S. West

Sivas July 3d 1867

H. S. West

July 3 rec Aug 7

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Sivas Sept 2d 1867

Rev. N. G. Clark D.D.,

Dear Sir,

After Mr. Bryant's return from annual meeting last year he called me to prescribe for his eye. I found him suffering from the exposures of the journey, and the irritation caused by the artificial eye. A few days rest and soothing lotions relieved him, but the heats of last summer prostrated him and he did not recover his wonted vigor and elasticity till the cooler weather of early autumn. This spring I was absent in Erzroom, when his eye began to trouble him again, and did not learn any thing about it till after my return about July 1st, when he again put himself under my care. There is no inflammation, or organic disease of the organ, but there is a functional weakness and irritability, which has been aggravated by attempts to wear his artificial eye, and does not now admit of his using books. I have suggested his holding on here, and prosecuting the study of the language and his missionary work, altogether colloquially, as I have had to do, however imperfectly, but he thinks it will not be practicable for him. The state of his eye demands a long rest from books. Also travelling in the heat and dust of sum

mer, or in the glare from the reflections of the lights from th
winter's snows, will not do, which will interfere much with t
touring required here. If therefore the use of books is indis-
pensable with him in the acquirement of the languag
and the prosecution of his work, his judgement in my o
ion is right in deciding to return. I have no doubt he
recover after a time the use of his eye, but as it has alw
been weak, still greater care than ever will be needed
the future, and it will be easier and more practicable
him to use English books than those of the languages her

I need not add how painful it is to me to co
to lend any influence towards causing him to leave th
where he is so much needed, and has already been a disci
Also that as a genial friend and associate it w
trial to part with him. But although I regret our lo
and the loss to the work, I cannot but express my gra
tude to that Providence who brought him hither
and my conviction that he has already made
impress for good which will never be lost.

Yours Truly
H. L. West

Rec'd Oct 22. 1867.
Ans Dec 18/67

Dear Bro. Washburn,

Mr. Bryant has read me your letter written on behalf of the Com ad Interim in reference to his request for leave to return to America. As it is evident you have misapprehended his case it is necessary for me to explain it more fully. The technical term used for the condition of his eye is Asthenopia. I did not use it in my last letter because I tho't you would understand plain English just as well. But it is true that when I so talk about weak eyes, people may understand the expression to apply to any one of forty different diseases. And although I stated in my letter that there was "no inflammation or organic disease of the eye", you say in your reply that we think the "inflammation" is due to the wearing of the artificial eye. The most careful examination I have been able to make, both with and without the ophthalmoscope has elicited no evidence of any - the most obscure or trifling - inflammatory condition of the organ of vision.

Last year when there was evident irritation caused by the artificial eye, he latter was removed, and great care was aken to prevent any irritation arising from uch a cause thereafter. When his present trouble occurred he left off its use altogether, and he has not worn it for the last five or six months and he had long ago made up his mind to the trial of abandoning it altogether which he supposed a residence in this country might necessitate, though I never heard he had any trouble from it in America.

As I stated in my last letter and as you may have all known before he has been weak sighted as well as near sighted from birth, and has not been able to use books much by artificial light. Soon after I went away some time last April he found his vision becoming much impaired and from that time to the present, he has not been able to read difficult print such as Turkish or Armenian by the best of daylight for five minutes without finding himself so much in the fog that he is unable to continue.

How long this state will continue, no one but a prophet can definitely predict, and as we have no resource of that sort at our command we have to fall back upon the experience of the best medical authorities on such subjects, who state that this trouble is apt to last for years, especially when congenital, and demands entire rest of the organ. So it would seem likely that he will have to abandon books (especially such as he has to use here) for a long time. If as I before intimated he felt that he could stay & go on with his studies and duties pretty much colloquially, as some are adapted to do, I should advise him to do so. But his judgement of himself is that he is not so adapted, and he does not wish to remain unless he can do the work of a whole man. His eye for a month or two has been slowly improving and it may be that by spring he will be so much better that he will be persuaded to remain taking still greater care than ever before of his eye. But if there is not decided improvement he will not be willing to try the experiment longer.

Of course as I stated before we regret the loss occasioned by this providence, as we feel that his services have already begun to tell upon the work. But it would be better to submit to the loss than to continue him here on a salary when he cannot discharge his duties, even if we look at it in a pecuniary point of view which is the least important of all. The effect on the work of keeping missionary or native supernumeraries in the employment of the Board is always every way injurious. Mr Bryant is not the man who is willing to be one of such a class. And on the other hand we should all agree that it would be folly to keep him here uselessly when there is hope of his being useful in his own land, as the ork of Christ in all lands. Dr

I rec'd your telegram of the 19th with news of Hamsworths and heard to day from Mr Mac-llum from Samsoon that they were at Trebizond setting r for Marsovan. We hope some of us will be able go with Mrs Giles next week. Mr Bryant's ild is very feeble. Naturally delicate it has en lately prostrated by dysentery. It is now much tter & has a good appetite, but is wasted to a mere hadow.

Our people here have all paid up their ubscriptions with one exception which is of mall amount. The people at Gurune, Tocat nd Zara also are making arrangements for o p. each per month. One of Dr Hamlin's old upils Hohannes from Erzroom is here under my are for scrofulous disease of the knee. He is ble to preach seated in chair. He is an excellent reacher and interests the people much here nd will draw large audiences I think. He also taking quite a number of scholars rom both Protestants and Armenians for a ew hours each day in his room.

I hear old Garabed Agha has turned up in Stamboul. I hope Ishagian Effendi will keep a good look out that he works no mis-chief, as he is a subtile old rogue.

With much love to all your circle.

Yours truly

H. S. West

Sivas Oct 22d/67

Dr. West to Rev. Geo. Washburn - Sivas, Oct. 22. 1867.

Rec'd Nov. 26.

Ack^d Dec. 2^d

Sivas Nov 26th 1867

Rev N. G. Clark D.D.,

Dear Brother,

Yours of Oct 16th, inquiring as to the desirability, or practicability of a female missionary physician coming to labor in Sivas or Cesarea was received some two days since. I do not think it would be wise to send out such persons to this country. I am generally called on here in midwifery cases when operative aid is needed. But in natural labor the people rely entirely on their ignorant midwives, notwithstanding not only my own students, but some protestant women have been trained second hand in obstetric science. Frequently it is only after the life of mother or child has been already compromised that they call for my services. I have brought the subject before the notice of Government authorities here, but they are very inefficient as to any executive action on such subjects. And it will take years of gospel civilisation to bring the people to intelligent views in such matters.

As to general practice for such a lady here, she would have a hundred fold greater difficulties to encounter than in our own country, such is the state of society here. In fact the general rule of the Board is doubtless a good one to send a physician only where his services are needed by the missions. And I do not believe it will ever be found necessary or practicable to send out a lady on such an errand.

Yours Truly

H. S. West

Sivas Nov. 26. 1867.

Rec'd Jan. 7. 1868.

Sivas Dec 10th 1867

Rev. N. G. Clark D.D,

Dear Sir,

Yours of Oct 28th in reply to my communication in regard to Mr Bryant reached us by last post. You will probably about this time have seen my second letter which was made necessary, on account of a singular misunderstanding of my first on the part of our Constantinople brethren. Mr Bryant's eye is less troublesome though there is no essential change for the better as yet. He has been able to do considerable touring this fall. I presume he will write you soon.

Our people are paying up their subscriptions thus far, which amount to 200 piastres per month, half the salary of the preacher, and several of them have paid a year in advance. This is as well certainly as we had any reason to expect, and better in proportion to their means than has been done as yet at most of the other stations of this mission. There was at one time some complaining on the part of some of our people which may have caused Mr Livingstone to feel and write discouragingly. But we hear of nothing of the kind at present. In our three out stations Gurune Zara & Tocat the people are pledged 100 piastres each per month towards their preacher

With regard to our visit to America, I supposed that my letter, stating my reasons for such an application, would have been forwarded with the action of the mission by our Secretary, and that the Prudential Committee would thus be prepared to vote on the subject. Not long since as no communication from you had appeared with regard to it, I wrote to Constantinople that I should take it for granted that you at Boston assented to the action of the mission and did not deem it necessary to take a formal vote. They seemed to take the same view of the matter there, and we have been going on with our plans and preparations for our journey to America, which we hope to pursue after attending the next annual meeting at Constantinople. Dr Milne expects to take my place here during my absence, in accordance with the action of our mission and his own wishes. Our

Harpoot friends assent to his coming, and write me that they do not expect to ask for a physician for that station so long as Harootun my student from this place shall remain there, He has been there some four or five years and they express great and increasing confidence in him. But they expect to ask for a missionary physician for Van when they get ready to man that station. I presume they have already done so.

Yours Truly

H. S. West

Sivas, Dec. 10. 1867.
Rec'd Jan. 25. 1868
Ans'd Feb. 12

Marsovan Apl 16th 1868

Dear Bro Clark

I have received your letter with regard to Dr Milne. I am very sorry that he has not proved what was hoped and desired of him. His leaving so suddenly has left this Mission as well as his own without any missionary physician for the year to come. I had no notice of his leaving until I was starting to come on here with my family, as my services were called for here. After arriving here I found that Mrs Tracy would need the services of a physician about the last of Augst. They had been expecting to call on Dr Milne. We have written to Dr Pratt who is at Constple to make a visit here at that time, as he wishes to visit this place on acct of its connection with the schools &c. He thinks he cannot promise to come. I dont know whether you are sending on any physician for the Eastern Turkey Mission. If so it would be desirable that he should pass through here about the time I mentioned. Kharpoot, Sivas, & Cesarea have each one of my students on whom the missionaries rely in case of sickness. The young man whom I had selected for this place, has left and his coming back is quite improbable. I suppose our mission will not ask for another physician at present unless many new stations should be opened which does not seem probable. But the eastern mission have been for two or three years.. calling for a physician to be ultimately settled at Van. If as Dr M has left, they continue to do so, I hope he will be on here in time to attend to this case. Had I known before we had broken up at Sivas about Dr M's leaving and about this case here, it would have been much easier to have delayed my departure till Sept. than it is now, which would involve such changes, expenses and contingences, besides delaying my return to Sivas 5 or 6 months longer, that I think it would be much easier for Dr Pratt to attend to it than for me. Perhaps in talking with him at Constple we may be able to persuade him to come.

I am sorry to ask you not to expect me to make any public speeches in America. I never was a public speaker, and should be as awkward as a baby at any such effort I hope to be able however to serve the cause in various ways in America, and hope to be ready at all times to do what I can. The Bryants are leaving for Constple to day. We hope to leave in about a fortnight and have the privilege of attending the Annual Meeting I have never had this privilege but once since we came to Turkey. I am endeavoring to give the students some practical ideas about Chemistry, Physiology & Hygiene Hope to be able to do them some good. This with constant calls for my professional services keeps me very busy here. I am pleased with the progress of the work here. The people are behind on self support. The brethren are trying to bring them up, and there seems to be some stir in the matter The people are proposing to build a new chapel.

About the supply of Sivas Mr L has written you I do not think a new man should be sent for that place. Perhaps we can persuade Trowbridge that it is his duty to go. He expresses his readiness to do so if the mission think best. I hope he or some other good brother will be found to help Mr Livingstone bear the burdens which are too much for him to carry alone

In haste

Yours truly

H. S. West

Marsovan, Apr. 16. 1868.
Rec'd May 19.

Bound Brook July 4th/68

Rev A. G. Clark,

Dear Sir,

We landed in New York yesterday, having had a pleasant and prosperous voyage in the Denmark of the National Line of steamers. I understand the Wheelers & Co are to sail this day week. I would recommend that steamer, if they have not already engaged passage in any other. It has the best state rooms I suppose of any of the Liverpool Steamers.

The voyage has done my

wife much good. She wa
very poorly during our sto
in London, and I felt quite
discouraged about her. We
are stopping in this place(a
30 miles from New York i
Somerset County New Jerse
with an aunt of my wi
over to morrow, hoping to lea
monday for Corning New
York, the residence of my m
ther and sister. Please for
all communications to ca
of Rev W. A. Niles of the
place.

Yours Truly

H. S. Mc

Dr. H. S. West

Bound Brook, July 4. 1868.

Rec'd July 7.

Ans. ~

Dr. H. S. West.
Corning. July 15. 1868.
Rec'd. July 18.

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Corning July 15th 1868

Rev N. G. Clark D.D.,

Dear Bro,

I suppose you do not care for any extended statements with regard to the work at Sivas as you have been enabled to judge of it from the various communications and the annual reports sent in to the mission rooms. I will merely give the impression on my mind as I look over the past ~~ten~~ 9 years since I first went there. It was early in May 1859 that I reached there, having been called there professionally by Mr Parsons. He was then the only missionary at that place, Dr. Jewett his previous associate having left a year before for Yozgat. It i well known in our mission tha very unpleasant disagreement had arisen between them whic had a discouraging effect up the work at Sivas. Mr P and family left that fall on accou of the insanity of his wife's mother. Mr Winchester succeeded him, having been prov dentially detained there on of the severe and protracted i ness of his wife which came upon her as she was journey to Sivas on her way to Erzrou to which place they were ab to remove from Yozgat in accordance with the actio of the mission that year a their annual meeting. A this time there were at Siva three (3) native helpers. One an excellent preacher Michiel. 2

book seller and general helper.
3d A teacher who had been once dismissed for improper conduct~~ed~~ but on appearances of amendment was again employed.
There was a small feeble church of (if I remember correctly) some 15 members, Congregation averaging probably about 40. Meetings held in the back room of Dr Speers old residence which was on a quiet street in the edge of the city. There were some hard characters in the Protestant community, who had formerly been church members but were now working only mischief, more so than the same class of men would here as the distinction between church membership and connection with the Protestant community is not generally understood there and was much less so then than now

The missionary was very litt
known or seen outside of his
people. Tocat was then occupied as a station by Mr Van
Lennep The out stations belonging to Sivas were Gurun
Zara Divrigh with the
little village of Sinjou
near it. There was no he
er at either of the two form
places, the one who had been
at Z having left about the ti
I reached Sivas. Gurun had be
destitute for a year or two. Those
places had not been visited
but once I think by Mr P dur
his 4 1/2 years residence at
S. The work in all these plac
as well as at S was in a languishing condition. At S the
people had had a quarrel wit
Mr P and much dissensio
among themselves.

In the winter of 59 & 60 I established a bible class in Turkish in the Sabbath school, and as my profession had made me many friendly acquaintances among the Armenians my class has had many attendants from among them and occasionally from the Turks. We also had daily opportunities for religious conversations with those who had been before strangers. Our congregations gradually increased. Mr Winchester established a singing school, and a sort of young men's debating society in which religious and moral topics were discussed. Mr W was able to do but little touring as there was much sickness in his family that winter and his own health was always belo par. Still he began to get abou occasionally to the out stations. In the winte of 60 & 61 we visited Gurun and located a helper there. In the fal of 1860 Mr Livingstone joined u We dismissed our bookselle in 1860, but under the dire superintendence of the m sionaries the sales of book greatly increased. We foun about that time also a helpe for Zara.

Mr Winchester left us about four years since th Bryants joined us in less tha a year after. In these years there has been growth in some resp Our congregations at Sivas aver twice what they did when I firs went there. In fact they have be frequently over a hundred an sometimes hundreds. Almost always Armenians at our services. In fact I suppose that most of the principal Armenians of the place have at one time or another attended worship with us. We have a good edifice of public worship in a central place with rooms for schools, and our girls' school especially has done good drawing in many Armenian girls, and inciting Armenians to opening schools for the education of their girls, a new thing under the sun in Asia Minor. There have been also some hopeful conversions from those gathered into our congregations in these years. Some young men promise well. The missionaries have become much more widely known &

their influence has greatly e
tended. They are felt to be a pow
in the community and the
influence of the Armenian
priesthood has been much
diminished. Multitudes o
bibles have been sold and
eyes of the people are grad
ally opening to their errors.

The work in the out s
tions has also steadily ad
In Gurun the congregat
have increased and the c
ommunity enlarged. They ha
now also a good place of wo
ship and we hope will so
form a church. They have
called a preacher from t
Harpoot field, agreeing to p
half his salary and I sup
pose he is by this time

3

with them. In Zara there has been gratifying progress, especially the past year. They have a good preacher whose salary is half paid by them. They were having this winter & spring a school of 80 and a congregation of 100 With our help they have built a suitable place of worship since my residence at Sivas. Divrigh with Dingon has been set over to the eastern mission after there was a division of our mission and the work is in good progress there. We have much to do ~~th~~ with these people as all their civil & business matters are referred to Sivas, and they necessa-

sity come to us frequently
for counsel and assistan
On many accounts it w
have been better that it sh
have remained in our field
Still I have no doubt tha
they have received a stim
ulus by being thrown und
the Harpoot influence s
directly as they have been b
becoming one of its out st
tions. Tocat has been on our
hands since Mr Van Len
left and has been our most
discouraging out station
It is an important city
however. Armenian popu
lation nearly as large
as that of Sivas While
their preacher one of the
best I think to be found in
our missions, and yet h
does not reach the Armen

ans much. I have a very large acquaintance there almost as large as at Sivas. The people have the bible largely and know their errors but are worldly and money getting. They are giving now more than they have ever before for the gospel.

Thus you see we can feel that our labors have not been in vain. But at the same time I must record the fact of which you are of course well aware that we are behind many other interior stations in definite tangible results. As my duties have not been confined to Sivas but have led me often to our other important interior stations, I have to acknowledge much greater

progress in most of them since my connection with the mission. The progress at Harpoot including Ar
Kir which has been a seperat
station most of the time & Diarbekir and Malatia ha
been ten-fold probably wha
it has been with us. So als
it has been greater in Cesar
a and in Marsovan. One reason of this is probably tha
these stations have been m
strongly manned both as t
missionaries and nativ
helpers. Another is tha
the work opened under
better auspices and ha
had less obstacles to co
tend with. It seems to me that there has been a

great preparatory work done in the Sivas field. What we need more than any thing else is the Spirit of God poured out upon the hearts of the people. Their understandings are sufficiently enlightened to bring them into Christ's Kingdom if their hearts were but touched. Many of them have heard the truth often and are thoroughly persuaded of the errors of the church, and yet the work lags. The multitudes do not come in. There are many villages all about us, if the work should take a decided advance where the gospel would get a foothold as it is doing in the Harpoot

plain. There are many whe
the bible and protestant
sentiments have already
gained access, where a
helpers and missionari
have often been. I should
be very happy to hear tha
Dr Schneider had conclud
to give Sivas the benefit of h
labors. I should hope for gre
good from them. He has seen
a glorious work spring up u
his labors at Aintab and Ma
rash of which I heard him
give a thrilling account to a
large native audience in
Arabkir some seven years
ago. It seemed to be the general opi
on at Constantinople that he wo
go to Broosa. I have not heard his
decision. A great work yet remai
to be done at Sivas. God grant that it m
be speedily accomplished. He con-

do it by feeble as well as by strong instrumentalities. I think the church and missions are too much inclined to look to human agencies in building up Christ's kingdom, and to forget "the Divinity that shapes" it all

You ask for my views about employing women so largely in the mission work, alluding I suppose to the action of our annual meeting on the subject. I was opposed to that action. I think they have gone to extremes on the matter. It is not wise to call for so many unmarried females. The position of such persons is in many respects a very trying one. They are necessarily very much dependent upon their missionary brethren for many kind offices which are not

doubt generally very cheerfull
and courteously discharged
but often must necessar
ly interfere with the time a
their more direct missi
work demands. The prop
increase of them to so grea
an extent will make sev
and I think unwarranted
demands upon the time
of our missionaries.

The position of "an unprote
ed female in the east" is a
very undesirable one. It is a
unnatural one any where. A
our girls should be properly f
to be married and then prope
married. If this were the ca
I think we should hear less
of "women's rights," female p
sicians," female lecture

At the east they are ahead of America in some things. An unmarried woman is a very rare object there and she consequently seems quite an unnatural one and fits in with oriental life much less readily than with society here. It is a great work for such a person to undertake a missionary life and few are calculated for it.

At the same time many who have gone in connection with schools have succeeded in doing great good. That kind of labor is still needed so that whenever such schools are called for or teachers in mission families, I should be in favor of calling for suitable candidates to supply the

need. But for general missionar
work, such as seems contempl
by the action of our meeting, I th
single females should not be se
out. Woman should be as she
now the assistant mission
rather than the missionary
That is all I pass for mysel
And I shall be satisfied if I r
ally am that. I know some
missionaries' wives who are d
a great work and have a ten fo
greater influence than they
could have had if they had
unmarried. So my opinion
that the young ladies as a
general thing should go ou
suitably provided with husban

There is one more su
ject on which I wish to exp
my convictions as differing w
the action of our mission. The
it calling for a missionary

the Turkish work for each station. I do not believe that facts will warrant any such call at present. I have been rejoiced that this year those brethren who have hitherto given all their time and care to the Turkish work specifically, have devoted themselves to the general missionary work to a great extent. There are one or more Turkish speaking missionaries now who can labor for Turks as far as the way is open in all our stations. It seems to me that if the Turks ever awake up at all to the truths of Christianity it will be when they see the dry bones of a corrupt christian church arise from their graves a living army for God. The Crescent will then I think be vanquished by the Cross

That work is manifestly beginning, and if the Turkish work shall soon begin also, men will be found to carry it o
But I do not believe that men specifically and solely for the work should now be called f
from America.

I find considerable intellig interest in missions here. I hop soon to visit Binghamton my home for nearly thirty years. Th church there of which I was member ~~1st~~ (Presbyterian) is ve wealthy and ought to give yo $1000 at least this year. In fact if they gave their tithes we are calling upon our people in T key to do they would probably gi fifty times that amount.

Yours truly H. S.

Dr. H. S. West 350

Binghamton Aug. 17. 1868.

Rec'd Aug. 19.

Ans'd 24

Binghamton Aug 17th 68

Rev N. G. Clark DD,

Dear Brother,

The expenses of my recent trip to Boston foot up $23.61. As you called me on acct of Mrs Hitchcock you would consider it out of my ordinary expenses I suppose. If so please ask Mr Ward to send me a check for that amount and add $100 towards defraying our current expenses. I think I had better ask for an appropriation of $1500 for the year beginning July 7th the date of our reaching

Dft $123.61, Aug 19/68

Corning. I dislike to as so large a sum. But I fea we may get into a pinch unless we make a liberal allowance for our expense My brother in law Rev Dr Niles of Corning is like a clergymen dependent o his salary for his supp and as my family will ev ually find their headqua ters there it will not be righ to allow him to make an expenses on our account, & w shall have to travel som to see our friends. I shall want to spend some time in New York probably loo ing up in the headquarte of medical improvement and shall be too unsettled to expect any income fro medical practice. I hope to write some about my experience in Turkey which may interest my friends and do good, but whether I shall put it in any form which may bring remuneration I do not know. If Mr Ward will forward me a check for $123.61 to my address care of Charles McKinney Esq. Binghamton New York this week it will find me here. I have found no time as yet to write any more on the letter to Mr Chester, but it is the first work I shall do. Dr Jessup interested the people much here yesterday. There must have been more than a thousand people to hear him in the evening,

I was very glad to meet him
here.. Wish he could have
been here before the collectin
The ladies are making a
outfit for Miss Webster. H
father is an old acqua
tance of mine. I am goin
to get a policy for a life in
surance and think my duty
to my family will render
necessary for me to use a
part of my future earnings
to pay the annual install
ments. I think all my
missionary friends as we
as my friends here will ag
with me in this. It will
not call for any extra gran
from the Board. If in any
way I can serve you please
let me know. Yours truly
H. L. N

351

H. S. West M.D.
Aug. 24. 68

Binghamton Aug 24th/68

Dear Dr Clark,

I have written rather briefly and hastily, but I believe I have gone over all the ground of Mr Chester's arguments. I might have multiplied words under each head, but I do not think any thing would be specially gained. If you wish to add any thing on any point I have at least introduced (I think the subject in the proper light to our brother's attention. My time is very much taken up here & I have been able only to snatch odd moments. If you would like to get any thing more at length based on details of my experience, I would be happy to give it you at my leisure.

Yours Truly
H. S. West

Dr. H. S. West. 352
Ithaca Sep. 4. 68.
Rec'd Sep. 7.
Ans Sept 9

Write if he is going to be well. I think he would undoubtedly be pleased with him - also that he would be ready to go to work at once. Send answer to Corning

Ithaca Sept 4th /68

Rev N. G. Clark D.D.,

Dear Bro,

Yours with regard to estimates was duly received. I did not know your rules & had not thought to converse with you at Boston on the subject. I based my application on an estimate for a fair support during the year. My salary at Sivas sufficed me. But expenses of living here are three times what they are there & professional & business men here do not seem to think they can live on an income of less than two or three thousand dollars a year. The question was asked of a friend who knows our circumstances, and is at the same time an eco-

nent friend and supporter of t
Board what we should ask fo
and the reply was $1500. Still the
Prudential Committee ought to kno
what is a fair allowance. I would
have preferred not to ask for any
thing. But my coming to this
country was necessary on accou
of my wife. Sending her would
not have answered the purpose.
And in order that she may re
cuperate so that we may return
in the spring she should have
every comfort and help. She an
we have many invitations to v
it, but if she accepts them al
she cannot have that rest and
care necessary for her. Thus fa
she has been visiting most of th
time. But we must soon take
a boarding place. I ought to
contribute also from this time du
ring the remainder of her life, at
least half of my mother's suppo

If I should stop in Binghamton my former residence before I entered the service of the Board I should probably have some practice as I formerly had a good practice there, but it would not be as if I were to settle down there permanently, & it is more likely that I shall spend a considerable part of my time with my brother-in law in Corning with whom my mother lives & where my expenses would be considerably less than in Binghamton. I have no old acquaintances there (at C) and should not be likely to have much practice in such a temporary residence. Perhaps the Committee would think under the circumstances that I should make an effort to engage in business, at once so as to relieve the Board as much as possible from the burden of my support. If I am to return in the

Spring it might be the wis
course, however, to spend considerab
time in putting my experien
in Turkey in such a shape a
to interest the public in th
missionary work there, and
some time in New York in
preparation for improvement in particular bra
ches of professional labor whi
fall to me in my residenc
abroad. I should need about $
probably to accomplish all this
I believe I have made my case
for you to act upon. Ask for wha
ever you think proper and is i
Advise also as you think best
accordance with your rules.

I should be rejoiced to hear that Dr
White was likely to recover his health
could join us at Sivas. I wonder wh
the physicians of the Hospital thin
of his case and whether he is likel
to recover vigorous health. I think he
would like to go to Sivas from what h
said to me. Mr Livingstone has w
to an old college class mate & I believe h
is a settled pastor asking him to come to S.
Yours truly
H. S.

353

Binghamton Jan 6 1865

Dear Dr Clark,

Thanks for your prompt answer. We should be glad to have young Riggs join us. The young man here grows in my esteem & our clergymen & others favor his being a missionary. I think he will decide to go, but has yet some educational preparation to make. There is a young clergyman here an old friend of mine, in many respects a good man. I am not quite satisfied on the point of his health. If his case seems such as to warrant in my judgment his going I will write you further about

Wife thinks we will be on in a few weeks, but cannot tell just when now. My mother is here with me for a little while

Yours truly

H. S. West

I wish the Herricks could be persuaded to join us. I believe they would accomplish more than at Constple. I do not think it would be wise for Mrs Hitchcock to go. Glad Dr Reynolds

N.

What would you say to advanci
funds for me to get a strong ca
riage made to transport my fa
ily in from Lawson, trusting to
the Medical Dept to pay you
back as soon as practicable,
the carriage to be at the servi
of our station, and ready to accom
odate others. A man in Corning
thinks he could get me up a
good carriage & double harness for abo
$300. I have not much money of my
own and do not wish to exhaust
my little exchequer. If you wo
think favorable, please let me kn
and I will write to Livingstone to p
chase carriage horses and have the
ready to meet us

is going & hope he can go with us. Would like to form further acquaintance

Binghamton, Jan. 6. 1869.

Rec'd Jan. 8.

Ans^d –

Dr. H. S. West

354

Binghamton, Jan. 11. 1869.

Rec'd Jan. 13.

Ansd " 21

Binghamton Jan 11 69

Dear Dr Clark,

Thanks for your kindness with regard to the carriage. I believe it will be a wise expenditure, and a true economy. It will much lessen our travelling expenses, in the course of a few years. What I have paid for [illegible] expenses in one trip to Constple would have bought a good carriage.

With regard to Hitchcock, If my wife had the difficulty his had, I should think it a providential indication for an e

to remain at home. Quiet
important in her case. Her
experience in India woul
against her going to Smyrna
which is a hot climate. If yo
still think best to send ou
~~more~~ them to Phillipopolis, perhap
you would do well to see Dr M
not once more about her cas
I would not send them off w
out one more conference with
him.

Yours truly

H. S. West

Dr. H. S. West

Binghamton Jan 24th/69

Rev N. G. Clark

Dear Bro,

I have received yours authorising the purchase of the carriage. There is an establishment in Owego which is recommended very highly. I shall see about it next week. It may be I shall have to go a little over $300

I sent you a paper giving an account of a public meeting here which may interest you, especially the testimony of some who had thought that by going abroad I was burying myself. The young man I spoke of has decided to study for the ministry & I hope will be a missionary. A young lady here wishes to go

She is coming to see me at th
point of health monday. Do yo
want any more female candid
The other man of whom I spo
I should like for our assoc at
at Sivas if it is best for him to
at all. That point can be deci
ed soon.

We expect to leave here f
State Medical Society first
week in February, which me
in Albany, and shall probab
reach Boston either latter pa
of that week or early week of

Yours Truly

H. S. West.

Dr. H. S. West 356

Feb. 27. 1869

✓

Binghamton Feb 27th/69

Dear Dr Clark,

I inclose a letter from Livingstone. After reading it, please forward it to Ed Riggs, requesting him to return to me at Corning. You see we have no reason to be discouraged about our work. Dr Kiourk to whom Livingstone refers was one of the students of my first class. Formerly an Armenian he is now a Protestant, and I consider him a reliable man. He has some enemies who have been trying to make Livingstone believe that as soon as I left he would go back to the Armenians but I have never believed it. He is a good physician.

About the house, if we cannot get our old one or one which will be suita-

ble and permanently, I think it wou
be the best economy to buy. We may
lose some dollars (as commerce count
loss or gain) but it will not be a loss
a gain of missionary strength and p
manency. I think it would make
good impression at Sivas for us to
Still there is not the [illegible] it
I think it may be a necessity to sa
moving & house hunting every fe
I hope the Committee will approve
if it becomes necessary.

About Mrs Benton's we learn
Dr Boardman that altho she ha
all the excellencies of which I sp
in my letter to you she has tu
of ill health when she becomes
another person, and has made som
of her friends trouble. This should b
known in her case. If the Committe
or yourself without conferring w
them think she had better give it
on acct of the number of yours. app

and uncertainty of the work before
them, please write in such a man-
ner that I can show the letter to
her.

Yours Truly
H. S. West

Dr. H. S. West. 357

Corning March 27th /69

Dear Dr, Rec'd March 31.

Ans. appd

Have you designated Riggs to Sivas? If so, please let us know. In a recent letter from Livingstone, he speaks of your having written him that you are going to ~~get~~ make an effort to get R for Sivas. L is pleased with the idea. Riggs wrote me that he had signified his readiness to you. So I see nothing in the way of settling that point. We should be glad to hear of his designation to Sivas.

The Livingstones write that we shall not be likely to be able to secure the house again which we had, and that it is going to be difficult to find one. They advocate strongly buying and building a double house. They estimate th

it at 5000 P viz $2000 gold - that is ca

the cost of renting for ten years fo

the two families. By advancing

the rent of those years, much trouble

would be saved. The Livingstone's would

obliged to leave the house they were

in, notwithstanding they had a five year

lease of it, because the owner sold

Frequently we are troubled about getting

needed repairs done, and have to do

them out of our own pockets.

If we shall not be able to get

our old house, would you approve either

of buying that, or buying and build-

ing in case we cannot find anoth-

er suitable one? I thought of writ-

ing Y to get our old house for us, even if

we could not have it for some months

and we would shift temporarily some-

how. If they could not, see what it

could be bought for, and whether there

were other houses, to be ~~had~~ let, and in that terms, leaving the decision till arrived. They will have to take us in till we can find a house, or get some quarters for us in the house of some native.

The Ls have had pretty hard experience about houses. Have been obliged to move three times and been annoyed excessively by their landlords. The rent of the house they are in now will be up in two years. They are not well suited with it, and don't know where they shall find another.

We shall try to do the best we can about a house, but would be glad to have some lee way, if we should get hard up about renting. What would you advise and approve?

I have been writing a sort of journal of my nine years' experience with some account of the condition of the people, particularly the wo-

men. I have not quite compl
it and I shall need some time
revised and get it in shape. If
shall be fit to publish, what pu
lication society will be mos
likely to do it to good advan
tage?

Wife continues pretty wel
for her. Not quite so vigorous a
she was two months ago. Our ol
daughter Annie is sick, and we
pect the other children will come d
We hope to get off by the middle of
but cannot fix upon a date just
yet.

Yours Truly

H. L. West

Sivas July 20th 186

Dear Dr. Clark,

I have only time to announce our safe arrival at our Sivas home on the 7th inst. We had a pleasant journey. Found our carriage for a great comfort. Since our arrival our youngest George has been seriously ill but is now better. Mrs Livingstone is quite well and Mr L. in poor health. They [illegible] journey for recruiting very much.

We meet a hearty welcome on every side and I hope our return may be for good. Sivas is improving and enlarging. The annual fair formerly held at Zile, to which merchants came from all parts of Asia Minor, has been removed by order of the government to this place, and this gives new activity and increase to business. Hope that the friends of truth may also be increasing in [illegible]

Yours Truly

Dr. H. S. West

Sivas, July 20. 1869

Recd Aug. 18.

W

✓

Sivas Dec 21st 1869

Rev N. G. Clark,

Dear Brother,

You may remember that when in America, I talked with you, and once wrote you about my mother, that she would be partly dependent on me for the future. When she found that I thought it my duty to return as soon as possible to this country, she was very anxious for a while to come with me. She is now eighty years of age, and could not bear the long journey. She has a very pleasant home with my sister Mrs Niles of Corning.

I thought I had made arrangements which would supply what I would need to give her this year It may be they will not do so in full. I have to ask the Prudential Committee to grant ($100) one hundred dollars per annum during the remainder of her life, or as long as she shall need it.

I have written Niles to make charges against me to that amount, and send them in to Mr Ward if the Com. approve. I cannot pay the charges out of my present salary as it is barely sufficient to meet my family expenses here. Please advise him (Rev N. A. Niles DD Corning N.Y.) of the decision of the Committee

I have recently returned from a professional visit to Mardin. It was quite beyond my beat, but as Dr R did not arrive in time, it was necessary for me to go. They wanted the Dr very much in Erzroom this winter. They sent for me but I could not go on account of previous engagements in Kansas and elsewhere

Dr R has probably informed you that he was sick on his journey. He was still down when I reached Harpoot on my return, but was up the morning I left. The miasma of Alexandretta was probably the cause. It seems he has had miasmatic fever at the west. It may be better for him to live at Erzroom, rather than at Van, but he will be able to decide that matter before he leaves Harpoot

We are greatly pleased with the accession of the Riggs. They are taking hold vigorously and making a good impression. We feel hopeful. There are some favorable signs among our people. Our schools and meetings are well attended.

Yours Truly

H. S. West

Sivas, Dec. 21. 1869.
Rec'd Jan. 31. 1870.
Ackd. Feb. 1. 1870
Prudden
note to Ack Feb. 2.

360

Write the thanks & its appreciated for
the girls. Forgot to have written
before [illegible] letters have [illegible]

Ans. [illegible]
H. S. [illegible]

Marsovan March 26th 1870

Rev S. B. Treat D. D.

Dear Brother

Enclosed are letters from twin sisters supported by the Binghamton S School. They came on from Sivas a year ago & have been hopefully converted since coming, and are spoken of very highly by their teachers & the missionaries. I send the letters with their translations, thinking you might take an interest in looking at them. Please forward them to Mr Jos E. Ely the Superintendent of the S. School or to Dr Boardman the Pastor of the church. I wrote the S. School myself last week. The money is to be credited to me and

I will see that it is expended for the girls. I ought to have written before, but other duties have delayed me.

Yours truly

H. S. Neal

~~[illegible]~~ Marsovan, March 24/70.

Rec'd May 2.

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Sivas May 10th 1871

Rev N. G. Clark D.D.,

Dear Brother,

I am glad you have been able to make a visit to this mission, but sorry to hear that you are not well. It will be a disappointment to the interior missionaries if they cannot receive a visit from you. Of course, ignorant as I am of the nature of your complaints, I cannot proffer any professional advice about your journey. You know I suppose as well as I do, that horseback riding is good for many weaknesses, especially weak lungs, and weak stomachs. I don't know just where your weak spot is. As to climate, the summers you know of this region are dry, and at this place the air is bracing, equable and healthy. In some other regions, if you should extend your travels, you ~~would~~ would have to be exposed somewhat to miasmatic influences. I can only add that we should be very happy to see you if your health will permit ~~it~~ the journey.

// "I have recently returned from a trip to Gurun
which I made because Bro Riggs was unable to go at
this time. I spent ten days there very busily occ
pied in professional duties. I was quite pleased wi
the contrast from what I saw there ten year
ago. Then there were only about eight familie
who called themselves Protestants, Now there
over sixty. ~~Some~~ ten or fifteen have been adde
this winter. Since the formation of a church th
last fall, of eight members, eight more hav
been added, & two or three are to join at the ne
Communion. A number of others are hopeful chris
and the pastor thinks will soon be admitted to fellow
ship. Their chapel is already too small for them
and they are talking of enlarging it, and of bu
ing a second in Shole, a neighborhood of Gurun th
miles from their present chapel, where the largest
and some of the best part of our people live

"These come most of them on foot, the women
bringing their babes in their arms or on their b
all this distance every Sabbath morning, where se
ces begin just after sunrise throughout the ye
first a S School, and then the preaching serv
Then they return to attend a second service
little afternoon, at the school house in their own

neighborhood. where there is also a S. School The Bible and hymn book are in their bosoms where ever they go. In the afternoon, at ten, eastern time, (that is two hours before sundown) their pastor holds an expository service in the chapel So he has charge of three sermons and two S. Schools every Sabbath. Beside this he has the care of a daily prayer meeting at the chapel through the week and two weekly prayer meetings at Shole. This with pastoral labors, and a supervision of two schools, and many demands upon his time for labors for those yet without the fold, is too much of a burden for any one man. They need a second preacher and a second chapel.

They also need, very much, some one to teach their girls and women. There are no schools for girls in Gurun, and consequently the female population are very ignorant and degraded. We have been hoping and trying to secure a graduate from our Missionary Female Seminary at Marsovan to open such a school ~~for girls~~, but thus far have been disappointed. No missionary lady has ever as yet been able to visit this place. We hope that, ere long, as our forces in this respect are increasing, one of the ladies will be able to accompany the missionary and spend some time. She would be cordially welcomed by the Protestant women. But they need a permanent laborer with them

For the first time, this year they have sent one girl to the Seminary at Marsovan, But it will be four years before she can return to labor. Two other go next year, and I have no doubt more will fol

"Some of the Armenians seem to consider our Pastor a dangerous man, and have tried to prevent his occupying a garden in their neighbor which he had leased for the summer, for the sak of having comfortable quarters for his family during the hot months. They entered a complaint to the authorities, on the ground that, although he was a good man, he was an alien from the faith of the fathers. The inference was that they feared he wo pervert them also from the like faith. Some of our brethren told them we had ordered a machine fr America for converting them all into Protestan When it arrived they had better look out! I told th there was a powerful engine for waking them all up to the truth, which I was glad to find in most of their houses, namely the Bible; which in former times was prohibited, but now thank God the priests could not keep out if they would.

The governor of the town had taken the ~~Armenians~~ part, before my visit, and ~~they~~ our people were fearing the Preacher would be kept away from that place; but he came around to the side of the ~~la~~tte ~~and the prea~~ ~~he~~ who moved in with his family while I was there, not without strong opposition, which gav the authorities much trouble, as the Armenians are very strong in the city, being much more numerous than the Turks, and some of them very wealthy and influential. They are still trying to oust him, and I have no doubt will persecute and annoy him. But this opposition will ~~I have no~~ doubtless be the means of good in the end.

"While I was at G. I sent a colporteur ~~from Sivas~~ who had accompanied ~~come with~~ me, from S. was to Derende a city somewhat larger than Gurun, six hours (that is eighteen miles) to the south [illegible]. It is nine hours from Albistan an out station of Marash. There are in this place 250 Armenian families, and in a village near by 150 more. It has never been visited by a missionary. I know many of the people, as patients come frequently from among them to Sivas to be under my care.

"I proposed to the Gurun brethren that one of their number go with our man. They cheerfully complied with the request, ~~they~~ and sent a poor brother whom I had noticed coming to the services from a long distance with his large Bible & his hymn books in a knapsack slung over his shoulder. They paid his wages, and his expenses and horse hire, because none who were able to meet

the expense ~~were able to~~ could go. It was pleasant to see t
rattle down the coppers at the close of the servic
on the Sabbath to send forth this humble missio
to explore a new field. They promise to ~~go~~ send a delegation themselv
next winter when they shall have leisure, accompani
by their Pastor

"The people at D— gave a kind reception to our brethren and bought several copies of the Scriptures. They sent an urgent request for me to come and look after the many sick of the pla This I could not do. Several came to see me a I had an opportunity to introduce them to our brethren and preachers. They say themselves th they are as sheep without a shepherd, and cal upon us to send them a ~~spiritual shepherd~~ one." Perhaps some one may be found to plant the word there next winter.

"Our Gurunn brethren are half of them away during all except the winter months trading among the surrounding villages, lik a great majority of the Gurunn people. I hope tha through their influence, the evangelization of the region will be in part at least accomplished.

"In two villages, on my route to G. I saw evidence of the beginnings of good. In Mongaloo nine hours from G. & 15 from Sivas, five families are Protestants and a woman from another family cl to us, although beaten by her husband for attending our Sabbath services. Ten years ago, when I was in that place with Mr Winchester, the people were frightened away from us by their priests, who told them we had come to carry them off to America, a place like Siberia, for exiled convicts! At this visit I saw a great part of the people and had a hearty welcome, and they enjoyed a hearty laugh with me over their former verdancy. Now they have a Protestant school and a religious teacher, and hope, with our help, to provide themselves with a place of worship. At present they meet and pray at the school room every morning and evening, besides Sabbath services. One of their number has acted as colporteur in the surrounding villages. Many others are convinced of the truth but are kept back by worldly interests, as they themselves confess.

" At another village, 15 hours from Ts and 9 from Siwas,—Kara Hajille,—through which I had occasion to pass with my family about ten years ago they said they had no milk for us because it was the season of Lent, and they thought it would be a sin to furnish us milk in Lent, altho not a sin to tell a little lie about the matter. Now they said they had milk for us at all times, & many came to see us. The Bible and tract primer have been introduced into their houses a schools. A little boy, according to their custom newly introduced, stood up before our table and repeat the Lord's Prayer both before and after each me Two families declare themselves protestant, an the whole village has become enlightened. You have heard something about the movement o both these villages and I need not repeat. The whole region hate their bishop most cordially, He is a wicked and tyrannical ecclesiastic. He has a painful disease, which needs a dangerous surgical operation for his relief. Many of the have expressed the wish that the operation m be done at once and prove speedily fatal. I te them they had better pray for his immediate conversion. They are awake enough to wish to off his yoke, but not enough to wish, or yet, to on that yoke of Christ, which is so easy, but to them so hard because they will have to make sacrifices. They say they are coming out on the side of the truth as soon as they get a goo opportunity. When I told them that now was the ti they acknowledged it but alas! like many other beings, whose responsibility will be far greater than theirs, they have not yet come to the point of decis for Christ against the world. One of our evang [illegible] is residing near them and promises occasionally to spend a sabbath with them. I hear of the labors of the brethren wherever they go. Thus the leaven is working

Perhaps Bro Riggs would like to see this

Yours truly
H. S. Ne

Sivas, May 10, 1871.
Rec'd July 3.
Ack'd [illegible]

Sivas Aug 23d 1871

Rev N. G. Clark D.D.

Dear Brother,

I am sorry to feel constrained to ask for an increase of salary. We find we are getting in debt more & more deeply and see no way of getting out with our present income. The salary of our associates the Livingstones was increased by a hundred dollars some three years ago; but we thought we should be able to keep under the old mark, and still persisted in the hope this year, and consequently did not ask for an increase at the meeting, which would have been the regular way. I trust however if the Comm ad Interim approve, you will add a hundred dollars to the appropriation for Sivas for the coming year on acct of amt of increased salary to be credited us. Please present the matter before the Committee at the proper time.

Yours Truly

H. S. West

my knowledge of the circumstances of Dr. Wests case leads me very strongly to second his request for an increase of salary.

Edward Riggs.

Sivas, Aug. 23, 1871.

Rec'd Dec 8.

R C

Sivas Aug 23d 1871

Rev I. F. Pettibone

Sec'y Com ad Interim

Dear Br.

Will you present the inclosed to the Com for their vote. We ought to have asked for the change at the meeting but we still hoped to keep out of debt. Now it is plain we shall have to ask for increase of salary, and if it does not begin the coming year, we shall have to call for an extra appropriation to pay off debt. Please forward the vote with my letter to the Sec'y

Yours truly

H. S. West

I presume my testimony will not be needed to convince the Com. ad Int. that Dr. West ought to have a larger salary. I only regret that the request for the increase was not made at the Annual Meeting, though it will probably make no difference in the End.

Yours Edward Riggs

Approved by Com. ad Interim Sep 7. 1871

Controller —

I. F. Pettibone Secretary —

Sivas, Aug. 23d, 1871

Received Oct. 5, 1871.

Ackd. Nov. 24. '71

Rev N. G. Clark D.D.

Dear Brother,

A recent visit to Kara Hissar convinced me of the importance of ~~the~~ statements ~~of~~ by all missionaries who have been there, that it should be occupied by our Board as a missionary station. I was called there professionally by the Pasha, on account of his wife, who had been sick more than two months. He sought my services early in her sickness, but other engagements prevented me from going at that time, and he obtained a Greek physician (from Kerasun, some fifty miles distant on the Black Sea) but with no permanent relief. Several urgent telegrams induced me to go, at last, although I thought at first I could not.

The route from this place is through a thickly settled Armenian and Turkish population in the villages along the valley of the ancient Halys as far as Zara, one of our out stations 36 miles distant.

The next 36 miles is over a mountainous region settled with Greeks, Turks, Koords and a few Armenians. There is one village of Armenians on the summit of the mountain where the missionary always receives a hospitable entertainment. I spent the Sabbath in a Greek village on the northern slope of the mountains. They showed us much hospitality and listened attentively to religious conversations. They have no school at present and but half a priest. That is to say that official belongs half to them and half to another village, officiating alternately in each. There are many Greek villages in that region. The people talk a very rude modern Greek. The priests in their services use the ancient language which the people of course do not understand

I inquired for a testament and was told there were two in the village, one of which they brought me, published in London A.D. 1820 Copies of the Greek and Greco Turkish Scriptures have been sold in some of these villages by our missionaries

After leaving the mountains our road strikes the great Arishar plain at Enderez, a town of more than five thousand inhabitants, of whom a good proportion are Armenians. One of our helpers resided for a time in this place, and some books have been sold, but as yet there are no open Protestants. although many are enlightened and freely denounce the priests. This town is eighteen miles by the most direct route to Kara Hissar. Another road by way of the plain is six miles further. This plain is covered with Armenian villages, and is exceedingly fertile and productive. It is joined on the east by another plain called the Shushair plain which stretches off 30 miles to the north east of Kara Hissar, with a numerous population mainly Armenian. The population of these two plains cannot be much less than 100 000

// "In Kara Hissar there are about a thousand Armenian families, and some Greeks. the largest part of the population is Turkish. The trade of the surrounding plains and mountains centres here, which is also the seat of government. It is a very brisk business place. Monday, the market day for the trade of the villagers, the streets are so thronged as to be almost impassible. Many of the Armenian merchants have accumulated much wealth, and have some very fine residences. Some new stone Khans are quite equal to those of Constantinople, and are occupied by many thriving mercantile establishments

"The mountains north of the city are full of alumn, which furnishes quite a revenue to the government, and adds much to the business of the city. There are also near mines of silver, lead, and iron, which are being worked, and others just opening in which gold is said to be mixed with silver. They have been explored lately by Europeans sent out by the government, with favorable reports. All the miners of this country are Greeks and should be the objects of missionary effort

"The morals of the nominal Christians are bad compared with many of our interior cities. Rachi, a distilled liquor, is extensively manufactured and used, being made chiefly here from the mulberry which is very abundant. Intemperance prevails also at Enderez, and I have no doubt at the other villages of the plain, as they abound in the grape and mulberry. I had occasion to preach temperance pretty frequently in the course of my professional labors during my stay in the city.

"In education they are making creditable progress of late. They have one good school for boys, and are just completing another substantial building in which they tell me they intend instructing girls as well as boys. They have employed a teacher who was formerly a Protestant and received most of his education ~~from~~ at Dr. Hamlin's school, in former years. He knows English, Arabic, and several other languages, and is quite an enlightened and cultivated man. He called to see me twice during my stay, ~~He~~ and professes to be laboring for the spiritual as well as the mental welfare of his scholars, using all his influence against the errors of the Armenian church, and for the moral welfare of those committed to his care. He gives scriptural instruction, but does not dare ~~not~~ pronounce himself a Protestant. He has ordered from us a number of copies of the Armenian translation of Wayland's moral science to be used as a text book in the school, and also other works which have been forwarded.

"Now for the evangelization of all this region we have but one regular laborer, our preacher at the city. He has a little congregation on the Sabbath of from 20 to 30. There are but three or four Protestant families in the place. Last year ~~as you were informed~~ there was considerable persecution, mainly directed against one of our Missionary student whom we employed during his winter vacation to act as colporteur in that region. They took away his books and stopped his sales through their influence with the man who was at that time Pasha.

This year we are again employing him there, and his sales thus far have been better than last year. The Armenians complained to the present Pasha while I was there, but he told them they had no right to prohibit the sale of the Bible, and, at my request, gave the young man an official order to the villages in the plains from which he had been driven out last year, forbidding the people to molest him in the peaceful prosecution of his work.

"The Pasha ~~He~~ bought himself a copy of the Turkish Bible ~~Scriptures~~, and reads it frequently, as does also his wife. He had many religious conversations with me during my two weeks stay in his family, and came to wish to introduce the subject whenever we were alone together. He is one of the best men among the Turks that I have seen since I have been in the country. He is a native of Constantinople, a man of considerable culture, and generous, humane disposition. He is also an efficient magistrate, and as far as I could learn just in his dealings, refusing all bribes. I think, so long as he is there, our helper will not be molested. He treats our preacher with great respect and politeness. ~~He was at his house several times while I was there~~

"He took great interest also in the very many who came to seek my professional services. I had a room to myself, and all were not only admitted, but he personally interceded with me in behalf of many, that I would do all I could for their relief. His care and affection for his wife was remarkable for a Turk. He must have expended nearly a thousand dollars already in securing medical attendance and medicines during her present sickness, and while she was at the worst, spent many sleepless nights watching beside her, often giving way to tears at the sight of her sufferings. All this care for a *woman* in the interior of Turkey is an almost unheard of thing.

"Kara Hissar ought to be supplied at once with two missionary families. I think it would be well if there could be a medical missionary there. There are no native physicians except a few ignorant apothecaries. Patients thronged me during my stay not only from the city but from the surrounding villages. In fact they frequently came as far as Sivas and many go to Constantinople to seek medical advice. I had during my stay eight lithotomy operations besides others of importance. Many die every year because they are not able to go abroad to seek relief. Many also are blind or deaf or lame for the same cause. They urge very strongly for one of my pupils. I hope one of my present class who is a promising man, will be through his studies and ready to go within two years. He is one of my apothecaries and accompanied me on this journey. His father, now dead, was formerly a physician of that place & had many friends there. The young man has become a Protestant since he commenced his studies, and is engaged to a very good Christian girl of Sivas, now nearly through with her education at the Marsovan Seminary. I hope they will be missionaries where they go.

The ~~Kara Hissar~~ field cannot be well worked by us at this distance. Now is the time for touring in the villages, when the agricultural population are comparatively at leisure, and are ready to converse during the long winter evenings; but, if we could be spared from our work here, we should be pretty effectually blockaded by the intervening mountains now covered with deep snow. I had considerable difficulty in passing on my return last week, and since then it has snowed almost daily and the mountain roads must be very difficult to travel by this time. But a missionary there would be able to travel over the plains all winter. I do not see why it is a less interesting and promising missionary field than Van. It is about 50 miles from Kerasone the nearest sea port town, whence the post from Constantinople comes weekly. The climate is healthful and bracing, being some four thousand feet above the level of the sea. One of the missionaries at Erzroom has written urging us to take as our out stations Kerasoon and Ordoo a sea port to the west of ~~Kerasoon~~ where there are quite a number of protestant families. ~~as well as the latter place~~. This now is impracticable. were a missionary at Kara Hissar, he could easily manage those places, and could also attend to Trebizond more readily than the missionary at Erzroom, being considerably nearer.

"I urge then, with all who have visited this place, its immediate occupation as a mission station, and would add that there should be a medical missionary, to look after the missionary families, and aid in the establishment of the work".

I am happy to report Mrs Perry, who is with us for the winter, as much improved in health and in a fair way with care for an entire recovery.

With kind regards from us all

Yours truly

H. S. West

Siwas Dec 20th 1871

Sivas, Dec. 20. 1871.

Rec'd Feb. 13. 1872.

Ack'd March 12

Sivas Feb.

Dr. Anderson

Dear Sir

You will see by the date of this letter that I am in Sivas instead of Erzroom, to which place I was designated by my Brethren at the last Annual meeting. The indications of Providence seemed plainly to require this change. We had completed our preparations for the journey to Erzroom, our goods had already gone ~~on~~ and we were to start in about three days, when Bro. Parsons of Sivas visited Tocat and communicated to us the sad intelligence that the impaired health of his family would require him to leave his field of labor and return to the U. S. A for a season. My Brethren of Sivas and Tocat were agreed in the opinion that I should take Bro. Parsons' place at Sivas. We reached this city in two days, but the entrance to our new home was destined to be through suffering and anxiety. As soon as we arrived here Mrs. W— went to her room where she was confined a little more than four weeks with a Typhoid fever. For a few days she was so low that we had little hope of her recovery. Our little child, then five months old, was at the same time dangerously sick. With a heavy heart I went from one sick room to the other, feeling that probably neither would be spared to me long, doubting whether the Mother or child would be taken first. But He who orders all our steps sent his healing mercies and restored the sick to health. He has filled our mouth with praise. Again we have found occasion to say "Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies:" — The work in this city is a little more encouraging. Our audiences are larger than they were three months ago. We see three or four new faces almost every sabbath. During the last few days several persons have called on me for religious conversation, who seemed to be seriously inquiring after the truth. In consequence of the sickness above mentioned I have only been able to visit one of the outstations of this large field viz: Zarra which is about twelve hours, or thirty six miles, north of this city. On our way, going and returning, we visited seven villages, the least of which contains about 400 souls and the largest about 1200. The people of these villages are very ignorant but more willing to listen to the truth than formerly. They generally received us kindly. They remembered the visit of Br. Parsons two years ago and it is evident that some good seed was sown at that time. In one village we met with some opposition. The people asked indignantly if we supposed they were Heathen and came to teach them? Of the fourteen persons who came to our room during the evening two or three attempted to oppose the truth with arguments but failing in this, they resorted to ridicule & blasphemy. We warned them faithfully against ~~such~~ such a course and then ceased to speak to them. After a little time we told them it was our custom to read a chapter of the Bible and pray before retiring to rest and if any of them wished to remain they could do so. Our Native Preacher then read Matth. 11 chap. but during the short prayer which he offered nearly all of them went out, some laughing & mocking. Thus far we saw nothing but opposition to the truth and were thinking that our efforts to benefit this people were lost. But in the night a young man who had been with us early in the evening came back alone and begged that we would give him a Testament. We gave a Testament and ~~[illegible]~~ a Tract and he went away rejoicing. We felt rebuked for the weakness of our Faith and were comforted by the fact that the New Testament which we had left was the first portion of the Scriptures which the inhabitants of this villiage had received in a language which they can understand. May it prove the pearl of great price to many souls! We afterwards learned that a Native Brother visited this ~~villiage~~ place three years ago to sell Bibles & was driven out of the villiage. We said now let us take courage, this is progress!

In another villiage where we spent a night we had a long conversation with a vartabed who had read the Bible in the Ancient Armenian and had considerable knowledge of the truth. He wished his scholars to read the Testament in the Ancient Armenian. Half of the people opposed this and withdrew their children from the school, the other half continue to send. We told him it was a pity he was not suffering persecution in a better cause and urged him to use the Bible in the Modern Language that the children might understand what they read. He acknowledged that he had no portion of the Bible in the Modern Armenian but said he would accept ~~the~~ ~~a~~ the present of a New Testament. We gave a few piasters and his friends gave enough to make up the price of a New Testament and we left one in his hands with the injunction that he should read it to the people. In the morning as we were about starting several men came to our room and wished us to remain during the day and preach to them. We replied that they knew that we were in the villiage and they should have come the evening before. They said they could not for there was a wedding and they must attend it. ~~Finding~~ Seeing that we were determined to go immediately, they took away my travelling boots and entreated us to spend ~~the~~ day with them. But we could not do it and we left them, urging them to read the New Testament which they now have and ~~lif~~ live according to its requirements. — At Zara which is one of our outstations we found much to encourage us.

This is a villiage of between four & five hundred houses of which about half are Armenians and half Turks. The truth entered this villiage about seven years ago but it has been visited only once by a Missionary and that was by Mr. Parsons about two years since.

*

There is no helper here but the Brethren meet every evening to read the Bible and pray. On the Sabbath they also come together twice for worship. We reached this place Friday evening and staid until Monday morning. We found six families of Protestants and we hope four or five real Christians among them. Nearly all our time was spent in Religious conversation. On the Sabbath our Native preacher preached in the morning from Isa. 53:5 and in the afternoon from Acts. 19:2. At each service about thirty persons were present and they heard two excellent sermons adapted to their wants. Monday morning when our horses were brought to the door and every thing was ready the Brother with whom we staid asked me to lead them in prayer once more. My own heart was filled with grateful feelings as I besought the blessing of God upon this little flock and committed them to the care of the Great Shepherd. The Brethren brought us on our way a little distance out of the villiage and then took leave of us with many thanks for our visit.

We came home feeling that we had enjoyed a delightful season.

I see that the January No. of the Herald for this year mentions the outstations of Sivas viz: Gürün, Divrik, Sinjan, Zarra + Ulash, as each having one helper. I am sorry that this is not so but only one of these places viz: Divrik has a helper. We greatly need helpers for all these places and money to support them. What shall we do? The men cannot be found and if we had the men we have not the means to support them. At Zarra and Gürün churches ought to be organized at once. But we must delay for we have not the ~~helpers~~ Preachers for these places.

Yours most truly

O. W. Winchester

Sivas Feb. 1860.

Rec'd March 26.

Ackd. Mar. 28. 1860

Sivas, Asia Minor. Nov. 28. 1868.

To Rufus Anderson D.D.

Dear Bro.

By reference to the last An. Report of Sivas Station, you will see that while our field is very large our Native Agency is very feeble. The population of this district is estimated at 125:000. There are four Out-Stations. We have believed that if the work could be pressed forward at these out-stations, which are central, the influence would soon be felt in the many villages around each. For Sivas itself and for these four important out-stations at one of which there is a Church of 14 members, we have only had, during the past year One Preacher, One city laborer and two teachers. Sometimes with discouraged feelings, often with great solicitude, we have sought an answer to this question. What shall we do to supply this want of Native Agency? There seemed to be but one course, and that was to use such men as we could find in our own field. Accordingly, very soon after my return from the Ann. Meeting at Kharpoot, I commenced instructing a Theological Class of six members & have given them instruction nearly three months. With this force, we hoped to supply the four out-stations viz: Gürun, Divrik, Sinjan, and Zarah each with a helper. But unexpectedly a call comes to us from another quarter. We have been visited six or seven times within the last few months by Kuzzlebash Koords, who come from villages about 45 miles distant. They call themselves Protestants, and entreated us to send them a Preacher of the Gospel. They said, we believe that Jesus Christ is the only Savior of lost men, but as yet we are ignorant, and you must teach us. You have the truth and we have no hope of learning it except through you. Two of their number have several times attended our Chapel services, and were very attentive listeners. They first called themselves Protestants some four or five years ago, and are the same people to whom reference is made in a letter by Dr Jewett, published in the Apr. No. of the Herald of 1868. A Helper was sent among them at that time, and it will be asked, why was the work discontinued? Not from any lack of interest on their part, but so far as I have understood, the Missionaries were not fully assured that such a work could be protected. As the entreaty to send a Helper to this people has been renewed with great earnestness, and pressed upon our attention so frequently, it was deemed advisable that a Missionary should visit them in their mountain home. Therefore in accordance with a vote of this Station, I set out with B. Krikor a member of the Theological Class which I had dismissed the previous week. We anticipated some difficulty in finding these Mountaineers, but were happily disappointed. In the afternoon of the second day we enquired after those who had visited us at Sivas, giving their names, and were assured that we were within about 15 miles of their villages. We were also informed that these men are Protestants. Procuring a guide, we went on and reached one of their villages about sunset. Though we found that evening none of the Koords who had ever visited us, we were cordially welcomed, and they said we are the people you seek, and you will stay with us to-night. We were soon enjoying the warmth of a genuine Koordish fire and were refreshed by a cup of Turkish coffee. With haste a repast was made ready of a lamb, newly baked bread, honey, yoghoort and pilaf. This past, we dismissed our Turkish guide, and sat down to converse with our Koordish) friends without reserve. We spent the long evening with about a dozen of them in reading, conversing, singing, and prayer. Our friends listened with much interest as Krikor read and explained to them several chapters of the Bible. In the morning, ~~another~~ a Koord who had attended our Chapel at Sivas, came running to welcome us from another village, out of breath, and wet with perspiration. In company with this Koord and several others, we started for the village of Sheik Suleyman distant nearly a days ride. On our way thither we passed through four villages, at each of which we stopped a short time to take a cup of coffee, read a portion of Scripture and offer prayer. We were every where received with great cordiality, and as we went onward our numbers increased. On reaching the residence of the Sheik, we found he had gone to a village 10 or 12 miles distant and was not expected to come home until the next day. A messenger was dispatched for him. In the mean time we were entertained at the Sheik's house, by his wife and son, with true Koordish hospitality. A lamb was roasted for us on a spit before a large fire, around which sat some fifteen fine looking Koordish men (besides several women and children) listening to the truths of the Gospel. At length the chief arrived, late in the night, and welcomed us, expressing great thankfulness that we should have come so far to visit them. Nearly all night was spent in reading the Bible and conversation. Again and again the request was repeated that we

send them a religious Teacher. They said, "we wish to learn the way of salvation. If we remain in ignorance and perish will not our blood be required at your hands"? "We are ready to receive a Teacher, and if you will send one, we will care for him as we do for our Sheik. This seemed to us a call of Providence. About 50 families called protestants are united in this entreaty, and we feel that through these friendly Koords we may hope to reach thousands of their race, many of whose villages we saw from the tops of the mountains which we crossed. The territory which they inhabit is about 40 miles wide and 80 or more in length. Such is the open door which we could not refuse to enter. We told the Sheik we would send a Helper for few months. At this they seemed greatly rejoiced. Having settled this question we proposed to take our leave. B. Krikor read the 10th chapter of the Gospel of John. We sang in Turkish the Hymn commencing with the words — "How sweet the name of Jesus sounds
In a believer's ear"
As we arose to offer prayer, they stood with us, with uncovered heads, forming a semicircle in front of the fire of about 20 in number. It was a touching spectacle. For them it was a new attitude and we had evidence that many of their hearts were moved with unwonted emotions. May they be renewed by divine grace. Attended by the Sheik's son for our guide we parted from them, receiving many expressions of gratitude for our visit. We reached home in two days. To day we sent away Krikor to begin his labors among this interesting people. Two of our helpers besides B. Krikor we have already sent to their fields of labor, and we hope to send off two more in a few days. At our Communion season in Oct. four united with our Church. but we mourn that from the hundreds in this City who are enlightened, and who freely admit that the truth is with us, so few come forward and avow themselves on the Lord's side. We need the Holy Spirit's influence to convince them of sin and make them willing to forsake the world and to endure persecution, if need be, for the Lord's sake.

O. W. Winchester

Sivas Nov. 28. 1860.
Rec'd Jan. 18. 1861.
Ack'd Jan 25. 1861

Rev. O. W. Winchester 367

Sivas Sept 16. 1862

Rec'd Nov. 3.

Rev. Rufus Anderson D.D.

Mr. Vanlennep, Chaplain, etc. [illegible] } Dear Sir

Ack'd Nov. 17, 1862.

You are ware that Tocat became an out-station was little more than a year ago. During this riod I have visited the people there ine times, usually remaining four r five days at each visit but nce last winter I was able to pend about three weeks there. As I have been there the question has ften occurred to me "Ought Tocat to be occupied again as a station"?

I think it should not be & I suppose his is the opinion of the Mission. t is true that the past year has been one of severe trial for that people. They felt deeply the loss of the Missionary family. The Preacher who was left there by Mr. Van Lennep proved himself a very unworthy man. One of the best of the Brethren remarked to me "Would that we had been left alone rather than

Sivas Nov. 28, 1860

that such a Helper should have remained with us." This man has left Tocat & we have sent in his place the best Helper we have in our field. A man of undoubted piety, good judgement & a good Preacher and he is the one the people preferred above all others. He is now considering the question of becoming their Pastor. We think him every way suitable for the position. & believe it would be the best thing for the people to unite in calling him to be their Pastor & in doing what they are able for his support. The church has excommunicated two of its members & there are still several persons who need to be Disciplined. I think the little church is gaining strength by these trials. The people are of course thrown more upon their own resources in the absence of a Missionary & so is the Preacher there and this is what they need I think. But I if Tocat were be occupied as a station again

I should hope it would not be by Mr. V. L-s returning there. Because I think he does not sympathize with Mission in its efforts to throw the support of their own institutions upon the Native churches. or at least I do not believe he would enter heartily into such effort. When he gave me the names of the Helpers at Tweat a year ago & their monthly wages he said he had paid the school teacher 250 piasters per month & he thought it would be well to give him 300 to encourage him as he had done very well." I did not raise his wages but when our reduced appropriations came in Jan. I told him the Board would only give him 125 per month but that I hoped the people would give him something. They give him about 28 per month & as he is a single man he finds no difficulty I think in living on what he receives. The people generally were greatly surprised when they learned that his wages had been

250p per month. They said it was
too much. I should not mention th
fact if I did not think it a fai
specimen of Br. v. L-'s dealing with his
Helpers. If he should return to Siv
he would I am persuaded in spit
of the votes of the Mission find mea
to pay higher wages than the neigh
~~wages~~ stations would think it best
to give & our own Helpers would
be dissatisfied. We should be zea
in the work of bringing forward the
people to support their own institution

By referring to the minutes of our
last Annual Meeting you will see
that the Mission renew the applicati
for permission to use the receipts of
Dr. West to erect a chapel at Siv
√ From the Resolution approved by the
Mission in 1861 at its Ann. Meeting
permission was asked that these fun
be allowed to accumulate to the
amount of $1800 to be used in
erecting a house of worship whe

when in the judgement of the Missionaries of that Station such a building shall be needed. We do not think the time has come to begin to build it & we do not intend to be hasty in entering upon such a work & yet it seems to us that it would be well if these funds could be reserved for this purpose. We cannot decide from a few Sabbaths what our audiences may continue to be of course but I am glad to say that for the last four Sabbaths our audience has been increasing so that now our place of worship is getting too strait for us. This new interest seems to have been awakened by a change in our services, having a Sabbath school in the place of the afternoon service. At our sabbath school we have had as many as 150. If the present interest should continue I shall hope for good results among this people. The work at our out stations is generally prosperous I should think the time had come to organize churches at two of our out stations if we had Pastors for them even suitable Helpers to watch over them.

A little incident came to my notice the other day which as it illustrates the power of truth may be worth ~~relating~~ mentioning. It relates to a young man whom we have noti occasionally at our chapel as a very attentive listener to the Preache & who has purchased in addition to the Bible some of our best work on Practical piety, such as Doddri Rise & Progress, Saints Rest, Anxi Inquirer &c. He is the Secretary of a wealthy Armenian Chorebagee. One Monday morning as he cam into the office. ~~he~~ he was asked "why were you not here yesterda The young man dropped a 'slip of paper upon the table before his Employer on which he had written the Fourth

Commandment saying, "there is my answer." The Chowbenger was very angry and said "I have no more work for you." "Very well" said the Secretary and left the room. After he had gone out the Chowebager took up the slip of paper & read ~~the~~ "Remember the Sabbath day to keep it holy" &c. He sent for the young man and said, "What do you mean by this"? "This was written many hundred years ago for the Jews & has nothing to do with us." So replied the secretary I believe we are under obligation to keep this commandment also & my conscience will not allow me to work on the Sabbath." Well, said the Employer I will not give you any more work to do on the Sabbath." The young man was restored and thus far the Chowbager has kept his word.

The children of this Station

have not been very well for seve
weeks. Little Alice Livingston ha
been very sick but is now a little
better & we hope she will recover.
Dr. West received a Telegram
from Yozgat to which place
Messenger had been sent suggesti
him to go to Marsovan to atte
Miss. Maria West whom from th
symptoms mentioned in the
dispatch we think has the Typh
Tick Fever. The Doctor left the
day following & we have not yet
heard from them.

Yours. truly
O. W. Winchester

P.S. As Dr. West is not he
I cannot ask him to endor
what I have said about the
unoccupation of Tocat – I do
ask Mr. Livingston to do so be
he has not yet visited Tocat & ha
no acquaintance with Mr. V.L. O.W.

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Sivas Jan 19. 1863.

Rev. R. Anderson D.D.

Ten natives wrote a note from Ten Protestants of Tokat a few days days ago expressing their kind feelings towards the A.B.C.F.M. & especially to conclude the following is a translation of their note.

"Tocat Jan 7 1863.

A Happy New Year

to Reverend Sirs

Last Thursday being the anniversary of our Thanksgiving we assembled at 11. o'clock A.M. to render thanks & praise to the most High Jehovah that he protected us during all the past year from many dangers, that he gave us many opportunities of listening to the proclamation of his precious and comforting word, and that he graciously supplied all our necessities.

While our Preacher was speaking tears came into the eyes of some of our Brethren as they remembered their first pleasant House of Worship, their Pastor & his precious words and also how many Brethren & Sisters are absent from us, whose society & companionship we once enjoyed.

The mention of these things gave no little pain to our wounded hearts, but we are thankful to the dear American Board that it still aids us supplying us with a Preacher & Teacher. To day we remember the many benefits this precious Society has conferred upon us and we desire to express the deep gratitude of our hearts and our sincere love to this Society which has not withheld its aid even in this, the time of its straightened circumstances. We are thankful to you

Reverend Sirs, every one of us both the Brethren, the Sisters and their children thank you that you have labored so much for our spiritual good and that you still continue your noble work. We cannot requite you for this beneficence but desiring to express the deep gratitude of our hearts to you we say may the Lord reward you and crown your noble labors with success.

We remain ever grateful to you and to the American Board

Sealed by the Protestants of Tocat

Solomon [illegible]

It will be remembered that their house of worship was burned together with the Mission premises in 1859.

Constantinople June 17. 1864

Rev. R. Anderson D.D.

Dear Sir

You will see from the Minutes of our recent Annual Meeting that I asked the advice of my Brethren upon the question whether Mrs Winchester ought to return on a visit to the U. S. A. the present year. She has suffered from dyspepsia and nervousness more or less for two years. Her poor health has depressed her spirits a good deal. While I did not feel that she was compelled to go now yet it seemed to me that a change such as returning to her home & rest for a considerable time were desireable. I hoped I should find an opportunity to send her in company with some friend who would assist her on the journey. When we arrived here I was a little encouraged to hope that Dr. Wood would take her in charge but it soon appeared that it would not be consistent with his plans to do so. I did not wish to go myself but to return to Sivas and after a year if Mrs W. should have improved in health I would then go and bring her back. My Brethren thought she ought not to go without me and I thought so too unless I could commit her to the care of some good friend. As no such good opportunity occurred it seemed best that we should return to Sivas. If Mrs Winchester's health should improve I shall not wish to return to the U. S. A but if it should continue as it now is it seems to me it would be my duty to accompany her next year. I would therefore ask permission of the Prudential Com. to return to the U. S. A with my family on a visit on condition that Mrs. W—'s health does not improve.

The following is a copy of a certificate from Dr. West:

"I hereby certify that Mrs. Winchester's health is much impaired and has been so more or less for two years past, and that consequently it may be desirable unless some improvement occurs soon that she make a visit to America to seek its restoration. She has suffered very much from Dyspepsia and nervous derangement.

H. S. West M. D.

Sivas Apr 9. 1864."

We intend to leave tomorrow for our long journey to Sivas. We have a land journey from Samsoon of nine days for which however I think we shall take thirteen or fourteen. I expect it will be very trying for my wife with her present strength but if she meets with no accident & is able to endure the fatigue I hope she may be benefitted. Dr. West & family are now in Caesarea but will probably reach Sivas about the time we do. Our families at Sivas have had more sickness than during any previous year yet we do not regard the climate as unhealthy. I hope our vacation & journey may do us good and at a station we may be invigorated for the campaign in the Autumn. Mrs. Winchester unites with me in much love to yourself & Family.

Yours truly O. W. Winchester

Constantinople June 1. 64

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H. S. West M.D.

Sivas Apr 9. 1864

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Yours truly

A. W. Winchester

Constantinople June 17, '64

Rec'd. July 14,

Ans'd Nov. 3, 1864

Mr. Winchester's return

Pru. Com.

action Aug. 9/64

assent

v. O. W. Winchester

Sivas Sept 13. 1864

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Sivas Sept 13, 1864

Recd 31

Rev. R. Anderson D.D.

Ans'd Nov 3/64

Dear Sir.

I have just received the following extract from the Minutes of a late meeting of the Com. ad Interim:

"A letter from Mr. Winchester containing a copy of the Rules adopted by himself, Mr. Van Lennep and the Prot. church at Tocat, in regard to the Property of the Board in that city was read. Voted that the Sec. be instructed to inform both Mr. Winchester and Mr. Van Lennep that so far as these Rules give up the control of the Ground and the right of the Board to sell any portion of the same they are unauthorized and invalid."

Tillman C. Trowbridge
Sec. of the
Com. ad Interim."

wish to state what part I have taken in the transaction above referred to.

On the evening of July 22nd I reached Tocat whither I had gone to be present at the dedication of the new Chapel. Mr. van Lennep put into my hands a copy of Rules relating to the Chapel & the lot on which it was ~~was~~ built. After considering them for a time I told Mr. v. L. that I could not put my signature to those rules as he desired that I should. I told him that I had no right to sign away or give up any property belonging to the Board. Mr. v. L. then endeavored to convince me that the Com. ad Interim understood the manner in which he wished to disp of the property and acquiesced in his view of the case: and the Com. ad Interim received their authority from the Prudential Com. I told Mr. v. L. that I had not heard any member of the Com. ad Interim express the opinion that the Board would relinquish its right of control over that property. He replied that he had talked the matter over with

the Com. that they were aware of
its view & acquiesced in it. To establish
this point he read several extracts from
his letters on this subject. I will give
only one extract from a letter of Mr. V.L.'s
to the Com. ad Interim.

"It appears to me that
the two points referred to the Com. ad
Interim in this business with power to
act definitely in the premises are the
following, viz. considering that funds
have been provided for the erection of
a chapel at Focah whether it is
desireable that the Mission Premises be
given up to such an object implying
that in such a case they cannot be
sold or applied to another purpose."
I am rather surprised to learn now
that the "Com. ad Interim never ~~had~~ dreamed
such was the intention of Mr. V.L."
With the above sentence from his
letter before them I should have
supposed his intention to be
just what he has done would
have been apparent to the Com.

I was persuaded from the representation which Mr. C. L. ma to me that the Com. ad Interim w aware of his intention to dispose the property in the manner contemplated in the Rules which he had drawn up and that they had approved of such a disposal of the property. I feel not a little chagrined that my signature should appear where it does at the bottom I was deceived by the representation made of the said Rules. I do not hold that I have any right to sign away the Board's property except when such power is delegated to me. Sivas station will hereafter exercise control over that property on behalf of the Board as if no such Rules had ever been made. Of course it is greatly to be regretted that such a step has been taken; the people will be disappointed to learn the upshot of the matter but the truth must be told them. There is another respect in which Mr. C. L.'s going to Zileh is attended with unfortunate results. I refer to the ordination the Native Pastor. We could not object the candidate B. Michael but regarded m as a very suitable man for the place but we had objections to the manner n which Mr. C. L. conducted the business. I had several times conversed with the people at Ko cat. about B. M—s being ordained as their Pastor, they had expressed the opinion to me that he was just the man they needed but that they were not able to assume his support. To this I have always replied that if they would do according to their ability nothing more could be required of them & B. M. could be ordained. It would appear that Mr. C. L. gave them quite a different idea on this subject i.e. that the support of their Pastor was ~~was not~~ a matter of indifference, that if the people did nothing for his support he could be ordained just as well. I told Mr. C. L. that when a people were about to have

a Pastor it had been usual for the Missi
aries to make a special effort to bring
them up to the duty of supporting him.
Mr v. L. replied that it would do more
harm than good to press them now
as they had already gone beyond
their ability in contributing for
the chapel. If Mr. v. L. had asked
Sivas station whether it was advisa
to ordain B. Michail without urging
the people to assume a part of his
support, I for one should have
replied no. by no means. & I think
this would have been the opinion of
the station. We should have said
let the people wait until they can
raise ~~something~~ a sum for his
support that shall indicate an
earnest effort on their part. But
Sivas station was not consulted
in this matter. Mr. v. L. told me
Saturday morning that B. M. had
~~consented to be ordained~~ accepted
the call of the church to be their
Pastor & that about 11 o'clock P.M.

council would assemble to examine 9
as the first intimation any of us had about this business. ✱
[illegible] It is very easy to see that the
question whether it was best to ~~[illegible]~~
[illegible] without a special effort
being made to secure a part of his
support from the people was not the only
one to be considered then. To oppose
Mr. W. L. at that late hour in his
long cherished plan of giving the
people a chapel & Pastor [illegible]
[illegible] I considered some unpleasant
consequences. However I blame myself
now for not doing it. We shall try
to get the people to do their duty in
the matter of supporting their Pastor
but it will be more difficult
now that they have him. My reason
for going to [illegible] at this time was to be
present at the Dedication of the chapel.
At the time that Mr. W. L. wrote a letter
& sent it by Post to Givens about this
business in which he says "I should
be very glad if you can make up
your minds to have the ordination
take place next Sunday at the
same time as the dedication."
This is only thing that looks like

consultation with Sivas Station [illegible] this matter. And I did not [illegible] this letter, in fact it arrived too late for any one from Sivas to reach Tocat so as to be present at the examination ordination & dedication. And it would appear that Mr. V. L. intended to ordain B. M. & dedicate the chapel if none of us had been present. In fact he said to me that he intended if none of us were present, to draw up the Rules in relation to the chapel & then send them up for us to sign. I have no reason to think that Mr. V. L. supposed his letter would reach us in time for us to be present at the exercises. I consider myself deceived by Mr. Van L's representation in relation to the matter of the com. ad interims acquiescence in his view as to the best shape in which the Property at Tocat should be left. I ought not to have been deceived perhaps. I think the chapel should have been located on one side of the lot so that the remainder might have been divided & a part sold or used for building purposes. My own health has been such as to keep me at home from the Gen. Meeting. The sad news has just reached us of the death of Mrs. Farnsworth's little girl & also of Mr. Goss's death. Yours truly

A. W. Winchester [illegible]

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Sivas Jan 9. 1868

R. Anderson D.D.

Dear Sir

Your kind letter of Nov 3d in answer to my request for permission to accompany my wife to America if it should be necessary, has been received. For a considerable time we have thought that such a step would not be necessary on account of Mrs Winchester's health & have expected to hold on, at least, another year. We have felt it to be the more necessary that we should remain as it seemed after returning from our Ann. Meeting that Mr Livingston would be compelled to abandon the Missionary work. But our respective conditions are changed and I am now less able to labor than he. About twelve years ago I was laid aside with a difficulty of the lungs & was very much as I now am. Dr. Perkins of Castleton Vt. advised me to give up returning to the Seminary in Andover for a year & give attention to my health. I followed his advice & at the end of the year was in the enjoyment of very comfortable health. I have been in doubt whether such a step is now necessary but am at length persuaded that it is. But for a full statement on this point I would refer you to Dr. West's letter.

Mr. Livingston's health is much improved. It seems to him a call of duty to remain and he rejoices in the prospect of doing so. I am very thankful that he can remain. He will find all the work he can do & will be very much needed. But as the field is large with out stations at distances of 90, 72, 50 & 36 miles from here which need to be visited in winter as well as in summer and as much touring is required a strong man ought to be called for at once for Sivas station.

If I should be permitted to return to Turkey and I hope & pray that I may it might not be best for me to come to Sivas, certainly not unless there should be a Missionary here who could take long rides & endure a good deal of rough work. It is our plan now to leave Sivas early in the spring perhaps the last of March. If be cause I wish to visit America on account of my own poor health rather than my wife's, it is necessary that I should formally apply again to the Prudential Com. for permission (but I suppose it is not) I shall be obliged if you will make the application reading to them my letter & Dr. West's.

Yours truly

O. W. Winchester

Sivas, Jan. 7.
Rec'd. Feb. 20.

Shoreham Aug 8. 1865

Rev. R. Anderson D.D.

Dear Sir

We landed
n New York July 17th & went to
ashington on Friday of the same
ek. We spent about 10 days
n W— with my Brother & family
& my Sister & family who reside
ere! We came here last Wednes
day & are now at the end of our
ong journey. We feel that we
have great reason to praise
God for his goodness to us as
a family, that he has given us
ngth for this long voyage & preserved
e lives of our little children
hose ages are 6 years, 2 1/2, & 9 months.
y wife & myself took severe
colds on the banks of Newfoundland
d we are still coughing from

the effect of this. In other respects our voyage was beneficial to u all. Our little babe has bee sick for a few days but appears be a little better today. I tru that rest & the cool air of Vermont will do us all good. We left Master Talcott Will & his sister who accompanied us with their friends in Lu city. I will forward a statement of our expenses to the Treasurer in a few da Letters or Papers if any hav accumulated may be forwar to me here. I shall be mu obliged to you if you will a that a copy of the Missiona Herald be sent here to my address.

Affectionately yours

C. W. Winchester

Rev. O. W. Winchester

Shoreham, Aug. 8. 1865

Rec'd Aug. 14.

Ans: Aug. 19

Herald Jr

Shoreham
Aug 28. 1865.

Rev. R. Anderson D.D.
Dear Brother

Yours of the 19th inst did not reach me until the 25th. One who should have handed it to me, carried it in his pocket for several days. I had hoped that you would authorize my going to the meeting of the Board at Chicago. I should esteem it a great privilege to attend that meeting and feel that it would do me good. On my way thither I might perhaps do something to interest several churches in the cause of Missions in those churches with which I have some acquaintance. On my way I could visit my Mother in Madrid N.Y. whom I have not yet seen. I should not take my family to Chicago. Still I do not wish to urge my request for permission to go. I can appreciate your objections to *all* the returned Missionaries being present at the meeting.

You ask how we are situated and whether we shall need an appropriation for the year to come. We shall need some money but much less than we should if we were paying a fixed price for our board. We are now with my wife's sister & I presume we shall remain here during the winter. We may need $700 or 800 for the year it is difficult now to determine.

I am not able to do full duty but hope I shall be able soon to do something towards the support of my family. Dr. Clark of N.Y. whom I consulted advised me to ride on horseback every day. I should be glad to follow this advice during the good weather of this Autumn. It will be best economy in the long run if I can gain strength now. I shall preach occasionally if I have opportunity. I shall be glad to hear from you any time if you have any thing for me to do.

Yours truly

O. N. Winchester

Shoreham, Aug. 28. 1865.

Rec'd. Aug. 30.

Ans. Aug, 30

Shoreham Sept 2. 1865

Rev. R. Anderson D.D.

Dear Brother

Yours of the 30 ult. has been received. I shall be glad to go to the Ann. Meeting. I need some money for the journey & also something for current expenses. Can you send me $100? I shall be much obliged if you will do so. What would you think of my extending my journey after the Ann. Meeting as far as "River Falls," a village in Wisconsin about 25 miles from St. Pauls? I should be willing to remain in that region several weeks, perhaps two months or more, if I could by so doing serve the good cause. I do not know whether such labor as I could perform is needed there at present. My Brother & his family & three or four pious families with whom I was acquainted 15 years ago reside there. Perhaps I could make that place a base & go out into the adjoining towns to labor. The climate I have reason to think would be favorable to me. I would not however go chiefly to visit friends. I shall probably visit my Brother in Madison as I go to Chicago. He expects to meet me there. I should not wish to go to River Falls unless you think I could be as profitably employed there as elsewhere. I will converse with my Brother when I meet him & he will be able to tell me whether the people in the vicinity of River Falls could be interested in operations of the A. B. C. F. M. I do not present this plan as one that I feel especially desirous of carrying out. I do not feel at all confident that it would be successful. but I should like your advice in relation to it.

Yours truly
O. W. Winchester

Shoreham Sep. 2. 1865.
Rec'd. Sep. 5.
Ans. Sep. 5th.

Shoreham Vt.
Jan 1. 1866

Rev. R. Anderson D.D.
Dear Sir

In one of your letters you mention that you would like to have me visit you sometime after the Annual Meeting.

I should like to to Boston in a few days. Would it suit your convenience that I should call on you next week? If so on what day?

Yours truly
O. W. Winchester

Rev. O. W. Winchester.

Shoreham, Jan. 1. 1866.

Rec'd. Jan. 3.

Answd Jan. 3. 1866.

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Middlebury Vt.
May 28. 1866

To the Prudential Committee
Of the A. B. C. F. M.

Dear Brethren

It is a little more than a year since we left our home in Sivas. In accomplishing the purpose for which we came to this country, in the improvement of health, we have been to a good degree successful. I feel now that there is a fair prospect of my being able to perform my usual amount of labor. With such a prospect before us Mrs. W - & myself feel that we ought to return to the Missionary work as soon as practicable. I would therefore ask permission to return to Turkey next Autumn.

In making this application I do not forget that the Rev. Dr. Anderson advised me last winter when I was in Boston to settle as as a Pastor over some church & try my strength for a year or two. In accordance with this advice I have preached a few times as a candidate for a temporary settlement and have received an invitation to preach a year at Wadhams Mills, in the town of Westport, Essex Co. N.Y. The church is feeble. They will pledge a salary of Six hundred dollars. They raise Five hundred & expect to obtain one hundred from the A.H.M.S.

I have not yet accepted the invitation and shall not give an answer until I receive instructions from you.

To us it seems a waste of time, strength & money to turn aside from our Missionary work & set up house keeping in this country as we necessarily must with our family of young children, and probably at the end of that time it will be more difficult to go return to Turkey than if we had not formed such a connection.

If it desirable that I visit Boston to confer freely with you in relation to this question I can do so and I should prefer to go as early as will suit your convenience.

My family & myself have been boarding in this place the past month & I expect to remain here for the present.

Yours Truly

O. W. Winchester

Middlebury, Vt. May 28. 1866.

Rec'd May 29.

Ans'd June 7/66

Rn. & Cd. ✓

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Wadhams Mills
Essex Co. N. Y.
July 16. 1867

Rev. N. G. Clark D.D.
Dear Sir

With the approval of the Prud. Com. which you communicated to me in your letter written a year ago last June I came to this place to supply the pulpit for one year.

I have now fulfilled my engagement having been able to preach every Sabbath during the year.

My health is much improved & I am myself well enough to return to Turkey and hoped we might do so in the Autumn, but when I think of the labor that would necessi

Rev. C. W. Winchester.

necessarily fall to Mrs. H— in making the journey with ou four young children (one havi been born to us during the year) & in getting settled there I hesitate. I fear her strength i not sufficient to warrant the ~~the~~ undertaking.

I must therefore, as it seems to me, relinquish at least for some years, my purpose of returning to the foreign field.

I wish now to find my proper place to labor in this country & settle as a Past as soon as possible. But in the interim I shall not be able to support my family & the salary which I have received during the year does not leave any margin

rom which to defray the expenses
f removing to another place.
I shall be obliged ~~thereupon~~
o ask for some assistance from
he Board until I can locate
& then it seems to me it will
e proper for me to ask a
elease from my connection
with the Board.

It will probably be best
to continue housekeeping where
we are, until I find a situation
as it will be more economical
than to board.

Will you please ask the
Rev. Com. if they will
authorize the Treasurer to forward
me a draft for one hundred
dollars & much oblige

Yours truly
O. H. Winchester

Rev. O. W. Winchester
Wadham's Mills
July 16. 1867.
Rec'd July 19.
A. " 24
100$

Rev. O W Winchester

Wadhams Mills

Aug 17, 1867

Rev. N. G. Clark D.D. Aug 20

Dear Sir

We are in affliction. The Lord has suddenly taken to himself our dear little Artie, a sweet little boy of 6 months.

I left home last Mond— to attend Com— at Midd— Returning yesterday at one o'clock I found him very sick. He lived about 10 hours after I reached home. We expect to bury him Monday — in Shoreham where my wife's friends reside.

Please find enclosed a notice which I should like to have inserted in the Herald.

Will you please authorize the Treas. to pay

to the order of Isaac Cushi
& Co. of Boston $65 and
charge it in my Family
expenses?

I have taken the liber
to forward to the above mentio
firm a Draft on the Treas
for this sum which will
soon be presented –

I hope it is all rig

Yours of the 24 ult, togeth
with a Draft for $106. wa
duly received.

Yours truly
O. W. Winche

Rev. O. W. Winchester 379

Rec'd Aug. 27.

Aug. 28 ans'd

Rev. N. G. Clark.

Dear Sir

Will you please present to the Prudential Com. my application (enclosed) for permission to return to the Miss. work in Turkey, and I shall be glad to know their decision as soon as possible.

In regard to the Draft for Cushing & Co. upon the Miss. Treasurer if it was an irregularity in form, will you please correct it, and ask for a grant for me of $165: that is $65 to cover that draft, and $100 to meet current expenses. I am not in a condition to fix upon any precise sum to ask for my family expenses for a given time. I have now no

income and while unsettled
shall be glad of some assistan
from time to time.

Yours truly
C. W. Winchest

Wadhams' Mills
Essex Co. N.Y.
Aug 24. 1867

To

The Prud. Com

Dear Brethren

Two weeks ago I supposed the question of our return to the Missionary work in Turkey (at least for some time, was settled, & we had relinquished our purpose of doing so. But suddenly our circumstances are changed & it now appears to us that the way is open for us to resume our missionary work.

I therefore apply to you for permission to return to Turkey as soon as we can make the necessary preparations.

You will wish to know the reasons for this change. At the time that I wrote Dr. Clark that we had relinquished [illegible] our purpose of returning for the present to Turkey, we had four children the eldest not yet 9 years, the youngest a babe of 5 months.. Since then the Lord has come & taken this little babe & left us free ~~ft~~ from care, labor & anxiety which such a little one always brings. In my communication to Dr. C— of the 17 ult I said "Mrs. W— was not very strong." She is not so, neither has she any organic disease— and without the drain upon her system which a young child necessarily makes we have no reason to suppose but that she will soon enjoy her usual strength & vigor

We have the same number of children that we brought home with us. They am well & two years older. My own health is much improved. I have supplied the Pulpit in this place the past year & have been able to preach every Sabbath.

In a note of Dr. Clarks to me without date, received June 8th 1866, he writes— "Your experience abroad was not a favorable one as regards your health."

I do not know precisely what meaning to attach to this sentence. During the 8 years that I was on missionary ground I was not laid aside from work for any considerable period, except just before I came home. I never took a journey to recruit my health. I am not aware that on the ground of poor health I ever declined any work which my Brethren recommended to me. I did express an unwillingness to be stationed at Cesarea under the circum

-tion that the climate of that place would be unfavorable to my constitution.

In making this proposal to return to the foreign field I ~~have~~ feel some anxiety in regard to the moral & intellectual culture of the children that remain to us but on the other hand the fact stands out, - it is a work to which we have consecrated ourselves, much time & money & labor for 8 years have been devoted to acquiring the language of the country & gaining experience in the work there. I feel now that as I can see no insurmountable obstacles to my return, it is my duty to offer myself again for this good work & trust the children to the wise care of the great Shepherd knowing that he careth for them.

Yours truly

O. W. Winchester

Wadhams Ind. Aug 15
Rec'd

Rev. O. W. Winchester 381
Aug 31. 1867
Rec'd Sep. 3.
Ansd

Rev. N. G. Clark D.D.

Dear Brother

Please find enclosed my note to the Prudential Com.

Dr. Anderson once suggested that on taking my release from the Board its officers would give me some statement which might be of service to me in securing a situation. Perhaps Dr. Anderson would himself be willing to furnish such a testimonial. I do not however make this suggestion because I wish to express any preference as to the source from which it should come.

I need not say that I shall be glad of an answer

at the earliest date for I wish
to start on my journey to the
West as soon as I can he
from you.

I shall be greatly oblig
if you can send me a no
of introduction to one or mo
Ministers in Chicago who
might render me some
assistance in finding a
situation in Ill. or Wis.

Yours truly

O. W. Winchester

Wadhams Mills
Essex Co. N.Y.
Aug. 31, 1867

To

The Prudential Com.

Dear Brethren

Dr. Clark's letter announcing your decision upon my application to return to Turkey, has been received.

I am very much disappointed.

It would be some satisfaction if I could know the reasons for your decision. I shall however strive to be reconciled with the result.

And I ask to be released from my connection with the Board.

I regret that I am called upon to take this step. For I have greatly enjoyed my missionary labors. My relations to my missionary brethren & to the Officers of the Board have been for the most part very pleasant & I had hoped that I should still be useful & happy in the foreign work, but if I am not to be sent out again I do not question the propriety of seeking a release from the Board, but desire it.

In asking for something to meet necessary expenses in getting settled in this country perhaps I ought to mention our present circumstances.

We have had considerable sickness during the past year. There is a Doctor's bill, Funeral expenses & some other little debts to be paid. My salary has been small & for two months, ie since my labors closed here, I have had no income. It now seems best that I should go West & look about for a situation & if successful, return & take my family there.

There will be travelling expenses as well as expense of my family until we are settled.

In these circumstances I feel compelled to ask for $600 as a retiring grant.

I shall also be very thankful if the Prudential Com. will give me some testimonials which I may present to the churches: these may be of great service to me.

yours truly

O. W. Winchester

Wadhams Mills, Aug. 31.'67.

Rec'd Sept. 3.

Ans^d

383

Constantinople, Aug. 25, 1863.

Rev. R. Anderson, D.D.:

Dear Brother

I have read your letter (No 2) in the Miss. Herald for this month with very great pleasure. The testimony which you drew out of Mr Bond after all his pictures "dark as Erebus" is invaluable. I wait with eager expectation, to learn the results of your visit. I cannot doubt that you will find in them an ample compensation for all that ~~the visit~~ it has cost you & the Board.

You will observe in the estimates from this mission, that the whole of the Salary of Dr Riggs is charged to the Board. This was done by vote of the mission ~~after~~ with due consideration, as required in justice to all interests after our declination to receive aid in a similar form from the Am. Bible Society. The brethren were unanimous in their judgment on the matter.

Since the annual meeting the relations of the Brit. & Foreign & the Am. Bible Societies to the work of publication in this field, have been further investigated, & the Station at its last meeting adopted a resolution asking the Prudential Committee to consider whether it may not be best, all things considered, to request the Brit. & For. Bible Society to receive back what it has given (£400) towards Dr Riggs' support. I enclose a memorandum containing a suggestive statement of facts. I am strongly impressed with the conviction that we ought to be especially careful not to do what will be to the disadvantage of our own (the American) Bible Society, & that *if our treasury should be able to meet the call* without too much embarrassment, it would be well to retrace our steps & put ~~the~~ ourselves into ~~a~~ the same relation ~~of~~ to the two Societies as to the payt. It is true that the English Society was more ready than the American to pay the salaries of translating missionaries without requiring a disconnection with the Board; but the hesitant "Managers" in New York came right at last, & we must try to lead them right hereafter.

Of how much value to us is the expenditure on the Scriptures required by the Charter of the Board? If the legislature of Massachusetts were asked to repeal that clause would objection be made ~~to it~~? And should we really lose in getting funds ~~from~~ or be subjected to any considerable embarrassments, if, having obtained a repeal, we were to dispose of our (nominal) interest in versions which are always spoken of now as belonging to one or other of the two Bible Societies, & should hereafter allow translating missionaries to be supported in part from funds of Bible Societies while retaining their connection with the missions as now? A very considerable gain & relief to our treasury might be secured in this way. I think you have an impression that it is not best for us to come into this policy; & I defer to your judgment in the case. But I suggest it for your renewed reflection.

A word in regard to estimates: Those of this mission were made out with the greatest care. They are not all as low as two of the Mission (Messrs Parsons & Leonard) favored; but after repeated revisions & consultations they were put as they now stand by unanimous vote, & the brethren just named would regret to have any of them cut down. The scale of salaries to native helpers is far below what it was formerly. There is as much uniformity now in the different fields of the mission, as, I presume, it will ever be found practicable to reach. The scale is somewhat (in the large cities much) higher than in the Central & Eastern Missions, but this is unavoidable from the difference in the grade of civilization & the cost of the same articles.

The support given to native pastors & other helpers does not now enable them, as a general fact, to live in a style above their own people or what they would practice if not aided by missionary funds. Some have evidently to struggle very hard to get along on so little. It is believed that the churches, as they become able to assume the support of their pastors, will feel that they ought not to give less. I am satisfied that to put them under a much heavier pressure than most of them experience now would be every way injurious. After a long struggle about the right point has been reached, as it seems to me, in this vital matter.

The destitution of helpers & material from which to obtain them, is, as I have already written to you, most distressing. And the ~~Our~~ educated ministers, sadly disappoint our expectations. Their adaptation to the *pastoral* work is very deficient. They know not how to meet its trials, which, in churches so imperfect & untrained to self-government, are many & great. They have not patience to bear & forbear, & reason with the erring & perverse; but easily lose their self-control, err grievously in judgment, get into personal altercations, & finally ~~finally~~ ~~get up~~ find themselves obliged or think that they are, to leave their position, which they are apt to do very summarily & irregularly. Pastor Stepan, brother of Simon Eutigian of Pera, however, held on, & did very well, for eleven years in Brousa. but at last he left in a storm which was ~~very~~ much of his own raising, taking counsel of no missionary or native minister, & resigned with no intervention of Council or other form of ecclesiastical action. Hohannes Der Sahakyan has more recently done the same thing at Bagh-chejik. In these cases, & in others, the native ministers claim overmuch authority to the pastoral relation which they do not know how to exercise & which provokes opposition, & have, with that disposition, a jealous sensitiveness in respect to missionary interference or influence of the most unexceptionable & even desirable sort. A number of licensed preachers have had too little spiritual life to resist the attractions of the world over against the trials of the ministry, & have become physicians or gone into other pursuits. Some of these, like Dr Garabed Kaloosdyan late at the Bible House in New York, have become our enemies, or are so disaffected & worldly as to exert a very injurious influence. His domestic relations have laid Pastor Mugurdich "the Lime-seller" aside from the regular work of the ministry. He, however, maintains his integrity, is employed as a translator, & preaches frequently. Dr Seropyan, I am told, has, for some time until lately, had a salary of $480 a month(!) from the Turkish government for chemical services. I do not know what he now receives. He practices as a physician, is a hanger on of great men, & hopes to become a Pasha! I hope his conscience is not entirely dead: he is personally friendly to us, & attended our English preaching services this summer at Buyukdere; but alas! for this would be missionary.

I have drawn a dark picture. There is light to be put in. All who are preaching are not equally what I have described. Yany Parsegh (Basil) a recent student from Bebek, is doing well as an assistant under Mr Trowbridge's direction in the Yeni Kapoo or Langa Church, on the Marmora side of Stamboul. His promise is now quite encouraging. Pastor Aprahaam at Rodosto, Hagop at Trebizond, & one or two others whom I have seen, I could speak pretty well of. Especially have I been pleased with Pastor Alexander of Ada Bazaar & Hohannes of Bilejik, with whom as I wrote Dr Treat, Mr Greene & I have spent a week in dealing with the distractions & difficulties in the church at Baghchejik. Would that we had a hundred such as they. Pastor Alexander, in particular, is a choice man; of deep spirituality, true self-sacrifice, a quite sound judgment & good tact in dealing with men, & free from petty jealousies. In talent & moral qualities combined, he is first of all. May God raise up many like him! The want of them is pressingly urgent. There is no man for Bagh Chejik—none for Adrianople (it will not do to send Hohannes Der Sahakyan if he will go, which is not probable; he is unfit;) none for numerous important places where preachers should be stationed. There are, I believe, eight Prot. Arm. young men in the Mission Seminary at Basle to come out with German sympathies, the German language leading them to read German literature, & perhaps a German support. Other young men talk of going there. It is quite plain ~~this fact satisfies [illegible]~~ that we must have a training school for this mission, & that it should be got into operation as soon as possible. Mr Smith, now here is perhaps the man for it. It must be made what the exigencies of the case demand. But on this more at another time.

We have taken the responsibility of recommending Mr Haskell to leave Sophia for Philippopolis to save Mr Clark from breaking down, & he decides to go. I hope the case of Sophia as I before presented it to Dr. Treat & also the claims of Caesarea, will bring a reinforcement speedily.

As ever, Yours fraternally
Geo. W. Wood.

Memorandum in regard to the Scriptures & parts of Scripture published under the supervision of the Missionaries of the A. B. C. F. M. at Smyrna & Constantinople from 1840 to 1863.

Whole no of Copies - - -		162,000
Of this number		
for Am. Bible Soc.	55,000	
" B. & F. Bible Soc.	100,000	
" Am. Tract Soc (N.Y.)	7,000	162,000

These publications were in the Armenian, Armeno-Turkish, Armeno-Koordish, Ararat-Armenian, Hebrew-Spanish, Graeco-Turkish & Bulgarian languages. The salaries of the missionaries, (with the exception of £400 ~~one half the support~~ of Dr Riggs ~~for~~ during the last two years paid by the B. & F. Bible Society,) & of some of the native helpers employed on the translations, have come from the treasury of the

American Board; but because of the expenditure of the Bible Societies, the versions are spoken of as belonging to one or the other of the~~se~~ below respectively, without intending to concede the interest which the Board has in them.

Of the 100,000 copies printed by the B. & F. Bible Society, 35,000 were from the versions of the American Bible Society; whereas of the 55,000 printed by the Am. B. Society none were of versions belonging to the B. & F. Bible Society. Of the Armeno-Turkish Scriptures, the B. & F. B. Society has printed 22,000 copies, with the permission of the American Society; while, of the same (its own) version, the latter has published only 15,000 copies. ~~in Turkey~~. The American Society has printed ~~4~~ 5000 copies of its Armenian version in Turkey, & has sent 10,497 copies of Bibles & Testaments from electrotype plates in New York. The B. & F. Bible Society has printed 13,000 copies of the same version in Turkey & sent 5000 (Ref. Testa-~~ments~~) which were printed in London. The British Society has been allowed to print 35,000 copies in Turkey & 5000 in London, or a total of 40,000, of the Armenian & Armeno-Turkish versions belonging to the Am. Bible Society & the ~~Am. Board~~ A.B.C.F.M. The Am. Bible Society, at the ~~instance or~~ request, in accordance with the desire of the missionaries ~~of the Board~~, ~~has during this period of twenty years~~ has, in repeated instances, asked permission to print editions of Bulgarian, Greek, & Græco-Turkish Scriptures in forms differing from any issued by the British Society, & has been courteously refused. The former Society has not, to the present time, (within twenty years), been allowed to print a single copy of any version recognized as the property of the ~~former~~ latter Society.

Corollary.

Action on our part affecting the question of ownership of versions as between these two Societies, should be well-considered!

G. W. W~~ood~~.

Constantinople, Aug. 25, 1863

Rec'd Sept. 17.

ackl'd Dec. 3, 1863.

Bible Societies &c

Prud. Com.

Extract from Rev. Geo. W. Wood's letter
dated Constantinople Turkey Sept. 3d 1863

Rev. J. Holdich D.D.
Dear Brother,

You will receive a communication from Drs. Riggs & Schauffler with myself, in behalf of all the American Missionaries, on the question of adherence to the plan of notification, instead of asking permission in the matter of printing versions of the B. & F. B. Society. That Society has an Agent here whose zeal for his own Society is watchful, exclusive, and persistent; and the difficulty which the London Committee show in reciprocating your favors calls, we think very decidedly, if you do not ish to be politely bowed out of the fields you ought to be free to enter, to act in conformity ith the resolution adopted by that Society and assented to by you. I heartily endorse the views expressed by Mr. Bliss on that subject, nd on the desirableness of the promptest action possibly in response to the applications made from Constantinople. If funds can be raised in a private way, and so as not interfere with contributions for other objects, a Bible and Mission House in this city. I sha rejoice to see it done. Mr. Bliss has read to m his letter to you of this days date, and I am free to express my sympathy with his feelin and judgement.

(Signed) Geo. W. Wood

to Dr. Holdich, Constantinople
Sep. 3. 1863.
Rec'd. Oct. 17, 1863.
Ans'd Jan 4, 1865

Rooms of A. B. C. F. M.,
New York, March 12, 1866.

Rev. R. Anderson, D.D.:

Dear Brother,

In the haste of sending off my letter to you on Saturday I put it in the envelope without the letter of Mr Ladd, to which I referred.

Mr & Mrs Doolittle arrived in the city on Saturday & spent the Sabbath at my house. There is no vessel likely to sail for three or four weeks.

Dr & Mrs Lowell Smith, I understand, expect to leave about the 11th of April. What would you think of a public meeting on the occasion of their ~~his~~ departure to be addressed by Dr S. & yourself? If it should be on a Sabbath evening we could get a full house & the speeches would probably be reported in the city papers. If Dr S. should speak with tact & force, such a meeting would do great good. You would know how to use the occasion to bring out facts that would furnish a crushing reply to Bish of Staley's accusations.

Yours paternally,
Geo. W. Wood.

Geo. W. Wood
New York, March 12. 1866
Recd March 13.

ROOMS OF THE
American Board of Commissioners for Foreign Missions,
BIBLE HOUSE, ASTOR PLACE.

New-York, Oct. 24, 1866.

Rev. R. Anderson, D.D.:

Dear Brother,

Dr. Treat requests me to write to you, as Chairman of the Sub-Committee on Salaries, in regard to my "necessities" for the coming year & the mode of meeting them.

I think it expedient to keep our salaries for a year to come as they were last year, with such extra grants as may be needed. We cannot yet tell how prices are to range in the future. It is hardly doubtful, however, that they are to be much higher than ~~for the past~~ formerly.

I hope, by the closest economy, to get through the year on $3,000. This supposes that we escape expenses

Rev. G. W. Wood

from sickness, & that, as heretofore, I refrain from opening my doors to social gatherings at which an entertainment of even the most simple kind is to be furnished. Whether it is not a disadvantage to the interests of the Board for its Secretary to be obliged to forego such opportunities of influence, may be a question; but I regard it as decided for the present. It would be pleasant to me to give my daughter, Sarah, a small marriage outfit at the time of her marriage some months hence; but she appreciates the circumstances, & we are happy to conform to them.

I learn on inquiry that the Societies in New York now do as follows:

The Bible Society* gives its Secretaries $4000 each; & the Finance Committee are considering whether they shall not increase the sum. The officers' salaries are paid from the rents of the Bible House.

The Home Missionary Society gives $2,500 & a special grant of $1,000.

The Tract Society gives $2,500 & a grant of $833,33.

The salary of the Secretaries of the O. S. Presb. Gen. Assembly's Board of For. Missions is $2,500. I do not know whether they get any thing additional, but Drs Lowrie & Irving have bought houses for themselves, & live in Orange, N. J., to escape entertaining company & paying city rents.

Several of the Secretaries in this city own the houses in which they reside, & none of them receive official company, so far as I can ascertain.

I am obliged to break off abruptly to go over to Elizabeth, N. J. to a

Bi-centennial celebration of its settlement, to which I am invited by our friend Mr R. T. Haines, & others.

Yours as ever,
in fraternal affection,
Geo. W. Wood.

P. S. The statements about the other Societies are to be regarded as confidential.

[illegible] Wood,
New York, Oct. 24, 1868.
Rec'd Oct. 26.

Salary
Pres't. 2500 + 500
Vice 2000 + 500
Clerk 2500 + 500
[illegible] 2000 + 400

Lord 1500
Hardy 1500
Chapin 1200

~~[illegible] free~~
[illegible]
[illegible]
#

ROOMS OF THE
American Board of Commissioners for Foreign Missions,
BIBLE HOUSE, ASTOR PLACE,

New-York, Oct. 27, 1866.

Rev. R. Anderson, D.D.:

Dear Brother,

I wrote you the other day in great haste, on the eve of leaving the city for a day & night's visit to Elizabeth in New Jersey where a commemoration was to be had of the founding of the town two hundred years ago.

I trust that occasion will occur for an exchange now & then of a note between us in the future as it has been for so long a period in the past. Though our official relations have become different, we still have an equal connection with the same great & blessed enterprise; & personally we remain what we have been in the fellowship which has been to me a source of great pleasure & profit.

I count it among the most beneficent of the acts of a Providence ever gracious that I was brought in the days of my youth into the relation with yourself which my appointment as a missionary of the American Board created. During the fourteen years of its continuance I had experience of the character of your influence in conducting the affairs of your department as the Secretary charged with the correspondence with the missions. I ever found you kind, considerate, & sympathetic, while faithful in watching over the interests entrusted to your care; & I became fully convinced, while abroad, that the firmness which sometimes brought upon you the charge of a disposition to dominate, was essential to the successful management of a system of missions.

Of our relations since I was elected to be an associate in the office of Secretary I need not speak. How much I owe to your ever kind regard for my feelings & the just claims of my position, & to your wisdom in counsel, as well as to your ~~brotherly~~ christian, fraternal co-operation & friendship, I cannot express. It is to me a source of unspeakable satisfaction that never, so far as I can recall, has an unpleasant feeling been, for a moment excited between us.

The past is secure. I rejoice with gratitude to Him who has ordered it, for all that it has sealed up as a treasure of memory for the long hereafter. Let us doubt not in respect to the future. May it be fruitful of blessings to you, & by means of you to the cause that you still love & serve!

I have thrown off these remarks without premeditation yet as a relief to pent up feeling which has struggled for expression.

I hope to see you on Tuesday of next week, & trust to find you happily settled to your new work, & with increasing strength for its prosecution.

As ever, Yours very affectionately & gratefully,

Geo. W. Wood.

Answd. Oct. 27, 1866

Constantinople, Sep. 10/1863.

Rev. R. Anderson, D.D.:

Dear Brother

I have been occupied for several days, & until the moment of closing the mail, in writing letters, at the request of the brethren, to the Brit. & For. & American Bible Societies, & for the meeting (on the 22d inst.) of the British Ev. Alliance. This has prevented my writing as I intended to you.

Our brother Schauffler is quite ill with a fever that we fear may assume the typhoid type. Since the injury from his fall, he has been liable to frequent & severe suffering in his head. For five nights previous to the last he has had very little sleep. Last night he was able to sleep & to-day the case seems more favorable. We are not without solicitude as to the result.

This will reach you on the eve of the annual meeting. May the Divine presence be abundantly manifested, & an impulse be given to the cause which will carry it successfully forward

Nov. 7. recd

through another year! We shall remember you in prayer.

My health is quite good & I keep busy in what seems to me the best mode of occupying my time. My stay in England of course would have prevented my visiting the Central & Syria Missions last Spring, if I had wished to do so. If you think I had better go to them at their next annual meetings in February & March, I will thank you to allude to it in your letters to them. I incline to go to them (D. V.) but cannot think so long a journey as the one to the Eastern Mission without a quite urgent reason.

With affectionate remembrance to your family & my respects to the gentlemen of the Prudential Committee & the Missionary House, I am, as ever,

Yours paternally,

Geo. W. Wood.

Constantinople, Sep. 10. 1863.
Rec'd. Oct. 3d
Ans'd Dec. 31/1863.

Constantinople, Sep. 23. 1863.

Rev. R. Anderson, D.D.:

Dear Brother,

I trust that this will find you rejoicing in the success of your annual meeting & the ~~prospect~~ expectation which an unwonted manifestation of divine power in it will enable you to cherish in regard to the cause for another year.

Let me suggest that there is a new block for map of the Tamil field, never used, in Mr Marvin's hands, which you will be glad to make use of in the annual report.

Much to my surprise I find the enclosed from Dr West in my writing desk slipped among other papers. I supposed that I had sent it immediately receiving it. I wrote to Dr W. expressing regret at the tone of the letter. It is not such a one as I thought he would write; but of course you should see it. He is a most excellent physician, & I came during the annual meeting to esteem him highly as a man & a christian. The action of the mission, Dr Hamlin's letter, & what I wrote on the subject to which his letter refers, will receive your attention in due time.

I am just now very much pressed for time, & must defer some writing which I have in mind for you. Providence permitting, I am to spend three or four weeks in visiting Adabazar, Broosa, &

Rodosto; & I must gather up some time for fulfilling promises of letters which I made when in Britain.

The aged father of Pastors Simon & Stepan Eutijjyan has died to-day. He has not been a very active or spiritual christian, but we may hope was a true one, & that he has joined the Church triumphant. The duty of attending his funeral in Scutari at 10 A.M. tomorrow, cuts off the opportunity of writing which I had counted upon for tomorrow's mail. It is now nearly 11 P.M. – the day having been devoted to work on an Armenian sermon on the theme "What constitutes & ensures the prosperity of a Church"; a letter to my family in New York, & a call on our Methodist brother, Mr Long, who has recently been sent here from Tirnova. He is a man of fine scholarship, quite a genius for languages, & thorough catholicity & good sense as a missionary. He is esteemed very highly by the missionaries of our Board. He will be the man doubtless to succeed Dr Riggs in his literary labors in Bulgarian: indeed he already shares them with him.

I feel quite solicitous about Dr. R. He is very feeble, & we cannot count with any certainty on his holding out for much more work: yet he may be permitted to do more than we can expect. He can ill be spared.

Dr Schauffler has been seriously ill, but seems be better. He has had certainly a narrow escape om a form of fever which would have left little hope of his surviving it. Dr Hamlin & Mr Perkins have also had violent attacks of an inflammatory character within a week, but both are recovering.

Dr H. has expended some $1500 in renovating the Seminary building & making changes. The improvement is great & it will suit the purpose of the College very well until the number of students shall become large. Did I write you last week of the opening of the College? I have no copy of the letter. We had a pleasant gathering on the 16th inst., of mostly American & English friends, on the occasion ~~of its opening~~, & inaugurated the future Harvard or Yale of Turkey with as much of quiet & becoming eclat as we could. It begins with about a dozen students I believe — mostly English, & a good prospect of increase.

As ever, Yours paternally,

Geo. W. Wood.

Constantinople, Sep. 23. 1863.

Rec'd Oct. 22.

Ans'd Dec. 3, 1863.

Constantinople, Nov. 3, 1853.

Rev. R. Anderson D.D.:

Dear Brother

You will receive our brother Pettibone's request for a dissolution of his connection with the Board with the surprise & regret which the announcement of it occasioned in my mind. He is as you well know, esteemed & beloved by his associates, & one of our most useful missionaries.

I have his permission to state more fully than he has done the considerations connected with his health & circumstances which have influenced him in coming to this decision. Though a hard worker, & still performing perhaps more than the proper amount of labor due from one in perfect health, he suffers from frequent turns of illness, & his nervous system is so affected that he is subject to considerable depression of spirits. All the members of the missionary circle desire to see him happily married as the means of greatest promise for his happiness & usefulness. He acknowledges to me that this is now his own judgment also; but he is sensitive to such a degree in regard to being in America in the position of a missionary seeking a wife that he cannot consent to be put into it. If he is allowed to be free from connection with the Mission & Board he hopes that while meeting the claims of filial duty he may be so favored as to be able to form an acquaintance which shall terminate perhaps in an application for a reappointment & a return to the Mission with one to share with him the labors & trials of the work here.

His father's condition weighs heavily on Mr Pettibone's mind. The future is of course uncertain; but it does not seem probable that his obligation as a son will long be a hindrance to his resuming his post here.

The present is a time peculiarly inopportune for a farther weakening of the missionary force in Constantinople. If we could be confident of the return of Mr & Mrs E. E. Bli in the Spring it would be more easy to form a plan for meeting this exigency. We are pleased with Rev. Johnson who came in company with Mr Washburn; & though it is better to have a missionary who possesses a knowledge of one of the languages of the country & who has a connection with the press, as treasurer, yet in view of the plan which we understand was approved at the Missionary House of his assisting Mr Washburn, we shall invite him to allow us to apply to the Prudential Committee to sanction his taking temporarily the care of the treasury with such assistance as may be given him. We do not wish to put upon Mr Washburn any duties which may interfere with his acquisition of the Turkish language. The ~~views~~ sentiments expressed in resolutions adopted at the annual meeting & in one of my letters soon afterward, I deem important.

I cannot exaggerate my sense of the desirableness of your obtaining a first-rate man (first-rate in respect to every qualification & especially to spirituality, power of impression, & winning confidence & affection) to come out with Mr Bliss or before him if he does not come in the Spring or Summer of ~~the~~ next year. I think Mr Smith is well adapted to the Capital, but it is doubtful if his health would hold out here, & his preference was quite decidedly expressed for Marsovan. The brethren of the Mission are so anxious to have the Training School opened that the Committee ad Interim felt constrained to designate him to that ~~work~~ post.

Since my last communication to you I have made a visit of a week to Rodosto, & another of the same length to Broosa. Pastor Abraham of R. is spending several weeks at our request in Adrianople. The little church of which he has the care, is in peace, & the influence which it exerts is good. Two congregations assemble in different parts of the town on the Sabbath, each numbering from twenty to forty or fifty attendants on preaching. The Protestants seem to be respected: the Turkish governor is favorable to them & has recently asked for a copy of the New Testament for himself. I will refer to Broosa in another letter.

I await with much interest the report of your Annual meeting. The Lord be praised for his favor during the anxieties, & trials of our national struggle, & for the prospect that is now opening before us! May the year to come be one of still richer blessings!

As ever, Yours with sincere esteem & fraternal affection
Geo. W. Wood.

Constantinople Nov. 3. 63
Rec'd Dec. 2
[illegible]
Ans. Dec. 3, 1863
Wood

Constantinople, Nov. 4, 1863.

Rev. R. Anderson, D.D.:

Dear Brother,

The division of the Nicomedia & Broosa field, & the removal of Mr Greene to the latter city, were unquestionably wise. Mr G. had not enough to occupy him when associated with Mr Parsons without some uncomfortable encroachment on the latter's plans & prerogatives. My estimate of the former's character & worth as a missionary has been much raised by the acquaintance that I have now formed with him. His energy is intense, & in the main well-directed. Few missionaries can impress themselves so strongly as he does on the native mind, by preaching & personal intercourse; & he shows excellent tact & judgment in connection with a depth & tenderness of piety which quite surpasse~~d~~ my previous ~~expectations~~ impressions concerning him.

I am glad to have made this visit to Broosa. I was never there before. It was pleasant to see its beautiful church edifice, & to confer with the native church members & their preacher. They have passed through some severe storms, & are now again at rest. They have, I hope, gained some valuable experience, & laid a foundation for a

Sever prosperity. The preaching of the native minister, Serope, is not as instructive as we could wish, but he is a man of a good spirit, & in his personal intercourse exerts a good influence. On the whole, the prospect of that church is hopeful.

Mr Greene has many large towns & villages in his field, & is distressed by the impossibility of getting good helpers. He is trying to bring together a class of young men for instruction this winter when he cannot tour. I think, as I have before written, that we must accept the necessity of a Training School for this mission. The judgment of the mission is quite unanimous & decided, & seems to have the concurrence of the other two missions. The plan contemplated at Marsovan is quite unlike that of the Bebek Seminary & will differ not very much from that at Kharpoot. The importance of a thoroughly Biblical & practical training with a view to small salaries & spiritual work is acknowledged by all. It is intended to make the cost of the school, pro rata, much less than that of the Bebek school was.

I have read with great satisfaction the article in the Sp. Miss. Herald, on

"A Danger in our Miss. work." I find generally among the native ministers & in the Churches a degree of sympathy with the claims put forth by Pastor Simon & the Pera Church, but happily very little with the unchristian spirit of the latter & their course of opposition to the missionaries. Much kind & patient dealing with the native brethren, while firmly adhering to our necessary position in regard to the administration of our funds & in our relation to the work of evangelization, is needed in order to a cordial understanding. It is hard for them to see distinctions that are very plain to us. They will comprehend them in time.

An out-pouring of the Holy Spirit would burn up all difficulties here like chaff. Nothing else ever will dispose of them. No explanations, no concessions that we can properly make, no righteousness of conduct will satisfy men who are seeking their own things instead of the things which are Christ's. It is not best to show an extreme anxiety to conciliate the disaffected. The better course, it seems to me, is to keep quietly at work in our own way among those who will receive us, waiting for the effect of kind treatment & divine influences on the minds of the alienated. This course is making some good impression. One & another of the disaffected are less bitter than formerly. It is seen that the Missionaries are not controlled by fear. The Pera Church has succeeded in nothing which it expected to accomplish by its factious course; while the work of the Mission goes steadily on. It is declining in strength, & supports Pastor Simon with great difficulty. I hear nothing of late about its becoming English or German; & there are indications to encourage hope that if we let them alone judiciously, they will come back to a better mind, so far as there is true piety among them. I have some misgiving, however, as to the amount of this.

The great source of trouble now is the condition of the Prot. Civil community. Its head is inefficient & corrupt, & the grand question is to find a successor to ~~for~~ him. The Pera church party are determined to yield to the choice of no one who is not in full sympathy with them, & they have three-fourths of the Council. There are other men actuated by personal views, & no more to be trusted, who fiercely oppose them. It is a sad fact that no man can be found willing to accept the office against whom there are not valid objections. The incumbent is willing to resign if large arrears of salary are paid ~~up~~, but without our aid these cannot be made up. In the conflicts of such a political strife we ought not to mingle; & where we cannot see what to do, we, of course, should do nothing but counsel peace & union. We must still pray & wait for light.

I never before had so deep an impression of the mighty work which the gospel has to accomplish for the unevangelized, & of the demand which it makes on our faith, patience, & wisdom, as my present observations gives me. But for the "Lo, I am with you alway" which accompanies the missionary command, despair would be rational. We know, however, that the preaching of the Cross shall not ultimately fail. I comfort myself with the thought that the slow progress in respect to building up spiritual churches in this seat of Mammon, is in order to an education, under deep humiliation, of a few souls, through whom by & bye the sacred fire shall burst out into a great* flame. Who can tell what w
the effect on the future evangelica

* Do
[illegible]
[illegible]

in Turkey of such present rapid accessions here as in Cilicia? There is diffusion of light — a pervasive influence of truth in Society, which it would be wrong not to acknowledge. The cause of Christ is also passing safely through a radical revolution in the means & methods of promoting it ~~in~~ on the whole field of this mission. Take the following items as specimens:

Two years ago the mission gave ~~four~~ ten liras ($40.) a month, & four liras ($16.) to the teacher, in Broosa. Now the total missionary aid is only three & a half liras, the teacher being supported by the people, & the preacher receiving a salary of five & a half liras, of which the people give one & a half. In Nicomedia, two years since, the expenditure was seven for the preacher & three for a teacher. Now the preacher & teacher are the same person whose salary is four liras, of which the mission gives two & a half. In Baghchejik the contribution from the mission was ten, & is now only two liras per month. The reduction in Constantinople salaries is also large, but I cannot give the particulars.

On surveying the Armenian part of our work in this mission, it seems to me that the right number of centres is now occupied. Yozgat & Tokat should not be again made stations. Marsovan, like Kharpoot, should have the Training School & the Female Boarding School, & three missionaries to assist in the instruction of both & carry on the station. Caesarea should clearly have two missionaries: Mr Farnsworth's plea is unanswerable. But for the difficulty of removing Mr Ladd & stationing Mr Van Lennep Smyrna might be left with one missionary when a native preacher can be obtained for it. Perhaps in the Spring we may get Pastor Stepan to go from Scutari to Adrianople & try the experiment of leaving that field to him. The unwillingness of his wife is the main difficulty in the way of his going there. Mr Powers, if he should come, would be ~~an~~ more valuable as well as costly laborer; but I have much apprehension that his coming ~~will~~ would have the termination which Mr Crane's has had.

As to Constantinople: in thinking of its supply you must remember that our father Goodell's days of labor & responsibility are nearly passed. Dr Riggs is in the Bulgarian & press work, with no ability to preach. Mr Trowbridge with B. Parsegh as assistant, is doing an excellent work in the Vlanga Church & the khans in that vicinity which are the resort of strangers from the interior. He uses only the Turkish language. When Mr E. E. Bliss returns the press of circumstances, & considerations of health will probably use up his strength in connection with the press. Who will preach at Hass-keuy & Balat, & perform other direct labor for souls in the oral use of the Armenian? Another man is imperatively needed to do what no native preacher & no American now on the ground can do. If I were to stay in the mission (as I am ready to do, if the will of God be so manifested) I could not meet the want, & should be no less anxious to have the right sort of a man sent. I pray you & Br. Treat to search the seminaries & the ranks of young pastors, & see if no young man of the stamp of David Stoddard, or David C. Scudder can be found to take his post under the shadow of St. Sophia, & make himself able so to use the Armenian language as to move & guide & mould the seething elements around him & do a work for God, the equal to which can be done from no pulpit in all America.

I hope you will encourage Mr Pettibone to stay until Spring unless the case of his father should become more pressing. If I go to the meetings of the Syria & Central Missions, I shall probably leave here in January. There are special reasons in the questions to come before the Central Mission, for my attending at least its meeting, which will be held in March.

I trust soon to get a few lines from your pen, & to hear more fully from you after a season.

With affectionate remembrance to Mrs Anderson & all your family, & my respectful greeting to the gentlemen of the Pru. Committee & at the Missionary House, I am, as ever,

Yours sincerely

Geo. W. Wood

Constantinople Nov. 4. 1863.
Rec'd. Nov. 28.
Ans'd Dec. 16th '63.
[illegible]

Constantinople, Dec. 24, 1863.

Rev. R. Anderson D.D.:

Dear Brother

Yours of the 20th ult. came to hand by the last ~~mail~~ post — the first which I have received from you since your return.

From allusions to letters which do not appear to have been received, the brethren of the Station conclude that a mail which was despatched about Oct. 20th, has been lost. I have no special reason, however, for regarding any letters intended for me as having miscarried.

Mr Birch having written quite urgently to me for a deputation this winter, I communicated with Messrs Calhoun, Morgan & Schneider on the subject. The result is that Mr Schneider, who intended going to England to meet his wife, has started a few weeks earlier & will spend the interval under Mr Birch's direction; Dr Pratt taking his place in Aintab for the instruction of the Theological class. Mr S. is to arrive in London (D.V.) about Jan. 10.

The desirableness of Mr Schneider's presence at the Annual meeting of the Central Mission has led to the proposal to postpone it from March 16 to April 20. The meeting of the Syria Mission was ~~expected~~ to be held in January; but I have written to them by the post of yesterday, suggesting a delay until March, if important interests will not suffer thereby. In case they accede to this, I shall endeavor to attend the meetings of both Missions.

I have intimated a programme to

the Syria brethren, according to which I may have a fortnight in which to make a flying visit, via Jaffa, to Jerusalem. This, of course, I should do, if at all, at private expense, as the motive to it is personal gratification. But if I do go there, it will be well, I think, for me to seek a frank interchange of views with Bp. Gobat on the subject of his ordaining ~~excommunicated~~ Armenians excommunicated from our churches & sending them to our stations to labor, as deacons or priests of the Church of England, to break down our work. I have written to Mr Walker for the latest intelligence which he has to give, & should be glad of suggestions from you or instructions from the Pru. Committee, if the latter see fit to give any. What I now think of is to draw Bp. Gobat out in respect to the principle on which he acts, & state to him clearly, though very respectfully & kindly, the wrong he is in danger of doing to us. The ordained priest (or deacon) ~~at~~ Diarbekir was in Constantinople after his ordination, & was guilty of unblushing falsehood to Mr Isaac Bliss in the matter of the purchase of some Bibles. Mr Bliss will be my fellow traveler, & is rather eager to show up this hybrid Anglican to the Bishop. What would ~~do~~ you think of asking the Committee to authorize you to write me an official brief statement & request to lay before Bp. Gobat as an introduction to our conversation?

According to the plan above referred to, Mr Bliss & myself are to leave here on Feb. 24, or March 3, & to be in Beirut until March 20, arriving there on the ~~March~~ 10 or 11th of that month.

In Consequence of Mr Pettibone's departure I have taken charge for the present, of the Armenian monthly newspaper, & am very busy in preparing matter to fill its columns (other than those devoted to recent news) for several months to come. It is a valuable vehicle for bringing out discussions of questions of immediate practical importance; & I am pleased to have the opportunity to give expression in this form to sentiments which I deem it desirable to set forth. We have made arrangements for sustaining all the preaching services in my absence. If it shall be necessary, Mr Greene can be brought here from Broosa for a season to assist until Mr E. E. Bliss shall return.

I think it not unlikely that you may be disappointed in the character of the letters that I have sent to the Missionary House. I have written none for publication, & have given you very little light on questions of missionary policy. The explanation of this is that I have not been able to satisfy myself as to the manner in which our work here (in Constantinople), should, at present, be expounded; & I have thought that the less said about it, except in a very general way the better. My mind has settled down on certain convictions which I will soon, if the Lord will, endeavor to communicate. I am happy to say that I now entertain a more favorable view of accomplished results & the promise of the future than the developments which I have had before me allowed me for the first few months to cherish.

Your letters to the Independent, & reports of your statements concerning the Sand. Islands, I have read with great satisfaction, & look with much interest to the report to the Pru. Committee which I suppose will by & bye come. The story of your hurricane experience I read with the sympathy remembrance of a similar experience in the Indian Ocean; though happily mine was for only a few hours. Such fearful scenes live in one's memory with a vivid realization of the power & mercy of Him who rules the waves.

Rev. G. W. Wood, D.D.
Constple, Dec. 24. 1863.
Recd. Jan. 27, 1864.
Ackd Apr. 12, 1864

I trust that you will not break down under the
pressure which is upon you. The courage of the Pru. Co
in appropriating $459,000 for 1864, agreeably surprised
me. We may hope that the $100,000 reckoned for ex
change will be much reduced in the expenditu
We are getting news now which gives good ground
hope that the rebellion will soon be conquered; b
peace may bring a greater financial shock. Our t
is in the Lord: He will sustain his own cause.

Mr Riggs is decidedly improving in health; but
Mr Goodell is feeble. He is comfortable however & w
still preaches once on the Sabbath to an small Hass-ble
congregation with salutations to all around the ~~[illegible]~~
in the Com. Room, & your family, I am, Sincerely yours,
Geo. W. Wood.

Constantinople, Jan. 14, 1854.

Rev. R. Anderson, D.D.:

Dear Brother,

I have to acknowledge the receipt of your two communications of the 3^d^ & 7th ult.– the latter covering an extract from Mr Barnum's pen. All the suggestions which they make will receive my careful attention. I have not yet heard from Syria in reply to my request for a postponement of the time of their annual meeting, but I do not doubt that I shall (D.V.) be able to accomplish the object of a sufficiently full conference with the brethren of that mission by a visit to them in March.

Next to the favor of my Lord & Savior, which I trust is, through his grace, the highest object of desire in my heart, there is nothing which I more prize than the confidence & affection of them that love him. The terms, in which, in the name of the Prudential Committee, you speak of my return to America, affect me very sensibly. You & they have my warmest thanks for a measure of uniform kindness, now of many years' continuance, of which

I am consciously undeserving, & for which I shall ever be grateful. In regard to the question of my return I have only to say that in view of the wants of the Station in Constantinople & its relations to the whole work in Turkey & of the desire of the brethren to retain me, it is hard for me to turn away from them; yet considering the claims of my family & the other relations of the subject that you have alluded to, I am satisfied that I had better plan to be at home by the middle of next summer unless some new providential development shall occur to change the aspect of the question as it lies in my mind.

If my visit here shall be found to have been attended with usefulness, it will be more largely ~~chiefly~~, I think, from the labors of the last few weeks & those now to come. Divine providence seems at last to be shaping things towards a solution of the long irresolvable problem of the dead-lock in the administration of the affairs of the Protestant civil community, ~~from~~ by which the name of Protestantism has been scandalized & the cause of Christ has been greatly weakened during several years. The head of the community brother of an ex-patriarch, & once esteemed for intelligence & his supposed christian integrity has fallen into a condition of mental imbecility & has all the weakness of a child combined with the perverse obstinacy of an almost-deranged mind. Through the condition of things created mainly by his mismanagement & neglect of duty, & by divisions in the Council, the community has fallen into debt to him to the amount of nearly ~~two years~~ $2000; He has long refused to attend regularly to the duties of his office, in consequence of which many persons suffer loss & injuries without redress; & he will not resign until he has received his arrears of salary. In this he is supported by Ali Pasha, Minister of Foreign Affairs, who hates missionaries, & is delighted to see the Protestants in trouble. The strife of parties has prevented the designation of a suitable man to succeed him, on the condition that the money to pay his dues can be raised. It has been impossible to remove this difficulty through ambassadorial action; & lately Stepan effendi (the civil head) has obtained firmans from the government for collecting money by force from the communities in Marash, Aintab, & elsewhere; the amount assessed being oppressively large & unjust. The different parties here in Constantinople have at length so far abated their mutual hostility that a conference between their leaders has been inaugurated, & a series of consultations is likely now we think to have a satisfactory result. This matter has consumed a great deal of my time, as I meet with them two days in the week, & we are already in the fifth week. This oriental experiment of self-government is furnishing a curious & instructive chapter in the history of the world!

No allusion should be made in print to the prospect as we hope, of a better state of things in Constantinople, until we are farther along than we are yet. A turn of the wheel may carry our hope to the ground. A genuine religious revival would burn up all these difficulties like chaff. There are some signs of spiritual good which encourage us.

I am obliged still to confine myself to this hasty & unsatisfactory mode of correspondence. I think that, at present I am serving the common cause more effectually by giving the utmost of my strength to the work demanded here. I am anxious to do what is possible to me in lightening the burdens that must ~~come~~ remain on the ~~few who labor in this field~~ brethren after I leave

As ever, very sincerely & affectionately yours,
Geo. W. Wood

Constantinople Jan. 14. 1864.
Rec'd. Feb. 11.
Ans. Apr. 12, 1864.

Constantinople, Feb. 4. 1864.

Rev. R. Anderson, D.D.:

Dear Brother,

I am just informed by a duplicate letter from Mr Gordon (the original having been in the mail of Oct. 27, that was lost) that the sum of $100.= 1.492 piastres, contributed by some one "for the Jews," has, at your suggestion, been put at my personal disposal. I purpose retaining it until my visit to Syria, & will hereafter report to Mr Gordon my use of it.

Letters from Kharpoot have doubtless informed you of the sad disappointment there in regard to Miss Babcock. We had previously received very favorable accounts of her success, in acquiring the language & as a teacher. Her surprising mistake in engaging herself to a native minister, without consulting with any of the missionary circle, & afterwards repeating it by first breaking off the engagement, then & secretly renewing it; together with the development of flights of mental aberration subsequently, are not only a sad trial to the missionaries, but a source of great peril to ~~missionary~~ their influence & the prosperity of their work.

The brethren at Kharpoot, having applied to the Com. ad Interim of this Mission for permission to Miss Fritcher to take Miss B's place for a few months, it has been granted, Conditioned on the approval of the Marsovan Station & Miss F's own decision.

The members of the Committee however, have individually written in favor of an endeavor to keep Miss B. if the Kharpoot brethren can, in their judgment, safely do so, in case her mind becomes tranquil; & that interposing no hindrance on their part, they allow the question of her ultimate marriage with B. Thomas to be determined by divine providence. Her acceptance of him as a husband will occasion perplexity & embarrassment in the influence which it will exert on the relations of native helpers & the arrangements of the mission; & it may result quite unfavorably as it respects her own happiness.

But, on the other hand, the Diarbekir pastor is a man of a quite good education, & superior qualities; & ~~to have~~ his obtaining Miss B. is defeated by missionary opposition the effect on the feeling of the whole body of native ministers, helpers, & the churches, at this time of abounding jealousy & tendency to disaffection, will be terribly disastrous. May the Lord confound this new scheme of Satan for spreading mischief through all the borders of our inheritance among this people!

The outbreak of opposition at Marsovan is a trial of great severity. The missionary brethren there seem to me to have conducted themselves with great patience, wisdom, & firmness. They have kept up a constant correspondence with the Capital, & have our strong sympathy & support. It is clear to me that, sad as is the want of helpers & the need of measures in progress for raising up a new class of men, it is better that the proposed schools should not be opened at Marsovan until the present storm has blown over; & if Miss Fritcher shall incline to go to Kharpoot & circumstances shall call for her going there for a few months, it may be the best thing for this Mission in the end. But this Mission will earnestly remonstrate against her being taken from it for permanent connection with the Eastern.

I hope to write you on other topics next week. I am glad to see, by our last papers, that Mr Barnes has reconsidered his declinature & consented to serve as a member of the Prudential Committee. It is to be hoped that he will be able to attend its meetings frequently enough to be conversant with all the more important questions on which action has to be taken. The best results may be anticipated if he can do so. I trust also that Mr Booth will be able to attend more frequently than Dr. Smith did.

I expect to leave for Beirut, via Alexandria, on ~~Feb.~~ the 24th inst: The meeting of the Syria Mission is to commence during the week beginning with March 20th: & that of the Central Mission (at Aintab probably) on the 20th of April.

With respectful salutations to all round the table in the Pru. Committee Room, & a kind remembrance to your family, I am, as ever

Very sincerely yours,
Geo. W. Wood

Constantinople Feb. 4, 1864.
Rec'd March 2.
Ack'd April 12, 1864
Prud. Com.
[illegible]

Constantinople, Feb. 18, 18

Rev. R. Anderson D.D.:

Dear Brother

There is much to pain the heart in the present aspect of the cause of evangelical Protestantism in this city & vicinity as compared with that of fifteen & twenty years ago. Then its native adherents, though fewer in number & amid obloquy & persecution, were full of zeal for the conversion of souls. Some indeed had a too strong disposition for controversy on minor points, being more ready to denounce the priesthood & errors of the Oriental & Romish Churches than to dwell on the spiritual themes of the gospel; but a large portion of them showed a warm interest in making known the way of salvation & persuading men to walk therein. Now, unhappily, we see but little of this. Instead of taking out the New Testament & calling attention to its teachings on all proper occasions, as they did then, their conversation is on worldly things, & the spirit of worldliness seems to fill their hearts. Then, their confidence in their missionary teachers & attachment to them, were unbounded. Now, many ~~they~~ are full of distrust, & there is among them a readiness to take offence which is deplorable. We have reason to believe that among a large proportion of them, far more of thought & conversation ~~are~~ is o-copied with the alleged mistakes & faults of missionaries than with topics which minister to spiritual profit.

This loss of their first love, like that rebuked in the epistles to the Seven Churches of Asia, is accompanied with the manifestation of much else in spirit & conduct that is especially displeasing to Him whose eyes are as a flame of fire & who walketh, as of old in the midst of the golden candlesticks. The admonition to repent & do their first works falls upon some attentive ears. There are hearts which are full of heaviness because of the desolation of Zion around them; & we are encouraged in the hope of a return of the better days which some remember with grateful joy. I find myself surrounded largely by another generation than that which I knew in the period of my former residence here. A goodly number of those who were then our "crown of rejoicing" have gone as we trust, to the fellowship of the glorified in the presence of their Redeemer. Others have removed elsewhere. Some of them, & some who are still in this city, have forsaken us through love of this evil world. Some who were active, apparently spiritual, & useful helpers in our work are now enemies. A part of these are avowed infidels or have gone back to the Armenian Church.

But a new generation has sprung up. The one church ~~members of~~ which I left in 1850, has increased to four organizations two of which are each as large ~~than~~ as was the one then. While the growth of the

Protestant ~~community~~ body has been less rapid than we hoped it would be, it has been real; & what in those days we ~~did not dare~~ had not the hope to see, has been accomplished in the addition to it of converts from Mohammedanism with the ~~sanction~~ knowledge of the government, & without serious molestation.

The increase of business activity connected with the great enlargement of commercial intercourse with Europe & the provinces of this empire, & the influx of Occidental civilization, necessarily acts with a mighty disturbing force on the public mind; & by the absorption of thought & the excitation of unfounded hopes, sadly hinder our spiritual work. A chief cause of disaffection towards the missionaries is, that after so many years, the Protestant cause has so little to show in respect to institutions of education & the adhesion to it of men of wealth & high social position. Combined with certain other universal elements of human nature, this feeling of disappointment, leading to disapproval of our general policy & a desire for one that we cannot adopt, has brought on the long controversy respecting the mutual relations of missionaries & native pastors & churches ~~under~~ in the ~~work~~ system of operations carried on by the funds of the American Board & the Turkish Missions Aid Society. The subject of disagreement has not been forms of church order or worship; but how far, & in what form, there should be a taking of the native element into the councils of the missionaries in determining the use of funds committed to the hands of the missionaries for disbursement. There are, indeed, inherent difficulties at some points in adjusting the relations of the missionary founders of churches with the feeble churches & the ministry whose full ecclesiastical rights the former are bound to respect; & there is a call for the exercise of Christian confidence & a wise consideration in dealing with them. But whatever may have been said to the contrary, the whole real ground of complaint made by the Pera Church in its controversy with the mission has been that the native element was not allowed the claim which it put forth to share authoritatively with the mission in determining to what persons & objects, & in what proportional amount ~~in what amounts~~, the foreign missionary expenditure should be directed. Until quite recently, as I am assured, not a word of objection has been heard from it on a question of the form of church organization or mode of worship, or pertaining to discipline, except in regard to the terms of communion & the manner of admitting persons to it.

But within a very short period we have begun to hear of convictions in favor of another mode of organization & worship. The ex-priest Bentanes, whose only ordination is that of which he was deprived with anathema in the Armenian Church, & who after many years of a zeal that was often too ardent in the judgment of missionaries followed by a spirit of disaffection & a course of conduct ~~so intolerable~~ such as to compel his dismissal as a helper has within a few weeks commenced a service on the Sabbath in Pera, in which he reads parts of the Armenian liturgy in the ancient language, but with which he joins extempore prayer, reading the Scriptures, & a sort of preaching, in the spoken tongue. His movement designed to lead off to the formation of a "Reformed Armenian Church," that is to be evangelical but as little removed from the Armenian Church as possible is not likely to attract many followers under his lead. The pastor & some of the members of the Pera Church are annoyed by his action; but they confess sympathy with his avowed object. They have however, so far as I have learned, introduced no change yet into their own ~~form~~ usages of worship; although their leaning was indicated by celebrating the communion on the Armenian Christmas (Jan. 6 O.S.), & is often brought out in conversation. We know of no other church that is at all likely to go off on this track.

[When the Pera Church professed its purpose to provide, independently of the Mission, for the support of its pastor, it was hoped that its members would be blessed in the effort. It has, however since come out that they looked to other foreign aid. Their expectations have been disappointed. The Pastor's salary is largely in arrears. The excuse of want of pecuniary ability does not satisfy us who know their circumstances; & connected with the ~~want~~ lack of the grace of liberality we see other tokens of a sad decline of piety in them as a body. They sustain no Sabbath-School &

no prayer-meeting; several of their number are very inconstant in attendance even on Sabbath religious services; & we can learn of little activity among them in any form of doing good. At the beginning of the present year, the Pastor was so discouraged as to tender his resignation; but he was persuaded to withdraw it for six months at the end of which period they promised to accept it if they fail in getting the help from abroad for which they are now hoping. They have assistance [of Mr Gribble, chaplain of the British embassy, who has written to the Bishops of Gibraltar & London, & of Mr Curtis, miss'y of the Gosp. Prop. Socy, in whose school room Vertanes has his service] in an appeal to parties connected with the Church of England, the plea being that their need is occasioned by their being cast off by the Am. miss's because of their conscientious convictions in favor of an Episcopal Reformed Church polity. This, at least, is confessedly the representation made in their behalf: a representation wholly erroneous so far as the manner of their separation from the connection with the missionaries, which was by their own act of withdrawal (See their letter in Miss. Herald) & the cause of it are concerned. How far the ~~professed~~ Church polity now avowed ~~conviction~~ is in their minds an end, & how far merely a means to an end, we must judge in view of their past history.]

"I am happy to say that the excellent ~~[illegible]~~ representatives of the Church Miss'y Society, who are sent to the Mohammedans, & with whom we are on the best of terms, advise the Pera church, in reply to individual applications made to them, as I am informed, to turn again to the source from which they first received their knowledge of the truth. It is possible that they may, if they do not succeed in their present plans of getting foreign aid, do this; but they are not prepared to do it now. What the providence, & grace of God have in store for them we do not know. We can now do nothing but deal with them in the spirit of the gospel & await results. God will take care of his own. An outpouring of the Holy Spirit would harmonize all difficulties. May this crowning mercy be granted to us!

A/ The low state of piety generally prevalent in our churches disposes many who do not agree with the Pera church in its policy, or who approve it only in part, to desire to sink out of ~~them~~ sight as much as possible the differences between Protestants & the Oriental Churches. Consequently they are restive under that style of preaching & publication which once fell below their tone of feeling. Personal contentions & political disagreements, connected with an unfortunate condition of things in the relations with the officers of the Porte, in the affairs of the civil Prot. organization, which it has been found impossible yet to rectify, are also an unspeakable hindrance to the prosperity of the churches. But notwithstanding all these draw-backs, I have great comfort in the evidence which I see of the reality of grace amid imperfections, & of progress in many respects. One case like that of the young girl, who died last week in Stamboul, triumphing in Christ; after a ~~lingering~~ long experience of severe suffering endured with Christian patience & joy, is a compensation for many trials. The Langa or Stamboul Church received an accession of seven persons last year on profession of their faith; & two were admitted at the last communion in Hass-keuy. A good work is going on under the labors of Mr Trowbridge

& his excellent assistant-preacher, Mr Parsegh (Basil) in the field of the former Church; especially among strangers from the remote interior who congregate in the Khans. It is a significant fact that the natives of Constantinople who pride themselves on their metropolitan birth, are passed by, & the power of divine truth is exhibited chiefly among the more simple minded people from the provinces. And when I look over the whole field, & see what God has done at Marash, Oorfa, Diarbekir, Kharpoot, Arabkir, & many places nearer the Capital, raising up churches, more than forty in number & some of them large & rapidly increasing, since my removal from the country in 1850, & then contemplate the great extension in our system of operations, the valuable literature created, the spread of the Word of God & other productions of the press, & the manifest progress of thought beyond the bounds of the Protestant organizations, I am filled with joyfulness at beholding such a spectacle.

One grand check to the progress of the work in the Western Turkey mission is the want of suitable helpers. The best men we have, (& there are a few excellent men now in the field) are graduates of the Bebek Seminary; but the mission is unanimous in the judgment that the theological school should be in the interior, & that a system of less liberal expenditure in salaries ~~than~~ in former days, & a somewhat different method training candidates are indispensable to give the men who will stay in the ministry & adapt themselves to the people & their work. The mission is getting well through with a ~~ch~~ revolution, which has been several years going forward ~~in progress~~, & which will by & bye be a cause of rejoicing to the churches that now dislike it. Nothing but the piety of a Christianity advancing towards self-support & self-enlargement will fail to disappoint our expectations. Such is the ultimate teaching of all missionary experience.

AA

Yours fraternally,

Geo. W. Wood.

A The freedom of conscience which it is the present policy of the Armenian ecclesiastics & leaders of opinion to tolerate in their Church, proves a snare to many. Not only are partially awakened minds within its fold kept from breaking away, but the kind words & artful appeals addressed to the Protestants unsettle such of them as have not ~~a~~ ~~spiritual~~ discernment to perceive whereunto what is desired of them would lead.

AA On the 14th instant, our beloved father, Dr Goodell, completed the 72nd year of his ~~age~~ life. Though feeble, he preaches regularly once on the Sabbath; & while calmly awaiting the time of his dismission, & finding much to cheer his heart in the results of his past labors, he is still bringing forth abundant fruit under the infirmities of advancing age. May he be spared yet long — an Apostle John among these churches which have risen up under his hand, to repeat the ever needed exhortation, "Little Children, love one another."

A

Constantinople, Feb. 18. 1864.

m. Rec'd March 18.

c. Ack'd Apr. 12, 1864

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Constantinople, Feb. 18, 1864.

Rev. R. Anderson, D.D.

Dear Brother

I have written nothing since my arrival here to the Missionary House with a view to its going into print — nothing, unless it were my first letter which it would have been proper to print. I have, however, this forenoon, covered a couple of sheets with a statement which, if you think best, I have no objection to Br. Worcester's putting into the Herald. There are some reasons why I think it would be well to publish the facts in regard to the Pera Church & what I say of the [The brethren in the Arm. work approve the statements] condition of things generally, including my reference to the missionaries of the Church Society, but omitting what I put within brackets; together with a notice of my visit by request of the Arm. Committee to Syria & the Central Mission. I expect to leave in company with Mr Bliss, Agent of the Am. Bible Society on Wednesday the 24th inst. for Beirût via Alexandria. It has been decided to hold the meeting of the West. Turkey Mission, here, instead of at Sivas, (partly on my account), to commence on May 24. I shall therefore (D. V.) come back to the meeting of this mission, with the expectation of starting homeward in the first days of June. I am pleased with this arrangement; for I think that my presence may be of service in settling some questions of estimates & the plan of theological instruction. //

Will you be kind enough to send the

accompanying letter, or a copy of it to New York for use in the Monthly meeting (of April) in the Bible House?

The letters from Kharpoot set before you the case of Miss Babcock. I fear that our brethren there have shown feeling that was more natural than wise. In reply to a letter to me from Mr Barnum I have expressed ~~my~~ ~~just~~ an opinion in favor of their dealing with Miss B. in a generous spirit in regard to money matters, assisting her to return to America if that is her wish, or allowing her to retain her outfit if she marries immediately, & await instructions on other points from the Missionary House. If she goes to America, the question of assisting her to come back married will be determined of course, by the Pru. Committee. The missionary brethren here express the same judgment to the Kharpoot brethren which I have done.

I shall be pleased if I get a communication from you before next Wednesday which will help my hoped for interview with Bp. Gobat.

Yours, with renewed respect
& affection,
Geo. W. Wood.

P.S. Feb. 19. A letter just rec'd from Mr Barnum puts Miss B's case in a much worse light. Happily the sister of Pastor Thomas & wife & her husband of the K. pastor, disapproves her brother's engagement.

Constantinople, Febr. 18, 1864.
Rec'd March 18.
Ack'd Apr. 12, '64.

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Alexandria, March 5, 1864.

Rev. R. Anderson, D.D.:
Dear Brother,

In accordance with the expectation which I have announced in previous letters, I left Constantinople on the 24th ult. en route to the annual meetings of the Syria & Central Turkey missions, availing myself of an excellent opportunity for seeing a little of Egypt & Palestine (of course at private expense) on the way. Through the favorable ordering of a kind Providence, my passage to this port was one of very unusual smoothness & pleasantness. A detention of nearly a day at Smyrna enabled me to have some agreeable intercourse with Mr Ladd & his family & Dr Van Lennep, & learn somewhat more particularly than I knew before of the progress of the evangelical cause in that interesting site of one of the Seven Churches of Asia, & to see ~~many~~ also indications of the material & social changes that ~~is~~ are passing over ~~all~~ it in common with other parts of the Orient. The much improved appearance of the burnt districts now rebuilt; the rail-way track, & the massive stone edifices constituting the station at "the Point"; the buildings covering what, on my former visits, was a large vacant space traversed by good Father Temple in his daily walks for exercise; the excellent new road to Bournabat thronged by handsome Frank carriages; & a general aspect of thrift & life, all impressed me very pleasantly as to the future that is opening for Smyrna. But it was still more gratifying to see in the noble establishment of the devoted German ladies, the "Prussian Deaconesses," containing 212 female pupils of all the nationalities except Turks who are receiving an education under a strong evangelical influence, & in other things which I cannot now particularize, a pledge that irreligion & the spirit of worldliness will not be left without a struggle for the possession of ground that is given up by ~~bigotry~~ superstition & the errors of a sincerely held false faith.

The course of our steamer before reaching Smyrna gave its passengers a good view of the Troad & the islands of Mitylene & ~~the~~ ~~the coast along which Paul travelled~~ Subsequently we passed along Scio & Samos & near Patmos, & by Coos, & in sight of Rhodes; our route coinciding in part with the track of Paul in his journey from Alexandria Troas to Jerusalem (Acts, 20th & 21st chs), & permitting us to see the rock on which that most sublime & consoling disclosure of things future ever granted to man was given to the servant of Jesus who was in exile there for the truth's sake &

the comfort of the church in all after ages. To look on such scenes must ever tenderly affect a christian heart. I hope never to forget the emotions which the sight of them awoke in my bosom.

~~in~~ One day ~~being~~ having been given to the strange mingling of Occidental & Oriental things ~~in~~ this mart of active commerce on the line which connects England with India, six hours of steam locomotion took me over the 130 miles of railway to Cairo. It is my privilege in this excursion to accompany Rev. I. G. Bliss, whose official duty calls him at this time to Egypt. On our arrival in Cairo I was cordially invited by the missionaries of the United Presb. Board in America to join Mr Bliss in accepting their hospitality. This has given me a fuller opportunity than I would otherwise have had for gaining just the information concerning the present state of ~~Egypt~~ this country which I desired to gather. ~~Three~~ Two days, while Mr B. was occupied in settling his arrangements & devising plans for Bible distribution, ~~gave~~ afforded me time for the objects most interesting to a visitor in the city & immediate vicinity. Yesterday, in company with Mr Bliss, ~~man~~ a young Scotch friend of the missionaries, & Mr Sarkis Minasyan, our true christian & generous wealthy Armenian friend of Constantinople who with his family came with us, we devoted to the Great Pyramid, having a delightful day for the purpose. As the date was one to me of associations of a peculiarly ~~tender &~~ afflictive character, the impression of the solemn grandeur of that mysterious monument was mingled with a deeper sense than I might otherwise have experienced, of the infinite value of the revelation of immortality which the ~~founder~~ builder of that gigantic work could not have known. ~~But~~ It ~~was very~~ is impressive to contrast the permanence of that vast mass of rock piled up by hands that have probably for more than 4000 years been dissolved into dust, as compared with the perishableness of all ~~that~~ in human life that belongs merely to earth; but when after ~~the~~ our return to the city I saw a school of usually 75 girls in number, under the faithful instruction of Miss Doles, an able & devoted christian teacher, & heard their recitations in Arabic of christian truth, & then had an interesting interview with three Armenians, one of whom is an elder in the mission church, & learned particulars of the progress of the gospel in this dark Mohammedan land, I could not but exult in the higher glory of our work in the more enduring structure which we can erect to God's glory in the salvation of never-dying souls.

Three of the members of the Presb. mission in Cairo are absent on account of ill-health. Rev. Messrs Ewing & Hogg, who, with their families have laid me under an obligation of gratitude that I shall ever delight to cherish, seem to be men of the right stamp for a position requiring very high missionary qualifications. They occupy premises which were given to the mission by Said Pasha, the late Viceroy. The building was formerly a hospital. It stands on the Esbekieh, or great public square, & furnishes apartments for three or four families, several convenient school rooms, & a chapel for public worship. The gift was a singular act of generosity in a Mussulman ruler, & secures to the mission advantages which are above its great money value. I was pleased to ~~see~~ ascertain that the policy of the mission in respect to the mode of conducting schools & the principles of intercourse with the people & ecclesiastics, is similar to that of our missions, & that the success realized is far beyond what I had supposed it to be. Opposition begins to be made by the Coptic ecclesiastical authorities, but as yet without any great effect. A church of forty members has been gathered. A boys' school, in which Christianity is taught fully & plainly, contains five or six Moslems among its 70 to 80 scholars. It has numbered about 150, of whom 30 to 40 were Moslems; but the present Pasha, by establishing new schools & holding out special inducements, has drawn away ~~the~~ most of the latter. Two girls' schools, one taught ~~one~~ by Miss Dales & one by Miss Hart, are flourishing, & several of the pupils give evidence of piety. Of the church members, all but six or seven are adults, & only five or six are females. The circulation of the Scriptures & other re-

-ligious books is on a scale which I was not prepared to expect. While the work of the mission takes hold more ~~prominently~~ especially of the Copts it is by no means confined to them. The prevalence of Arabic as a universal language is a great advantage in comparison with the Babel confusion of tongues in Turkey.

Egypt is reaping a golden harvest ~~out of~~ from our calamities. One third of its land, I am told, is this year devoted to the cotton culture. Immense quantities of unpressed bales of the article are on the line of the rail-way, & long strings of camels laden with it we saw adding to the supply. The agent of the rail-way says that 188,000 such bales have been brought over the road during the last forty days. A statement in the London Times gives the exports of cotton from Egypt during 1862 at £7,000,000, & in 1863 at £12,000,000. The ~~great~~ overflow of the Nile at its last rise did immense damage to this ~~last~~ year's crops, & a great destruction of cattle by murrain (one Pasha saving but ten or 12 head out of 4000) has inflicted a heavy loss; so that the cost of living is now unprecedentedly high. This last event however may be the means of a corresponding benefit by introducing steam agricultural machines of which several have been brought into the country. ~~The cost of living has been much increased by these causes~~

We have returned to-day to Alexandria to take the steamer which is to sail on Monday morning for Jaffa. Besides the interest & profit to myself of the expected visit to Jerusalem, if I am divinely aided in one part of my design in going thither I ~~say~~ may hope to be useful to our work among the Armenians by a conference with Bp. Gobat. Yours fraternally
Geo. W. Wood

Alexandria March [illegible]
Rec'd April [illegible]

Beirut. March 28. 1871.

Rev. I. R. Worcester:

My dear Brother,

I arrived here with Mrs W. & Miss Williams yesterday. Our passage from Trieste was a good one. We were five days to Alexandria, & found an Austrian steamer ready to sail the same day for Port Said & the points touched on this coast.

We were disappointed in not receiving Dr. Clark & his party at Corfu or meeting them at Alexandria. As requested by him I had written & also telegraphed to him at Rome from London, informing him of our coming by the Trieste steamer of the 18th. Our disappointment was still greater on landing here yesterday to find that he had not come & there were no tidings of his movements.

We had but an hour on shore at Alexandria. I inquired for Dr. C. at the R. & O. Hotel. I learn here that there were letters for us from Dr. Jessup at the house of Mr Strang of the U. P. Mission. I did not go there, & so failed to get them. I have got Dr. J. to telegraph to him to communicate some how with Dr. C. on his arrival there that he may obtain the information in Dr. J.'s letters, & telegraph us if he does not come directly here.

No conference of missionaries has been held or intended this Spring! Dr C's information was a mistake. Our haste has been for nothing! The Central T. Mission holds its meeting at Aintab April 26th. The Ev. Union will meet there at the same time. If Dr C. comes within a week & is able he can visit Jerusalem. I fear that he delays for the reason of not being well. His last letter to me, written in Italy, gave a discouraging report of himself. I have a good deal of solicitude concerning him.

Our steamer spent Saturday at Port Said. We found there the large steamer Ajax from Hong-Kong. On board her were Mr Douglass, an English Pres. missionary from Amoy, & a Mr Martin a Church of England chaplain from Penang with whom I had an hour's pleasant interview. Port Said is a tolerably good harbor with its two break-waters, & is quite a busy place. Besides our Austrian steamer & the Ajax there lay in it an Egyptian & a French steam frigate, a French merchant steamer an English steamer unloading coal & quite a fleet of native sailing vessels. The Canal has become an established & great fact.

Our last Sabbath was a sad day. We left Port Said on Saturday evening with a wind so strong from the West that there was little hope of landing the large company of foreign passengers in the cabin & the 250 natives of

The sea nevertheless, ran high, & we rolled most uncomfortably. It was barely possible to land passengers & freight, & until four o'clock in the afternoon we were distracted with the indescribable din of crashing boats & the cries of the Jaffa boatmen who are the extreme representatives of the Arab type in their capacity for noise & struggle. It was a scene never to be forgotten, & a repetition of which is never to be wished.

We have been received with the warmest possible welcome by the brethren & sisters here. Miss Williams is entertained at the Girls Boarding School & Mrs W & I are guests of Dr Thomson. Dr T. is happy in having so many of his children & grandchildren immediately around him, & in retaining the cheerful spirit which makes him a very enjoyable companion. His health keeps pretty good.

Dr. Jessup is as full of life as ever. I have not yet visited the College, & have seen but little of the Boarding School. I am ~~pleased~~ glad to learn that it is intended to enforce payment more generally from pupils, & require beneficiaries to pay in work.

I wait here to get tidings from Dr Clark. If we do not hear this week I shall perhaps take a trip to Damascus.

With kind remembrance to Dr. Treat & Mr Wood & all at the Missionary House

Yours fraternally, Geo. W. Wood.

Rev. Geo. W. Wood.

Beirut March 28. 1877

Rec'd April 25

Russian Steamer Alexander,
in Gulf of Smyrna, May 23, 1871.

Dear brother Treat,

The meeting of the W. T. Mission begins to-day in Constantinople. I am here, with Mrs Wood, on my way to it. Accompanying us are Mr Montgomery as delegate from the C. T. M., his wife & three children, & Mr Barnum & family & Mrs Williams en route to America. I am sorry to report Dr Clark as detained with Mrs C & Miss W. by his illness & that of Miss W. We left them in charge of Messrs Powers & Thayer on the east side of the Beilan Pass, to go on to Antioch, & remain there for rest & nursing, with the expectation of coming by the next Russian steamer from Alexandretta a fortnight after the one by which we came. Dr C. found the fatigue of journeying & the excitement of meetings with missionaries & natives too much for him, though our stages in travelling were short. Miss W. also became an invalid on the way from Marash. You will have particulars in letters from themselves & Mrs C. Our hope was to visit Antioch. Finding that we could not get there at the expected time, a message was sent, & Messrs P. & T. met us the second evening before we separated. I was very reluctant to leave them; but it was thought best that we come on, & they remain to be taken, as they could bear removal, to A. We heard from them at Bilan after they had got on three hours to a better spot for encamping. The report was favorable, & we trust that they are doing well. If you hear nothing by telegraph before receiving this, you may infer that they next tidings ~~have receipt~~ by mail will be such as to relieve anxiety.

Our visit to the Central Mission has been full of interest. To meet the Ev. Union we went to Adana under the guidance of Mr Trowbridge who met us at Beirut. Mr Eddy of Sidon accompanied us on a health trip to Mersin in Tarsus. We had the great pleasure & advantage of Mr Calhoun's company over the whole route. We occupied rainy days, exclusive of one at Adana & a Sabbath in tents at the foot of the Amanus mountains, between Mersin & Aintab. We were just a week at Aintab, & two & a half days on the road to Marash. We spent a Sabbath & until Tuesday P.M. at the latter station, & were together seven days, on the road from ~~Marash~~ it, before our parting on the eastern side of the Amanus nine hours from Alexandretta. The weather, for the most part, was extremely favorable; &, on the whole, we enjoyed our experience of life in the open air. Towards the last, however, a sirocco term of heat, & the mosquitoes & other annoyances tried us quite severely. To myself & Mrs Wood the result is a decided benefit to health: we hope it will prove to be the same to Dr Clark & our whole party. I confess, however, to considerable solicitude as to the effect of the intense heat of the last two days before we left Alexandretta, & of malarious influences, on those who were then on the Plain of Antioch.

The first five days we traversed the Cilicia Plain bounded on the North by the grand wall of the Taurus with its top & one half its side covered with snow, & the range of the Amanus at right angles to it before us on the east. Day after day we passed through wheat & cotton fields with hardly a break or division for hours. The fertility compares well with our richest prairie lands, & under even Turkish misrule its production is immense. Dr Clark has notes from a report sent by the Am. Consul at Tarsus to our Government which are truly surprising in regard to this province once the granary of Rome, now capable of feeding an empire. While the extent of cultivation delighted us, we continually exclaimed Where are the cultivators? for we saw but few & those mostly distant villages. Large companies of laborers whom we met coming from the east to gather in the harvest partly explained the phenomenon. Many of these were Armenians from the region of Harpoot. Some of them were Protestants.

Seven years ago the route we traversed was impassable by Franks. The Giaour Dagh (Amanus North of Alexandretta) has since been subdued, & several of the robber strongholds are now out-stations of the Mission. In the mountains & down the Marash valley are well built pieces of road, that when the plan of which they are a part is completed, will together constitute a broad highway for wheeled vehicles. Over a portion of the Beilan pass the work is worthy of all credit.

We felt well repaid for the extra journeying by the meeting with the Ev. Union & what we saw of the Adana field. A night with Mr Adams in Tarsus gave me a higher opinion of that place as a missionary out-station, & more pleasant associations with the modern representative of the birth-place of the great Apostle to the Gentiles. A greater spiritual work is witnessed in the present capital of the province; one that bears the test of persecution, & is proved by encouraging activity in Christian aggression. The pastor presided with dignity in the Ev. Union, & received us with an address which will speak for itself in the translation that you will receive. More than twenty pastors & preachers were in attendance, & delegates from a fair proportion of the 25 churches. Their whole bearing & mode of doing business, & the spirit evinced, gratified us beyond our expectation.

I cannot dwell on the communications had with them & our subsequent visits at Aintab & Marash. I take it for granted that Dr Clark will report more in detail & in a form for publication. I will allude only to two or three points.

The College question, it seems to me, is put into a good shape. It will not do to refuse sympathy & co-operation in their endeavors to promote education. Their motives are christian. They are willing to have the responsibility of doing all they can for themselves put upon them, & will be satisfied if we only work with them on a plan that we can approve. We were surprised, as well as gratified to find them so moderate & reasonable in their views.

There is now seemingly the most cordial agreement between the missionary & native elements in the Central field. The Nutting difficulty is dying out. Influences from abroad do not raise ~~affect~~ disaffection. The pastors & church members responded with apparent sincerity to our appeals not to allow themselves to be diverted from ~~the~~ evangelistic work to an educational one. But the waking up of mind creates a demand for more education. If we look coldly on this we cut a vital cord of sympathy. By judicious co-operation in this we retain & strengthen our hold upon them & hasten the day when we can leave them.

I cannot but wish that the Board owned no property in Aintab & that all our educational operations were concentrated in Marash. It would do Aintab good to leave it to only occasional missionary visits. Marash is selected by the Holy Spirit. The spiritual atmosphere there is delightful. The Theological School is in the right place. Its pupils get as much from the work they do in the churches & the air they breathe in them, to qualify them for the ministry of the gospel as they can from the instructions of their teachers.

Mr Barnum did noble service at the meeting of the Central Mission. I am very sorry that he will not be able to stay at C. through the meeting there. He will be useful in America.

May 24. We are in Smyrna harbor. Mr & Mrs Baldwin have been on board. They go with us to C. They tell us that the opening of the meeting is deferred until Saturday to await our arrival. We have seen no Am. papers for a month; but Mr B. informs me that the Evangelist announces the appointment of Br.. Bush to New York. I am glad to learn this, & wish him the utmost success there. Do not expect too much from him, & don't cramp him by a salary only one half that of pastors in towns fifty miles from the city. I have much enjoyed my visits to Syria & Central Turkey. I now go to Constantinople committing my way to the Lord & trusting that there may be something I can do for him. I would rather be there, or anywhere else, than in New York, if I may be more useful to the cause which I trust I love better than I do any personal interest.

Mrs W. unites in kind remembrance to Mrs. T. My salutations to all at the Missionary House.

Yours paternally, Geo. W. Wood

P.S. May 29. We arrived in Saturday, & came to B.bek where we are guests of Dr. & Mrs Schauffler. To-day I have attended a meeting of the Mission at Scutari. There is a full attendance. Great disappointment is felt in not seeing Dr Clark. A telegram is received from Antioch saying that he will return, as we hoped, by the next Russian steamer. This we interpret to mean that he & Miss W. are at A. & improving. Perhaps the detention will prove a beneficent providence for him. Constantinople matters will be left by the mission probably for the station to arrange in consultation with him. I hope for much from his genial & magnetic influence. He delighted the people at Aintab & Marash, though he gave them some counsel more wholesome than palatable. His visit will be worth much from the cheer which it gave also to the missionaries. It is desirable that he visit Marsovan as well as Nicomedia & Broosa. These stations can be reached pretty easily. To go to them, spend a sufficient time here at C., & meet with the European T. mission at Samokov, will keep him until August. Unless he gains strength more rapidly than he has done, he ought not to return to America with the expectation of taking part in preparation for the annual Meeting of the Board.

My letter of resignation is partly written & will be forwarded in a few days.

The aspect of things in C. seems, from reports made to me, to be brightening. We may hope that the tide has turned. Mr Parsons has a sad tale to tell of Baghchejik. The pastor, Aprahan, acts like a boy who thinks that to be a man he must flog his mother! . . . . . .

I have not alluded to my reception here. The older brethren give me a cordial welcome. So do some of the younger. On the part of two or three I detect an apprehension that I may not be ~~not~~ where they will wish to find me on questions of policy. Br. Hitchcock wrote me the enclosed to meet me in London. You will be interested in its news items if you have not received them from other sources.

G. W. W.

Geo. W. Wood D.D.
Smyrna, May 23. 1871.
Rec'd June 19.

11 Constantinople, May 29. 1871.

Charles Stoddard, Esq.
Chairman of Prudential
Committee of A. B. C. F. M.

Dear Sir,

I have completed a visit with Dr Clark, the Foreign Secretary, to the Central Turkey Mission, & am now in attendance on the annual meeting of the Western Turkey Mission, in this city. In accordance with arrangements which received the sanction of the Prudential Committee before our departure from America, I now retire from the office of a Corresponding Secretary of the Board, & resume my former position as a missionary here.

An afflictive dispensation of Divine providence took me, in 1850, from this field of missionary labor. When hoping to return to it, a call unsought, & from acceptance of which I shrank with strong repugnance of feeling, detained me in my native land. ~~Repeated~~ Invitations from my associates in the mission several times raised the question of my withdrawal from the post thus assigned to me; but yielding to the judgment of the official representatives of the Board whose voice I felt bound to regard as an interpreter of the Divine will, I ~~remained~~ continued in it. The time seems now to have come when I can more advance the objects to which my life is devoted by returning hither; & the place & station in which I can best promote them are those in which I desire to be as long as there may be any thing for me to do on the earth.

In placing in your hands my resignation of the office to which, ~~I~~ at the last meeting of the Board, I was elected the nineteenth time, I wish to express my grateful sense of the consideration & kindness which

I have ever received, both as a missionary & a Secretary, from the Prudential Committee & executive officers at the Missionary House. Nothing has been wanting for my happiness & usefulness, in either relation, which they could supply. In the future they will have my utmost confidence & warm affection, as they have had in the intimate official & personal intercourse of almost a third of a century in the past./

My beloved wife, whose appointment as an assistant missionary is herewith applied for, comes cheerfully to a new & untried experience of life. I find myself again amid familiar scenes, & renew a life ~~enter upon~~ experience the joys & sorrows of which I well know. The absence of the greater number of former fellow labourers, & the whitened locks of the few who remain, remind me affectingly of the passage of time & the greater change which must soon overtake me. I am welcomed by new workers, with whom it will be pleasant to be associated, & a growing work needing all that we can do for its direction & advancement. Compared with former days, how great has become its enlargement! In view of what is yet to be done, & of difficulties arising from the character common to our sinful humanity, the peculiar traits of the Oriental mind & Oriental institutions of government & society, & those which are incident to the progress that originates new questions & relations, how urgent is the demand for wisely planned & earnestly prosecuted efforts on a large scale in carrying it forward to the completion which is our aim! To an observer on the watch-tower on which we here stand, movements are visible, which, however slow, are great in their breadth & momentum, & are upheaving foundations which ages have not disturbed in all the nationalities of the Eastern world. A great empire in its political decay under an incoming civilization antagonistic to its ancient religious systems, so far as they are opposed to the pure gospel, is speedily to be conquered for Christ. I can have no higher ambition than to strive until the Master shall call me to himself, to bear, here in the Capital & centre of influence, a part, however humble, in bringing in the new creation which is to be accomplished by Divine power accompanying a very feeble instrumentality. I am, Dear Sir, Very truly yours,

Geo. W. Wood.

Constantinople May 29/75
Rec'd July 18.

Constantinople, June 8, 1871.

Rev. S. B. Treat,
Boston.

Dear Brother,

When I arrived here I was plunged at once into the annual meeting of the mission. As I have been anxious to learn all that I could, & felt it desirable to mingle constantly with the brethren I have attended all the sessions. This, with outside consultations, social visiting & the et-ceteras of life in Constantinople, has left me no time for writing. The draft of my letter of resignation begun at Smyrna, remains unfinished. My account of expenditures is drawn off for Mr Ward, but an accompanying letter of explanation is unwritten. I shall hope to send these in a few days. In the mean time you can regard my resignation as received. I hope that my name does not appear still on the cover of the Miss'y Herald as Secretary to be addressed in New York.

Yours of May 15 was received three days ago, & that of May 19 came to hand an hour since. I am glad to hear from the latter so favorable a report concerning missionary candidates. I will show them to Dr Clark. He is to be here on day after to-morrow morning. We are having a term of intense heat. He has been kept for two days at Smyrna, I fear at the cost of much suffering. A letter from Mrs C. at Antioch, dated May 26, received this evening, speaks of her having also been ill, & the recovery of all. It is well however that he has been kept from the draft on his strength which attendance on this meeting would have made. The business is nearly all done. A session will be held on Saturday after his arrival, & possibly another on Monday. All the delegates remain, except Mr Paige, of the E. T. Mission, & Mr Richardson, of Broosa, who have been obliged to leave; & Dr C. will have opportunity for desirable conferences, with brethren from the interior, until Thursday of next week when the Black Sea steamer sails.

¶ The spirit of the meeting has been excellent. Two or three, especially Baldwin & Parsons, are sore & suspicious from the effect of past & some continuing troubles; but the general feeling is one of great hopeful-well. Baldwin is cheerful in undertaking a new work in the Smyrna field, & regards it as promising. Mr & Mrs Green have arrived with Miss D. Wadsworth, in 23 days from Boston! Every body seems pleased with Miss W.

Pastor Mardiros has been doing a successful work of conciliation & spiritual quickening in C. He addressed the mission one day, & expressed the belief that the troubles here are about ended. Mr Tracy is to remain here. He & Hitchcock welcome me cordially to association with them in the active work, & are confident that by labors for the spiritual good of individuals, leaving the churches to themselves in the management of their affairs, we shall soon see a better day. The signs of its approach are multiplying.

It is probable that I shall reside at Yeni Kapoo (in Stamboul) in or near the Ladies Home & Girls School Building, if it is secured, but until September I am to remain in Scutari in the apartments occupied by Mr Schauffler in the house with Mr Hitchcock. Perhaps after we get a little settled we shall give seats at our table to the Young ladies who may also have rooms in the same building for the rest of the summer. Mrs Wood bears the revelations concerning missionary life in a country like this with far less trial of feeling than I feared. I am very glad that she has come to the Capital by way of a five week's journey & sojourn in the interior. It makes a wonderful difference in one's impression of Constantinople whether it is approached directly from America & Europe or by such a detour!

I am surprised & gratified by what I see of improvements in seven years, but of these more at some other time. My watch pointing to 11 P.M. & other writing yet to be done before I sleep, warn me to close.

With kind regards to Mrs T. in which Mrs W. joins,

Yours fraternally,

Geo. W. Wood.

Constantinople June 8 1871.
Rec'd June 30.

Constantinople, July 25, 1871.

Rev. S. B. Treat,
Boston.

Dear Brother

I did not think that more than a month would elapse after the Annual Meeting without a letter from me in regard to it & things in Constantinople. But I have been pressed with the demands on my time, & unable in the intense heat of our Summer here to do more than meet them from day to day. I must wait a few days more before attempting any other communication to you than this of a few items.

The documents from the annual meeting & accompanying letters will have informed you that the meeting was one of great harmony. The devotional spirit was also deep & tender. It was manifest enough that Mr Baldwin had got into a state of feeling towards persons in C. & the Bithynia Union which made his removal to another field absolutely necessary. Dr Pratt also is quite suspicious, & not much interested in our Home & School project; but the votes in the meeting were generally unanimous; & where there was dissent it was in matters of small moment & without disturbed feeling. Mr Baldwin will do well in the Smyrna field, & it is to be hoped that the plans in regard to it will be vigorously followed up.

Pastor Simon is in quite feeble health, & has resigned his pastoral charge. Things are working slowly, but we hope pretty surely towards the most desirable result of the Pera & Langa churches getting pastors who will be in sympathy with us & be wholly supported by the people. Pastor Marderos advises us to patient waiting & letting them live or die without our giving pecuniary help. This seems to me sound policy. After the survey which I have been able to make I have a strong conviction that, being free from pecuniary relations with the churches in the supply of their pulpits & pastoral care, we should continue so at all hazards. We propose to withhold our services & those of Pastor U. in preaching after the meeting of the B. Union in September, if they do not choose pastors by that time. We hope & pray that Pastor U. may become permanent in the care of the Pera church.

The Mission wisely kept Mr Tracy at this station. I am delighted with the spirit in which both he & Mr Hitchcock are laboring. Mr H. is a little in danger of yielding too much to sympathy & being too ready to give pecuniary assistance. While he & Mr T. are one in heart & aim, & in their general views as to methods, I find already that I have a place as a third man in council. We three shall be able, I think, to work well together. The Station give us control of the active work, but we insist on a monthly meeting for prayer & consultation with all in the Press & Literary departments. We three, with the young ladies, & sometimes with Pastor M., the Bible woman lately brought here from Baghchejuk, etc. have a weekly meeting. We have arranged a plan by which all questions of any importance are to be decided by us in this meeting, & yet we divide the special responsibility of superintendence: Stamboul being assigned to me, Mr Tracy taking Pera, Hass-keuy & the West shore of the Bosphorus, & Mr Hitchcock Scutari & the Asiatic side. I am with Mr Hitchcock in S. for the summer. In September I remove (D. V.) into a small house adjoining the one taken in Yeni Kapoo for the Home & School.

We have drawn up a Prospectus of the School, a copy of which will be sent to you. Please see that the orders for furniture, maps, etc. are filled at once, & the goods forwarded.

I am expected to be the special Counsellor & Assistant of the ladies.

But "the three" are an Advisory Committee. At our request the Natives invited two Prot. Armenians, Mr Hagop Bozajian (brother of Pastor Thomas, of Diarbekir) & Mr Hohannes, Minasian, to act with us. The latter excuse themselves from a formal or official connection with us in this way, but they were gratified with the invitation, & are very cordial & ready to confer with us as we may wish. We shall have their valuable friendship & assistance.

Dr Clark's visit was of much value. I feared he might say things, in his earnest desire to conciliate which would be turned to harm. But he was careful & judicious. He came here with an idea of our getting the Unions to give up their organizations, & having new ones formed of pastors of self-supporting churches, with which we could enter into close relations of miss. co-operation. But it is impracticable. Neither missionaries nor natives would be willing to accept it as it lay in his mind. Of the interview with the members of the B. Union I will speak more fully hereafter. Dr C. left us after his return from Eski Zaghra so much improved in strength that I have more hope of his returning to A. able to continue at his post. But every thing possible must be done to save him from breaking down again.

Thanks for your letter of the 23d ult. The explosion in the Am. & For. Chris. Union I do not fully understand, but am not much surprised at its occurrence. The history of that organization has been one of internal estrangements & conflicts, more or less, from the beginning, & the want of practical good sense in its management has been amazing. I agree with you that it is not in itself desirable that the Am. Board should add Papal countries to its fields of missions. A separate organization seems to me better. I shall not be surprised, however, if public sentiment shall so strongly demand it that you will have to yield. A policy is wanted for work among Romanists. I fear that the new organization reported in the N. Y. Observer of the 6th inst. received yesterday, will not devise it. I should like to see you apply your thought to the question, & help it to a solution. If the Board does take up that work, you must have an Assistant Secretary for it, & a distinct treasury, must you not?

I have been thinking of what shall be done for Greece. It is very undesirable for us that the Presb. or any other Board should conduct there a mission composed of Greeks. And no such mission, on the plan pursued by the A. & F. C. Union, can succeed. The Am. Board is the rightful heir to Dr King's influence & work; & glad as we have been to get out of the field, I am not sure that we ought not to reënter it, if Kalopothakes & Constantine will consent to come into connection with us, & work on some plan which we can propose. How would it do for the missionaries of the Board in Constantinople to be made a Council of Reference (or, in effect, superintendents of the Greek laborers in Greece)? I have no time now to ~~set forth~~ do more than suggest the possible evils that may flow from the occupancy of Greece by an independent mission of native Greeks, & the question whether we cannot obviate them by some method of working.

Mrs Wood is well & happy. She has begun the study of Turkish. I am doing my best to recover Armenian, & hope to be soon able to begin again to preach in it. I have no fear of not finding work enough to do. If the Master so will I may accomplish enough to make me thankful to have come. Kindest regards to Mrs T. & all at the Miss'y House.

Very fraternally, Geo. W. Wood.

W. Wood.
Constantinople, July 25. 1871.
Rec'd Aug. 14.

Constantinople, Aug. 15, 1871.

Rev. S. B. Treat,
Boston.

Dear Brother,

I send the enclosed letter to you to forward if you think best. You may perhaps know of Miss G's being at Great Barrington or elsewhere than Philadelphia. If so, please address accordingly.

It occurs to us here that you might do a good thing by inviting Mr McVeigh, the U. S. Minister here, to the meeting of the Board at Salem. He is a man of high character (his wife an earnest Christian woman), & an effective speaker. He is thoroughly in sympathy with our work. His address is Hon. Wayne McVeigh, Harrisburgh, Pa. We are very sorry to lose him, & fear that we shall not be as much favored in his successor. If Gen. Eaton would still like to come here can you not help him to get the appointment?

I trust that you find the money continue to come in so as to relieve you of anxiety & allow you to take some rest during the August heat.

I am sorry to see by the Congregationalist that Dr. A. C. Thompson has left for a visit to Europe so completely broken down. These repeated break-downs are ominous.

With kind remembrance to Mrs Treat, — which Mrs Wood unites,

Yours paternally,

Geo. W. Wood.

Constantinople, Aug. 15 1871.
Rec'd ~~Au~~ Sep. 4.
ans. Sept.
Letter [illegible]

Constantinople, Aug. 15, 1871.

My dear Mr Chapin,

I do not know how it happened that I failed to leave a Life Memorandum of Mrs Wood before coming away. Will you please send me a blank form by the next box?

Mrs Wood's full name is Sarah A. H. Wood. Please see that it is so given in the Annual Report.

If you have any extra reports of Societies for 1871 I should be glad of them for personal use & to put in the Library of Robert College. I mean of course such as are not wanted for other use.

The heat of our Summer is very prostrating. I hope it is less so with you. Yesterday & this morning we have had a few drops of rain — the first for two & a half months.

Yours very truly

Geo. W. Wood.

Rev. Geo. W. Wood D.D.

Constantinople, Aug. 15. 1871.

Rec'd Sep. 4.

Life Mem^e ✓

Mrs. Wood. ✓

An. Reports ✓

M C. W. Chapin

Constantinople, Aug. 28, 1891.

Rev. N. G. Clark D.D.:
Dear Brother,

I addressed a letter to the care of Mr Barr to reach you in London. This will find you in Boston. I congratulate you on what I trust is your return in health, & with no drawback to the pleasure of again seeing home, & children & friends.

I write you now of appointment of the Station in regard to a Turkish speaking missionary for Constantinople. Your note to Mr Hitchcock was read & the subject considerably discussed in a meeting on Saturday. Mr Pettibone was absent, & Dr Riggs & Br I. G. Bliss were present.

The brethren are unanimous in the hope that such a man may be obtained; immediately if a first-rate man can be found: at any rate as soon as such a one can be secured.

Success at the Capital is worth a heavy cost. The addition of another man to the existing missionary force is not unreasonable in view of the results at which we aim.

To have none but Armenian speaking missionaries here is to declare our mission a mission to the Armenians & not to Turkey. A Turkish speaking missionary is important to our work even among the Armenians, very many of whom are to be reached only through that language. No native pastors or helpers are likely for many years to supercede the necessity of a missionary conversant with that language.

We are not to take the history of the recent past as an exponent of the future in our work. It is true that the door seems closed at present to the Turks; but who can doubt that God has a purpose concerning them which makes sure an opening; & in these days of rapid & startling change may set it before us soon & widely?

In the mean time some intercourse can be had with Turks which may not be without fruit; & much ought to be done to prepare christian books & tracts, & in the study of Mohammedanism, so as to be ready for the day of merciful visitation when it shall come.

Mr Herrick is needed at Marsovan. He finds a most important field in connection with the Seminary, which we understand him to wish to continue to occupy & in which the Mission will wish to keep him. He will do something in aid of an Osmanli literature, but cannot now be depended on for ~~the~~ all that should be done in that line.

6 Other races are to be reached mainly or in lesser part through the Turkish. We ~~are~~ shall be none too strong for the work pressing on our hands in its present character with the addition of such a missionary. In view of possible changes not remote, without such an addition the work even now done may not be carried on.

The arrangements that have been deemed expedient with reference to ~~the~~ ~~labors~~ efforts among the Armenians in the use of the Armenian language we think, should not prejudice the call for a man to occupy another & wider sphere. If such a one comes, let his labors be directed by the ordering of that Providence whose ways we may not mark out but under whose guidance he will assuredly have a good & perhaps a great work given him to do.

With kind remembrance to Mrs Clark & to all the gentlemen at the Missionary House, as ever

Yours paternally,

Geo. W. Wood.

Constantinople, Aug. 28/71.
Rec'd Sep. 18.
Ack'd March 12/72.

Constantinople, Sept. 6, 1871.

Dear brother Clark;

I send by this mail a copy of Hagop Effendi's report. He has begged of us a number of copies for different uses. The document is hardly worth enough to repay the labor of chirography which we have bestowed upon it.

Mr Parmelee & party arrived on the 4th inst. Mr & Mrs P. are at Dr [illegible] Mr & Mrs Stocking at Mr Hitchcock's, the two young ladies at Mr Tracy's, the Cochrans at Br. E. E. Bliss' at the Hissar. Mr C. arrived from Oroomiah on the same day. He brings a favorable report of the health of the families at O. Prices there are at about twice the usual rate & they have but little cholera. Elsewhere in Persia the ravages of famine & cholera are distressing beyond description.

The young ladies commence removal to Yeni Kapoo on Friday. I wait until after the Sabbath. We have issued a Prospectus of the School in Armenian & Armeno-Turkish, & had a notice of it put into three Armenian papers & the English & French parts of the Levant Herald, to be repeated once a week for a month. One of the Armenian papers (the Orakir Daily Journal,) unasked, has published our Prospectus in full. In *time* the School will be a success. The prospect is that we shall have a few boarders to begin ith. We could have any number f we would take them without charge or for much less than our price (25 Liras or Turkish pounds); but we shall make no deductions except in cases such as are specified in your paper, & where more than one pupil is received from a family. After the first we propose to require only £20 from pupils of one family.

I am gathering a specimen copy of the newspapers published in Constantinople to send to you, as an illustration of the activity of the Press. I hope you may receive them before the meeting at Salem. The Avedaper contains an exposition of the rules & methods of the Am. Home Missionary Society which I furnished to show how Am. Christians deal with each other in the matter of giving & receiving pecuniary aid.

The Bithynia Union meets at Rodosto next week. We hope for good results from its meeting. It will effect some arrangement with the churches here for their pastoral care. It is not unlikely that Alexander of Ada Bazar will be called for a year to Pera, & Pastor Mardiros may be virtually pastor in Stamboul, on a plan satisfactory to us, while detained here for about a year to carry through the press the New Test. in Koordish.

I enclose a couple of notes from Mr Herrick which will interest you. My ideas of the policy to be pursued here I find are quite identical with those of Mr Tracy. Mr Hitchcock agrees with us in the general, but is more ready to yield in giving pecuniary help where Mr T. & I are firmly fixed in the con jection that to do so would work more evil than good. Our plan, in a word, is to recognize the independence of the churches, work with the B. Union & individual pastors, do all that we possibly can to ~~fur~~ develope ~~the~~ a spiritual life & christian activity counting nothing a gain that does not lead to self-development & independent action, & in order to this never again to make a grant from the mission treasury to either of the churches in Constantinople towards the support of a pastor, & never have any thing to do with political affairs in the Community. The question of giving one third the salary of a pastor in case the Langa church would call one immediately on that condition, came up in a full station meeting last week, & Br. T. & I stood alone in opposition ~~on the question~~. We are confident however that the mission will sustain us, & we think that you also will approve, if we have occasion to appeal to you. The feeling is improving. I preached my first Armenian sermon in Pera. It was well received though it urged sentiments not palatable to Christians in a cold state.

Yours fraternally, Geo. W. Wood.

After thinking I have decided to put a little more. I will D.V. write a letter for publication.

Cons'ple Sep. 6. 1871
Rec'd Sep. 26.
Ack'd Nov. 1/72

Yeni Kapoo, Constantinople,
Oct. 10, 1871.

Rev. N. G. Clark D.D.
Dear Brother,

We are waiting with much interest to get news of the annual meeting of the Board. The year has closed well financially. God be praised for this! Liberality of support combined with economy in administration has made the first year of the "new departure" one of promise for the future.

And now many of its friends urge upon the Board to begin this new era in its history with an extension of its operations, ~~and in an [illegible] charity~~ to the territories of the Church of Rome. If this is conceded, shall we not look also at Rome's great counterpart & rival in the East irrespectively of any relation to Mohammedanism, in view of which our work among nominal christians in Turkey has been carried on! The best part of Armenia is ~~be~~ north of the Turkish boundary, ~~line~~, & the Etchmiadzin Catholicos of the Armenian

Church is a Russian subject. The Bulgarians are coreligionists & closely affiliated with the great Slavonian populations of South-eastern & Eastern Europe. The tocsin of religious liberty has sounded in Austria; & discouraging as is Prince Gortchakoff's report of his reception of the deputations of the Evangelical Alliance, the government of the Czar & the Holy Synod must ultimately yield to the irresistible forces which are pressing upon it also, & ~~which~~ will ~~must~~ ~~open a way for the evangelization of adherents to the Greek Church, as well as~~ ~~allow~~ ~~toleration to existing Protestantism within its limits.~~ The ~~shortest~~ most easy access, too, to the heart of Central Asia is through Russia & by the way of the Caspian Sea. Our missions in Turkey bring us into connection with an almost boundless field beyond its borders. All Christian work here is for other lands as well. The Word of God goes forth not only South & East, but also West & North, from the ~~its~~ places of translation & publication in this city. No object on the Bosphorus more inviting to the gaze of visitors from the Danube & the Volga than Robert College; & where the Bible House, now rising in beauty on an eligible site ~~not far from~~ ~~near~~ the Seraskier's Tower in Stamboul, shall be completed, its light will stream into the thickest darkness on the Steppes of Russia & the plains of Tartary.

"Divine providence seems to assign the chief part in the enterprise of Christianizing the Arabic & Persian speaking races henceforth to our Presbyterian brethren; but is there not a divine call to the remaining supporters of the American Board to plan for a work equally grand in the directions to which the relations of our expanding missions in European & Asiatic Turkey invite us? The atmosphere is full of portents which should arouse & animate us. Politically, the unification of Germany under a Protestant ascendancy, & the union of interests with Austria as it regards the old, & even new, "Eastern Question", are ~~the best~~ a most favorable omen ~~[illegible]~~ for the political future of Tur-keep the provinces on its European frontier. The Pope's loss of temporal power, the utter humiliation of France & the recoil from ~~action against~~ the claim of Papal infallibility & right of control in civil affairs, in connection with the astounding development of the strength of Protestantism in the triumph of Germany, all tell mightily on the minds of men even where mental stagnation is most immovable. Here in this focus of Occidental agitation meeting Oriental impassiveness & forms of activity, these great facts make a deep impression, & no one will wonder at the representative incident of an Armenian father asking of the Principal of Robert College that his son should learn Prussian instead of French, as that which was to be the language ~~of the future~~ hereafter for Constantinopolitans to ~~learn~~ acquire.

Although, in your brief visit, ~~&~~ because of the engagement of your time by other objects, you saw but little of the improvements ~~making~~ in this city & many of its suburbs, yet ~~knowing~~ what met ~~your~~ eye to assure you of very important changes for the better under even the domination of the Sultan ~~in this great capital~~. The streets are named, & doors designated by numbers. Scavenger carts are supplanting the dogs! The terrible conflagrations which brought distress to thousands of the people, & left scenes of appalling desolation in their track, have been succeeded by broad avenues, & handsome stone & brick structures of European architecture, in place of tumble-down wooden edifices on streets so narrow that the sun could hardly ever peep into them. Spacious flag-stone sidewalks are seen now in a few ~~pla~~ localities, & instead of the ~~rough~~ boulder stone pavements, of horrible memory, macadamized road-beds help one to surmount the long steep ascents of Constantinople hills with much less of fatigue. "Tramways" are built & building — a boon of inexpressible value to the aged & feeble; & a thousand dwellings have ~~been~~ demolished for the ~~rail-road track~~ track of the Belgrade & Vienna rail-road, which comes in at the Seven Towers, & is carried along the Marmora around the Seraglio Point to its terminus on the Golden Horn.

The demolition of much of the sea-wall to make way for it & furnish materials for embankments, is a suggestive ~~type~~ symbol of the social & religious reconstruction which is tearing up old foundations & using the labors of ages past for that which is to be. Not less significant are telegraph ~~wires~~ lines running to all points of the compass: I counted, a few days ago, twelve wires neatly attached to their posts on one side of a street & four on the other. The spectacle of small craft on the waters, seagoing steamers of the largest class, smaller passenger boats for the Bosphorus, Prince's Islands, & ports on the Marmâra, & the magnificent iron clads & war vessels anchored in front of the Sultan's palaces, impresses both residents & strangers with a vivid sense of the greatness of wealth & power, which, in spite of mismanagement, corruption, misrule, & all the elements of weakness & decline in the country, are here concentrated.

The one thought that is uppermost in the minds of multitudes, is progress. Unfortunately it is, as is to be expected, chiefly material progress & social advancement, of which they think. But the spirit of free inquiry is abroad. Costumes are changing, & customs & ideas change with them. Even Turkish women, outwardly sheeted as ghosts, are said to have adopted Frank articles of dress, beneath the external covering, & go about tottering on high heeled shoes of latest Parisian style. Armenian women have long since discarded the yashmak, & appear in public with unveiled faces, & attired as ladies of Europe. Thirteen newspapers – three of them dailies, three tri-weeklies, (one of which issues a daily bulletin) & seven weeklies, for Armenians alone, at the capital, attest a new intellectual life, not only by the fact of their existence but the freedom of their discussions. The accredited organ of ecclesiastical authority has but little influence compared with the independent papers which unmercifully criticize, abuse, & sometimes assail the very basis of the ancient order. The sedate papers discuss seriously, & the attempted comic papers exercise their wit & humor on the question of woman's elevation. ¶ "Schools for girls are multiplying: even a normal school for Turkish girls has been established under governmental patronage; but a still greater zeal is displayed for the education of boys. The notions of the people concerning education are, indeed, very faulty, & much of the instruction given is poor enough in quality; but the waking up on the subject heralds a brighter day in the future. That this is far greater among the Christian populations than the Mohammedan & Jewish, & that the former are gaining more & more upon the latter in the possession of wealth, are not surprising, & are suggestive of events to come which will be of the highest interest & importance.

"It is natural that the several Christian communities, forecasting the possibilities of the future, should make great account of internal union. The one objection to Protestantism, which outweighs all others combined, is the fear of weakness by religious divisions. Hence no efforts are spared to keep in the national fold those who are inclined to Protestantism. The Armenians now enforce on their ecclesiastics toleration of Protestant sentiments, & a man may be a very iconoclast in reform provided he does not join a Protestant body. The effect of this, & other causes, is that Protestantism as an organization grows very slowly, while its principles & power are working effectively in the ecclesiastico-political corporations called the Armenian & Greek Churches, & are not unfelt by the Mohammedan mind. It is true that infidelity abounds, as a product of the intensely materialistic spirit of the times, & fostered by writings of the Strauss & Renan stamp; but there is a religious spirit which, even in the form of the most bigoted Pharisaism, is more hopeful than the Sadducean liberalism which works for us in part. And the infidelity which is a reaction from superstition, is less formidable than that which is a rebellion against the felt pressure of gospel truth.

"The condition of the Protestant communities in this city & region has, for several years, been a serious hindrance to their growth. It is not needful now to review it. Its lessons of instruction will not be lost. It is ~~It will furnish instruction in the history which~~ sufficient that the teachings of a painful experience ~~the time will hereafter come to furnish. It is~~ are gradually learned; & that, in the orderings ~~enough now~~ of divine providence & under the operation of divine grace in hearts possessing it, such improvement is witnessed that we may cherish good hope for the future. Estrangements are passing away. Christian confidence is returning; difficulties in churches are more easily reconciled; the relation with missionaries is more satisfactory: there is progress in the discernment of duty & what is for the interest of the churches, & in their willing support of their own institutions.

I returned from a week's intercourse with the pastors & representatives of the churches in the Bithynia Union ~~last~~ at its meeting last month in Rodosto (70 miles west of Constantinople on the Marmora) with a heightened respect for its members & an increase of confidence in their character & capabilities. Their moderator, Mr Alexander, pastor of the church in Ada Bazar, presided with a dignity & tact that were truly pleasing. The discussions were intelligent, brotherly, well-directed, & of good issue. The Master was evidently with his disciples; & I rejoiced to be with them at his feet. The pastor of the Pera Church in this city being laid aside by illness, with but little prospect of recovery, has resigned his pastoral charge; & the church having turned its thoughts towards Mr Alexander for a year's service, we hope the negotiations having that design may succeed, & that he may do much good in that important field.

The intercourse of missionaries with the Pera & Langa Churches is now free & cordial, on the right basis; & unless Satan shall come in with some new device, the late alienations will not return. Just one thing is wanted to ~~fill~~ all hearts with gladness, & ~~fill~~ this great city with wonder at the power of God: that is, such effect given to truth, by the accompanying energy of the Holy Spirit, as we have seen in American revivals, & as has been witnessed in so many places among the more simple-minded people in the interior of Turkey. Very much in the improved aspects of the cause of Christ ~~here~~ in this city is due to the eminently wise, faithful, conciliatory efforts of Pastor Marderos, of Harpoot, who has been here for a year. None can know him but to love him: none can hear him preach without the conviction that he is a man of God. Yet able & effective as he is, he ~~feels that~~ finds that words & pleadings do not move men's hearts under the influences of life amid these scenes as they do among his own people. A highly gifted young preacher, Mr Hagopos, a teacher in Robert College, who is supplying ~~for a few months~~ at present the pulpit of the Langa church, appeals to increasing audiences with burning, melting words that cannot but impress them, & we pray ~~trust it will~~ may bring many souls to Christ & build up the church in him. Our prayer & hope are that this young brother will, in the exclusive work of the ministry, become an Apollos, if not a Paul, among this people.

Statements in regard to other appearances of promise, & the new forms of labor which we are undertaking, I reserve for other communications. Let God's people help us by ~~prayer~~ intercession at the mercy seat, & be hopeful for Constantinople; & may they discern the signs of this time to know what they ought to do ~~in respect to~~ for the enlargement of Christ's kingdom in all the lands on which we look out from the high tower on which we here stand!

Yours faithfully,
Geo. W. Wood

Geo. W. Wood
Constantinople Oct. 16, 1871.
Rec'd Nov. 13.

Constantinople, Oct. 17, 1871.

Dear brother Worcester,

I have delayed so long furnishing any thing suitable for publication that I should be glad to have the accompanying letter appear in the Mis. Herald as early as you can make room for it.

I rejoice with you in the safe return of Dr & Mrs Clark. You will be watchful over Br. C. that he does not break down again. We must not lose the fruits of his visit to Turkey if it can be prevented. I trust that you continue to get good news from your daughter Mary. Mrs Wood received a very pleasant letter from her written in London.

I have put off writing about the condition of things in Constantinople, partly awaiting changes for the better & partly fearing that something might slip from my pen that would do harm if it came back to be read here. Our friends must be patient & trustful;

& be willing that we withhold what cannot be published without doing more hurt than good.

My health is better than for the last two or three years. As I get into the work, & see what there is for me to aim to do, I see more reason for being glad to be here. So many pleasant things come to my ear, from both missionary & native sources, in regard to the impression which Mrs Wood makes, though as yet with little knowledge of language, that I cannot but hope her coming is to be for much good.

I am a good deal concerned about Mr Tracy. He is down with a quite severe attack of intermittent fever. Mrs T. as you know is feeble. We have feared that they may have to return to America on her account, but for several weeks I have been more apprehensive on his account than hers. We should feel sorely afflicted by their removal. Mr T. is a man of great worth, & Mrs T. is much beloved.

Mr & Mrs Hitchcock have been away the last three weeks: Mrs H. with Mrs Parsons at Bagtchejuk: Mr H. touring with Mr P. The Nicomedia field is now under charge of the Constantinople Station, in accordance with the action of the mission, Mr P. being, by our invitation, one with us in the supervision of it ~~that field~~.

The Cholera is prevailing pretty badly in Has-keuy & its vicinity as the result mainly of local causes. A son of Dr Hamlin, five years old, fell a victim to it at Bebek just a week after the father sailed (via Trieste) for America. We hear little of it in other places, though I wonder that we do not have it in this wretched quarter of Yeni Kapoo. The position of the Home & of my residence on the sea is more favorable for health than would be a location on any other street. Mrs Dr Riggs is very feeble from asthma, & the blind son Charles has been down with fever & ague. He looks as if he were approaching the border of the land of light & vision.

A very few years must bring great changes in the personnelle of this Station, & also at the Missionary House. Our work will soon be left to other hands. So let it be! Why should we wish it otherwise? The work will go on, perhaps ~~even~~ better than now; &, as for us, heaven is better than the best of earth.

With a kind remembrance to Mrs Worcester, & to all friends,

Yours in fraternal christian affection,

Geo. W. Wood.

Geo. W. Wood D.D.
Constantinople Oct. 17. 1871.
Rec'd Nov. 13.
Ack'd March 4th/72

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Yeni Kapoo, Constantinople, Oct. 17, 1868

Dear Brother Clark,

I have begun a letter which I hoped to send you by to-day's mail, but I find that I am not able to finish it. I therefore drop you a line by way of apology for having been so long silent.

The last month I have been engaged with Mrs. Wood in fighting bed-bugs, & other operations indispensable in getting an old tumble-down wooden structure into a condition such that we can hope to be tolerably comfortable during the winter. For the sake of being near the Home I took a small building with four rooms in it, & an entrance hall, large, dark, & gloomy, but which we turned to some account in our arrangements. Mrs. W. has her kitchen stove in it, & dining room work is done in it, while I give her the privilege of setting her table in my study! In this way ~~we~~ I secure a guest room &

parlor. Much of the time, ever since October came in, the weather has been of prostrating heat. We have felt the need of caution, as though reports of cholera have been greatly exaggerated, the disease has been here. No cases have occurred in our immediate vicinity, but Dr Hamlin has lost his little boy Willie with it at Bebek, & it has been quite bad at Kasim Pasha between Pera & Hasskeuy. It had almost disappeared, but we hear of a new & alarming outbreak at Hasskeuy. Several persons of the English community there have fallen victims.

The ladies have got settled at the Home. It is fitted up very neatly & is much admired by visitors. Miss W. has her dispensary in a style that I think would please you. We discourage her putting up a sign, & doing much in the way of medical practice until she shall have learned the language somewhat better.

& This school has begun with three boarding & no day scholars. Robert College began with two. We have any number of applications to take without pay or under price. People will learn in time that we are in earnest in keeping to our terms. We have been attacked in some of the Armenian papers, but we hear also of much commendation of our enterprise. I believe it will succeed.

I have received Dr. Treat's letter covering Miss Goodell's declination of our call. We hope now for Miss [illegible]. Miss Shearman is boarding at the Home & studying Turkish. She cannot be relied upon for conversation with it. I will write more about our other matters hereafter.

Hagopos, a teacher in Robert College, is preaching at Langa in both Armenian & Turkish. He draws full houses, & makes a good impression. The arrangement with him by the church is the best thing next to its getting a pastor. Possibly the Lord may intend him to become its pastor.

I am very cordially received now by Pera & Langa church members, & see decided improvement in the feeling towards missionaries. I think we shall work soon into cordial relations with all with whom it is a matter of any importance what our relations with them are.

I close in haste to catch the mail. I trust you had a good annual meeting. We are looking with interest for the report of the meeting.

Mrs W. unites in warm greetings to Mrs Clark, & to Dr Anderson, Br. Treat, Br. Worcester & all at the Missionary House.

Yours fraternally,

Geo. W. Wood.

Constantinople ~~Aug.~~ Oct. 17, 1871.
Rec'd Nov. 13.
Ack'd March 12

Constantinople
Oct. 28/71.

Dear brother Worcester

If you publish my letter to Dr Clark of the 17th inst., let me ask of you ~~of~~ the favor to make a correction in it by way of addition. I have preserved no copy & do not remember the exact form of one sentence.

If in speaking of the new buildings on the sites burned over in the great conflagration, I said: "handsome stone structures of European architecture" please insert after stone the words "& brick". If it reads merely "handsome structures," make it read "handsome stone & brick structures" &c.

In later walks I observe many large & handsome edifices built of rough brick &

concerned with these.

The new administration of the Turkish government is working hard with an energy that is marvellous here, for the reform of abuses & the remedying of financial difficulties. If the [illegible] can have the help of New York in dealing with their many [illegible] shall see. I hope for some improvement.

Mr Trow[illegible] somewhat better. He is [illegible] in the North of Nicomedia. Mr Hitchcock visits [illegible] expecting [illegible] and the [illegible] with the Porters in work among the villages in the Nicomedia field.

Dr Clark will be interested in learning that Pastor Abraham, who [illegible] to [illegible] a [illegible] the [illegible] [illegible] yet into a [illegible] with his [illegible] & has been obliged

Revd H. R. Worcester,
Miss H[illegible]
Boston

covered with stucco.

The new administration of the Turkish government is taking hold with an energy that is marvellous here, for the reform of abuses & the remedying of financial difficulties. It has a harder task than have the people of New York in dealing with the Tammany Ring. We shall see what we shall see. There is hope for some improvement.

Mr Tracy is somewhat better. So, we hear, is Mr Smith of Marsovan. Mr Hitchcock writes suggesting his spending another month with Mr Parsons in work among the villages in the Nicomedia field. Dr Clark will be interested in knowing that Pastor Apraham, who pursued so singular a course towards Mrs P. at Baghchejuk, got into a quarrel with his people, & has been obliged to leave. Pastor Simon of the Pera church, is laid aside. Stepan about whom the difficulty occurred at Langa, no longer preaches, but is in secular employment. Providence is working for us.

Yours fraternally,

G. W. Wood.

Rev. Geo. W. Wood D.D.

Constantinople Oct. 26. 1871.

Rec'd Nov. 16.

Ackd March 12. 1872

Constantinople, Oct. 23. 1871.

Rev. N. G. Clark, D. D.:

Dear Brother

Hagop Effendi has brought me the enclosed letter. It would gratify him to see it in print. The compositor or proofreader, in case of publication, will know how to turn Yanki into Yankee, & make other needful corrections.

If you would like to have him do so, ~~[illegible]~~ he will perhaps occasionally write you hereafter.

Mr Gray of whose illness I wrote to Mr Worcester, is a little better. A child of Pastor Mardiros has been sick almost unto death.

The cholera has been very fatal among the English, (engineers & their families) at Has-keuy. It is confined mostly within narrow limits.

Mr Hitchcock will report to you, I presume, his tour with Mr Parsons.

Yours of Sep. 26 with enclosure of Mr Herrick's note, has just come to hand. Mr H. arrived a few days ago with his family,

& is domiciled at Hissar. He reports Mr Smith, of Marsovan, as very much run down.

Yours very sincerely,
Geo. W. Wood.

Rev. Geo. W. Wood, D.D.
Constantinople Oct. 24. 1871.
Rec'd Nov. 13.
Ack'd March 12. 1872

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Constantinople, Oct. 30. 1871.

Rev. N. G. Clark, D.D.:

Dear Brother,

In writing as I did in my letter of the 17th inst. I did not intend to advocate any present enlargement of our operations in the directions indicated, except to take possession of what the Methodists abandon in Bulgaria, & ~~to~~ shape our plans with reference to an advance as the way shall be opened. As the Am. & For. Chris. Union hold on in Greece, the question of our duty in relation to that country is not now raised.

The brethren of the Manissa station have in mind, I suppose, a Training School for young men, as well as a boarding-school for girls, with reference especially to the Turkish speaking Greeks in Asia Minor. The same schools can also be available for Turkish-speaking Armenians in the Smyrna district & partly for the Broosa field.

But the pastor elect in Broosa, Mr Ghazaros, who has had a seven years' course in the Basle Mission Institute, is anxious to get up a school for educating preachers & teachers at Broosa, & has collected a small sum of money (2000 piastres) as the nucleus of a fund for that object.

At the meeting of the Bithynia Union the only unpleasant ~~thing~~ occurrence was an outbreak of dissatisfied feeling in regard to our school at Marsovan. One of their number (B. Seropé) reported his attendance at the last examination, & three of the graduates were present at Rodosto. The only criticism that I need here allude to, was on the shortness of the time allowed, & the impossibility of giving adequate attention to so many branches of study in the period allotted to the course. Complaint was made of the distance, & it was contended that a school so far off could not meet the wants of the field covered by this Union; but the gravamen of complaint was that the school is not what must be had to furnish preachers ~~fo~~ of the right stamp for this metropolitan region. It was only my earnest remonstrance ~~that~~ which prevented the adoption of resolutions that would have declared an entire withdrawal of sympathy with it as an institution having relations with them.

The coming among them of Ghazaros, with an education which places him at once in the front rank of their membership, & makes him a man really of fine promise, intensifies the conviction in their minds that they must somehow secure a ministry better educated than they can look for from us on our present plans. Once in a while they may get such a man as B. Hagopos, the student & teacher in Robert College, from that institution; but they cannot depend on ~~that~~ as it ~~one which~~ demands £40 sterling a year for tuition & board, & this city is not the place to which to bring candidates for the ministry so easily spoiled, as too many of those here are, by the influences of city life.

It is all in vain for us to argue the point with these brethren, & insist that Marsovan education is enough for them as well as for the field of the Central Union. Their minds are made up, & if we won't come into their view so far as to work with them, in some form, to gain what they seek, they will only be dissatisfied, & scheme to get it in some other way.

This subject has occasioned me no little anxious thought. It is the one breaker ahead. We have swung clear of the others, & have only to keep on our course to get out into a smooth sea, if we escape this one.

The result of my reflections is this: 1. We must proclaim our willingness to extend ~~the length~~ of the course at Marsovan for a portion of the pupils, one or two years as they & we may agree. 2. It is wise to offer to assist them, on some well considered plan of co-operation, in establishing a high-school in which men may be prepared for teachers, & that shall give all the scientific instruction deemed desirable to theological students, while these shall be encouraged to go to Marsovan for the teaching appropriate to a theological school. Perhaps we can get them to consent to make such a school a feeder to the one at Marsovan, & so bring them into a cordial sympathy with the latter.

It is possible that something of the enthusiasm may be aroused in this region that has been developed in Aintab & Marash. It is also possible that Mr Sarkis Minasian may be enlisted somewhat largely in the support of such a school. If it should be established, & bring the ministers & churches of the Bithynia Union into as warm fellowship with us as we saw subsisting between the Cilicia Union & missionaries in that field, it would be a success for which to be devoutly thankful. The support of one or two missionary teachers, & such aid to prospective theological students as we now give to station classes & at Marsovan, would perhaps be all that would need to come from us. Would this not be a cheap price for the good it might purchase?

Yesterday Mr Hagopos, & Hagop Effendi, dined with us, & spent the interval between the morning & afternoon services at my house. I am very hopeful in regard to Hagopos usefulness. He responded favorably to my suggestion that he seemed called of God to devote himself wholly to the work of the ministry. I have given him my Comprehensive Commentary, & intend to give him some other books. If he becomes a pastor I shall wish to bespeak for him the gift of a few useful volumes. He reads & speaks English quite freely. His preaching is sometimes really eloquent. Pray for him that he may receive more & more the baptism of the Holy Ghost.

Mr Tracy's fever is broken. He has had a serious illness.

I have been interrupted by a call from Miss Rappleye & Miss Beach. The latter is anxiously awaiting the arrival of Mr & Mrs Clark. They were expected yesterday, but did not arrive.

I have spoken in another letter of the organization of The Home, with two of the three ladies expected. Miss Dr Wadsworth must necessarily devote her time chiefly for the present to the study of the Turkish language. When she shall deem it wise to commence medical practice, she will doubtless have many calls at her neatly fitted up Dispensary, & will gain access to many families. Miss Rappleye devotes herself to the school with an energy, skill, & self sacrifice which must, with God's blessing, win success. Many causes, among which the fear of cholera is not least, ~~deter~~ hinder the coming of pupils. The denunciations of our wicked scheme of proselytism in the Armenian Church of this quarter, & publications against us in some of the Armenian newspapers, have some effect; but they advertise the school very widely, & in the end will have but little ~~pow~~ influence against it. The four pupils, (three boarding & one day) now in it, will, we think, be increased to as many as it will be desirable to receive in the house now occupied. Twenty five liras (more than $100) a year for boarding pupils, & half a lira a month for day scholars, are terms sufficiently high to test the desire for education of their daughters on the part of parents who have the means of payment, & to exclude those unable to pay. We could easily fill up the whole number who can be accommodated, if we would ~~receive~~ take free scholars or receive on some reduction of the sums demanded; but this would defeat the end for which especially this ~~school~~ enterprise has been ~~established~~ undertaken. Our object is not to give gratuitously ~~give~~ ~~extend~~ to the poor & the miserly the kind of education, & the accompaniments of a high civilization, here offered; but to proffer facilities for these, with the moral & religious culture which is found in no other school for girls in Constan~~tinople~~

Our object is to reach the class above the poor by proffering, to those able to pay for them, the accompaniments of a high civilization, in connection with the intellectual & moral culture, & religious instruction & influence, which it is our aim to impart. We aid in the support of schools for the poor which are adapted to them. To give them gratuitously what is furnished in a school on the plan of this, would be a doubtful benefit to them; or rather it has been proved by much experience in foreign missionary fields that it is not the best way to promote their real elevation & usefulness. The time may come when it may be safe to allow a few ~~of the~~ pupils to be supported by special contributions from foreign sources; but, at present this would be fatal to the success which we have no doubt will be achieved by a rigid adherence to the conditions on which we are commencing this new effort ~~ment~~ in missions.

When will the lady come, who is [illegible] devote herself especially to labors among her own sex outside the Home? The prospect begins to brighten of opportunities of usefulness to be enjoyed as soon as her command of language will enable her to improve them. How great the need is of efforts among the women, no words can describe. When will the idea of home be realized in the dwellings of the peoples of Turkey?

As I have written, Miss Shearman must not be thought of for connection with the Home. Whether she can long stay in it as a boarder is doubtful. I have a good deal of anxiety in regard to the result of her coming to Turkey; but I hope for light upon the question how to advise her.

As ever most fraternally

Yours,

Geo. W. Wood.

Rev. G. W. Wood D.D.
Constantinople Oct. 30. 1871
Rec'd Nov. 21.
Ack'd March 12/72

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Constantinople, Nov. 3. 1871.

Rev. N. G. Clark D. D.:

Dear Brother,

The circumstances in view of which Mr Parsons resigned his charge of the Nicomedia station, have so far changed that he would like to be reinstated, though still to have a connection with us at Constantinople in the working of it. The Com. ad Interim propose to him to let the action of the mission & the Com. stand without reversal until the next meeting of the mission, & he & we work together, as he desires, in the mean time by a mutual consent. With this he is content. =

In the estimates is an item of £180, Turkish, for the purchase of a building at Baghchejuk for a school for girls. Mr Parsons conferred with you in regard to it, & expects that you personally approved it.

Geo. W. Wood D.D.

I am requested by the Com. ad Interim to express their hope that the appropriation, if it has not been, will be immediately made. Mr Parsons has ~~to~~ their authority for making the purchase conditional on getting the appropriation. Mrs Parsons will commence the school. The pupils are to pay to the amount of at least one half the expenses of board.

Yesterday application was made for the reception into the Home school of a daughter of the deacon of the Langa Church, to be specially instructed for a few months with a view to her marriage to Pastor Ghazaros of Broosa. The engagement is to be kept secret, & Pastor G. becomes responsible for the payment of tuition — half a lira a month as a day scholar. As ~~Pastor G.~~ he has but a very small salary, & in marrying will have a hard time to provide an outfit such as he ought to have, I would suggest that if any person in America is disposed to contribute (say) $30 for ~~a project~~ the Home school with reference to this case, it be received & pass through our hands to Pastor G. for the payment of her tuition. Such a procedure would be safe, saving the rule of the school in regard to terms of payment, & doing what would make a pleasant impression where such an impression will be of value to us. I see no objection to special contributions in America to cover cases of just this class, & regard them as desirable.

I have not yet received a report of the meeting at Salem, but have learned that it was resolved to enter on work among Romanists, without constituting a special bureau or having a special Secretary. I trust that in doing this arrangements are contemplated for assistance in your department which will save you from the burden of additional labor.

With kind remembrance to Mrs Clark, in which, & to yourself, Mrs Wood unites.

Yours fraternally,
Geo. W. Wood.

P.S. Mr Greene refers to the Com. ad Interim the responsibility of deciding whether he shall accept the call of the Central Mission to him to go to Marash. It seems to us that it would be hardly less than suicide for him to go there.

G. W. W.

Rev. Geo. W. Wood, D.D.
Constantinople, Nov. 3. 1871.
Rec'd Nov. 27.
Ack'd March 12.

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Yeni Kapoo Constantinople, Nov. 9. 1871.

Rev. N. G. Clark D.D.:

Dear Brother

Miss Shearman has shown me her letter to you of to-day's date.

The view which she presents of her situation & prospects here, is correct. I need not speak of the uncommon ability & many traits of excellence which she possesses. If the right sphere can be found by her — no one can find it for her I fear — she may be very useful indeed. We esteem her & love her; but we are forced to say that we cannot make work, or easily provide a home for her here. Neither do we know of any place suited to her, & with which she will likely be content, elsewhere in Turkey.

The case will be embarrassing to you as it is to us. Her suggestion to visit Rome strikes ~~us~~ Mr W. & myself not unfavorably. She is a Christian lady of refine

Rev. Geo. W. Wood D.D.

ment & culture, & can be trusted, I think to bring no discredit upon us by eccentricities. She has been a roamer about the world, & knows how to take care of herself in traveling.

If she finds, as is likely, no sufficiently inviting position in Italy, she will be so far on her way to her friends in England or America. If you can suggest to her a trial at some point where you may think of commencing operations among Romanists, it may result well to do it. You know that she is able to speak French & German better than she does Italian.

As long as her brother furnishes the means ~~of~~ for her support, it strikes me that it would be kind to her, & not unsafe, to allow her large liberty, until the problem regarding her shall find a solution. She deserves our sympathy. At present she is a boarder at The Home. She ought not to remain there very long.

I have shown the above to Br. E.E.

Bliss, & it meets his approval. As Miss C. wishes me to regard her idea of going to Italy a confidential for the present, I do not consult any other. Dr Bliss & I are quite sure that all the brethren of the Station will take the view I have expressed.

Yours very truly,

Geo. W. Wood.

Rev. Geo. W. Wood, D.D.
Constantinople Nov. 9/71.
Rec'd Dec. 26.

ans Jany 9.

Yeni Kapoo, Constantinople
Nov. 9. 1871.

Rev. N. G. Clark, D.D.

Dear Brother,

I wrote you by the last mail in regard to the daughter of the deacon of the Langa church, who is to be (D.V.) the wife of Pastor Ghazaros, of Broosa.

It is now thought best to receive her as a boarding pupil. The father is poor. Pastor G., with rare self-denial, offers to pay half the charge out of his salary of five liras ($25.00 in currency) a month.

If any benevolent person or association will place $100 at your disposal for the whole expense until next summer it will be money well bestowed. I should highly prize the influence it would exert. We can safely receive special contributions & appropriations for this class of cases.

We take the girl in trust of such help. We deem it important to be able to say when help comes to any scholar's expenses, it is from a special source.

Yours very fraternally
Geo. W. Wood.

Constantinople Nov. 9. 1871.

Rec'd Dec 26.